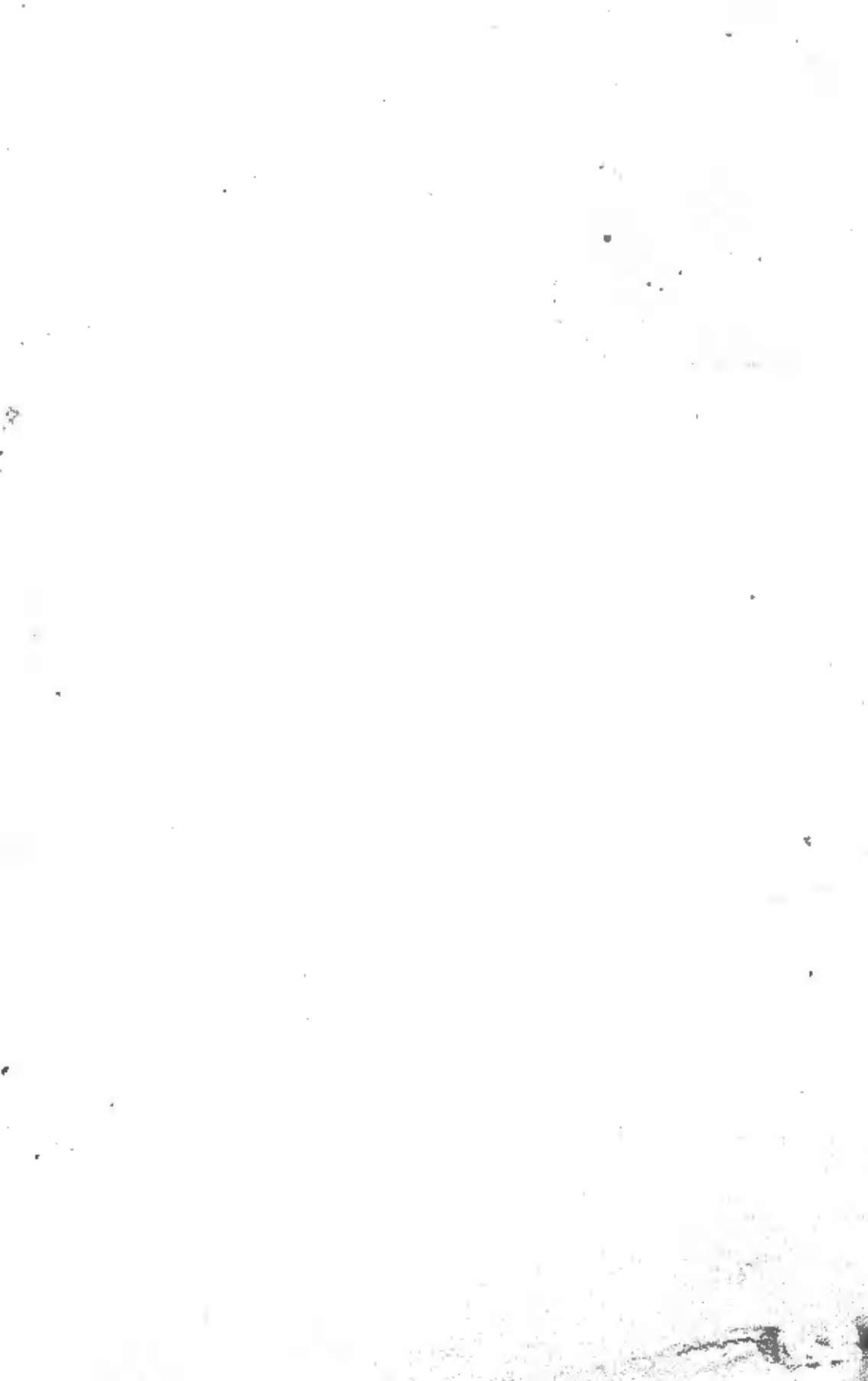


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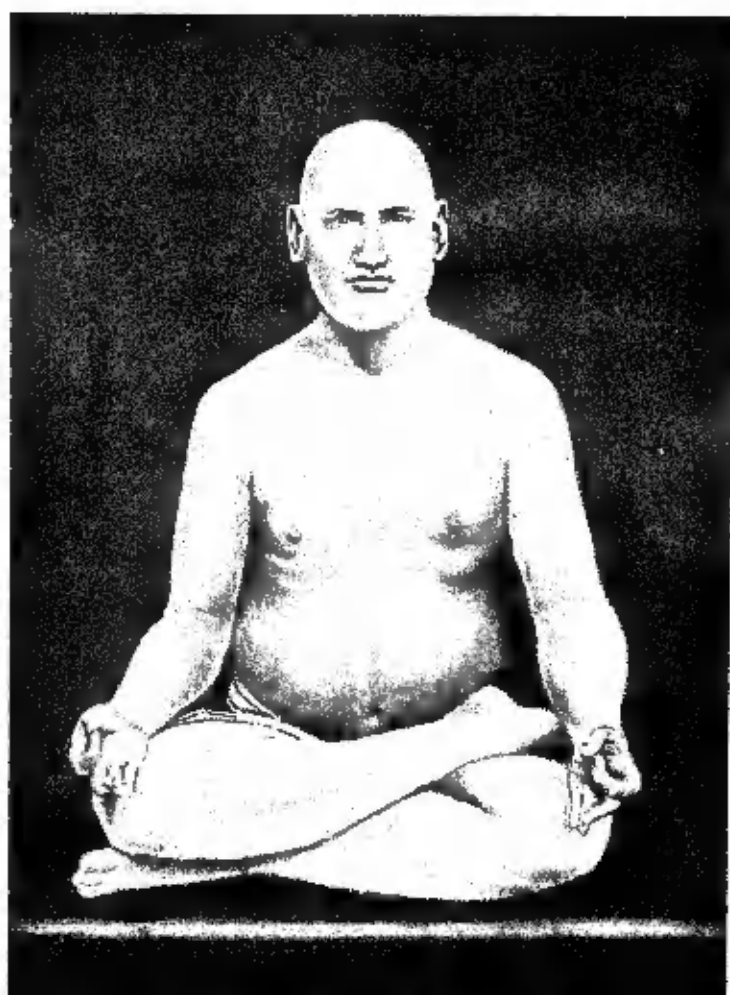
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LIFE OF
DAYANAND SARASWATI



SWAMI DAYANAND SARASWATI

LIFE OF DAYANAND SARASWATI

WORLD TEACHER

BY

HAR BILAS SARDA

SOMETIME MEMBER OF THE CENTRAL LEGISLATIVE ASSEMBLY, INDIA,

Author of

*Hindu Superiority; Maharana Sanga; Maharana
Kumbha; Hammir of Ranthambhor; Ajmer:
Historical and Descriptive &c.*



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TO THE SACRED MEMORY OF MY REVERED FATHER

SHI HAR NARAYANAJI SARDA,

SAINT AND PHILOSOPHER,

(BORN 2ND JANUARY 1843: DIED 28TH APRIL 1892)

IN UNDYING LOVE AND DEVOTION

I INSCRIBE THIS WORK

Har Bilas Sarda

24

2

2

The world is fettered by the chain forged by superstition and ignorance. I have come to snap asunder that chain and to set slaves at liberty. It is contrary to my mission to have people deprived of their freedom.

DAYANAND SARASWATI.

I am not anxious about my salvation : I am particularly anxious for the salvation of those lakhs of people who are poor, weak and suffering. I do not mind if I may have to take birth again and again. I will attain salvation when these people will attain it.

DAYANAND SARASWATI.



PREFACE

SWAMI Dayanand Saraswati was born in 1824 A. D.¹ and died on 30th October 1883 A.D. Of the fifty-nine years of his life, he spent the first twenty-one at home, receiving such education as is ordinarily given to a scion of a well-to-do Brahmin family. As he grew up, his thirst for knowledge increased. While he wanted to devote himself to learning, his parents decided that he should marry and settle down. To escape the bonds of marriage which his parents were forging for him, he fled from home and spent the next fifteen or sixteen years in going about the country in search of Yogis to teach him how to conquer death, with which he had become acquainted at home when his sister and his uncle died. During this period he went from place to place, learning and practising Yoga, meeting sannyasis, monks and sadhus of all sorts, learned and pious men as well as hypocrites and ignorant mendicants, parasites of society. After about ten years of such life he became convinced that learning and practising Yoga was not sufficient. He then made up his mind to acquire learning and know the sastras. He began to look out for a guru who would make him master of the Dharma Sastras and the teachings of Rishis and Munis. In 1860 A.D., when he was thirtysix, he found a worthy guru at Muttra, and spent the next three years in studying some of the sastras but chiefly the science of Sanskrit language, which enabled him fully to understand the Vedas, the Upanisads, the Darśanas and other sastras and thus acquire a thorough knowledge of the Vedic religion and philosophy.

His guru, Swami Virjanand Saraswati, a man of the highest character and a teacher of eminence soon found out that Dayanand was no ordinary man. He recognised Dayanand as a great genius. And as Dayanand was already a sannyasi, he commanded Dayanand to devote his whole life to spreading enlightenment in the country and teaching the truth to people. Dayanand accepted the mission.

Dayanand passed the next two years at Agra developing his yogic powers and preparing himself for his work. He devoted the rest of his life—seventeen years—in active work going round the country from east to west and north to south, preaching the

¹ It has been stated that he was born on Aswin bad 7th, B. 1881, i.e., Wednesday the 15th September 1824 A. D.

Vedic religion, denouncing hypocrisy, untruth and superstition of all kinds and descriptions, and proclaiming that the Vedas alone were Revelation and therefore authoritative. He denounced all ignorant priest-craft, the organized hierarchy of the Brahmins who had monopolized religious teaching and held the entire nation within their clutches, laying down the law for all and controlling their conduct throughout life by putting bans and restrictions of all sorts. He condemned the ignorant sadhus of various descriptions and persuasions who flourished and grew fat on the ignorance, charity and devotional spirit of the Hindus. He strongly condemned idolworship, the present caste system based on birth, child marriage and all practices that had brought about the downfall of the nation. He gave public lectures wherever he went, challenged the Brahmins who had become the sole custodians of the religion of the people, to hold religious debates with him and accept the Truth as he taught it or convince him of the Truth they professed to possess. As his mission was to proclaim the Truth and denounce falsehood wherever found, he held sastrarths or religious discussions not only with the Brahmins but also with the Muslim and Christian divines, Jain sadhus and all those who according to him followed untruth. His mission was to spread light and to chase away darkness from the land in whatever quarter and in whatever form it lurked. He, therefore, denounced sham in whatever shape he found it. His activities embraced life in all its aspects, and he denounced social, economic and educational wrongs no less than religious untruths.

All that we know about the first thirtysix years of his life, from 1824 to 1860, is what he himself wrote out in Hindi at Colonel H. S. Olcott's request for publication in the *Theosophist*. Fragmentary as this autobiographical sketch is, it is the only reliable account of his life at home, his early education, his wanderings in India in search of Yogis and later, a guru for himself till he came to Muttra in 1860 A. D. In addition to this, the only other materials available are (a) what various people who met him came to know from Swamiji himself during conversations in various places, a fact here and a fact there of his life in those days and (b) what he said in 1875 A. D. in one of his fifteen lectures in response to a request from people in Poona for information about his family and his early life. The Mahrathi report of those fifteen lectures published in book form at Poona by a Mahratha Brahmin has been translated in Hindi and published under the name, *Updesh Manjari*. The account given in the book does not, however, possess the same authority

as the autobiography published in the *Theosophist*; for, it is only a report of what Swami Dayanand is stated to have said in his lectures. The accuracy and fullness of the account given by the Mahratha gentleman depended upon his capacity to understand what he had heard and on his discretion in reporting only what he thought was important. And to some extent, the report naturally takes the colour of the religious beliefs of the writer; for instance, in the account which the *Updesh Manjari* gives of Swamiji advocating the cult of Siva at Jaipur in 1866 and encouraging the wearing of *rudraksha* rosaries at Agra and Jaipur.

There is no other absolutely reliable material available to supplement the account that Swamiji himself has given of this part of his life. There are no contemporaneous records of other people's lives or accounts of happenings of those days to throw further light on Swamiji's life.

The rest of the account of his life is based on the material collected by P. Lekhram, the Vedic Missionary, when he was deputed by the Punjab Arya Pritinidhi Sabha in 1888 A. D. to collect materials for a life of Swamiji. He toured the country for about nine years questioning people, taking down the statements of those who gave him any information about Swamiji. He was not able, however, fully to collate the material and write a biography of Swamiji. He had written a few chapters in Urdu when he met a martyr's death at Lahore at the hands of a Muslim fanatic on 6 March 1897 A. D.

On P. Lekhram's death, the Punjab Arya Pritinidhi Sabha deputed Lala Atmaram of Amritsar on 21st March 1897 to finish the book. Accordingly, a life of Swamiji was written and published in 1897 A. D. under the name, *Mahrishi Swami Dayanand Saraswati Ka Jivan Charitra* with an Introduction from the pen of Lala Munshiram, later Shraddhanand Sannyasi. But it was not written as a regular biography.

In the meantime, B. Devendranath Mukhopadhyaya, a Bengali gentleman, published a life of Swami Dayanand Saraswati in Bengali in 1894 A. D. in two parts under the title *Dayanand Charita*. This, therefore, was the first Life of Dayanand published by anyone. This book was later translated in Hindi and published by Raghubirsaran Dublish, proprietor of the Bhashkar Press of Meerut in 1911 A. D.

Not satisfied with what he had written and published in 1894 A. D., Babu Devendranath Mukhopadhyaya, whose

devotion to the memory of Swami Dayanand is still unsurpassed, made it his life's mission to write a comprehensive life of Dayanand. He went round the country visiting every place which Dayanand had visited, talked to everyone who, he was told, had met Dayanand or who knew anything about him; corresponded with everyone alive who had met or had had anything to do with Dayanand during the latter's lifetime. For several years he gave himself body and soul to collecting material for a proper and adequate life of Dayanand Saraswati with devotion and earnestness which are beyond praise. He finished collecting the material for his work about the year 1915 or 1916 A. D. and then settled down in Benares to write a regular Life of the Mahrishi.

Dayanand had never in his lifetime mentioned the name of his birthplace, or of his father or even his own—the name by which he was known at home. It was B. Devendranath Mukhopadhyaya who, after patient and sustained research, found out that Dayanand's birthplace was Tankara in the Morvi State, that his father's name was Karsanlalji Tiwari and his own name was Mulshanker alias DayaRam.

To our own and our country's misfortune, when B. Devendranath Mukhopadhyaya had written only the first four chapters of the book he was suddenly attacked by paralysis and died. This deplorable happening has deprived the country of a great work. No one else can be as well fitted as B. Devendranath Mukhopadhyaya to make a proper use of the material collected by him and write a Life of Dayanand. His mind was full of ideas and facts. Various events and incidents remained unrecorded. They might have thrown light on certain periods of the Mahrishi's life. He alone knew what part of the material he had collected was to be accepted as wholly or partly true and what to be rejected and why. The twenty years or more that he devoted to collecting material for this work, his personal contact with people all over the country whom he had met, the impressions he had received of Dayanand's life, his character and work in various places from various people, their implications and bearings on various events and utterances of Swamiji, and the life-long thought he had given to the Mahrishi personally and his work, fitted him as no one else can ever be, to do this work. What ideas and opinions about

Dayanand and his various acts, Babu Devendranath Mukhopadhyaya had formed in his mind died with him.

The late P. Ghasiram, a prominent Arya Samajist of Meerut secured in 1917-18 A.D. with the assistance of B. Jwalaprasad, Deputy Collector of Benares, the whole of the material collected by B. Devendranath Mukhopadhyaya. P. Ghasiram translated the Bengalee records into Hindi, and keeping the first four chapters intact as they had been written by B. Devendranath Mukhopadhyaya, he wrote out the remaining chapters in Hindi, at the same time consulting P. Lekhram's book. This work was published in two volumes by the Arya Sahityamandal at the Fine Arts Press, Ajmer in 1933 A.D.

P. Lekhram's and B. Devendranath Mukhopadhyaya's biographies are the only two books containing original research work on the subject that are available to the public. Another source which contains reliable information, is Swamiji's correspondence. Swami Shraddhanand when Superintendent of the Vedic Yantralaya, Ajmer took away this correspondence from the records of the Vedic Yantralaya where it was kept and published a portion of it in three small octavo volumes under the heading *Swamiji-ka-Patra-Vyavahar*. P. Bhagwad Datta of Lahore has collected some more letters of Swamiji from various places and is publishing them under the title, *Rishi Dayanand Saraswati Ke Patra aur vigyapan*. This, however, is a collection only of letters written by Swamiji and public notices issued by him.

In addition to the sources of information mentioned above, there are files of journals and newspapers published between 1873 and 1883 A.D., containing scanty accounts of Swamiji's visits to various places in India, his doings there, his talks with people and reports of his discourses and numerous sastrarths which he held with the leading Pauranic pandits, Muslim maulvies and Christian missionaries and the Jain Gurus in various places.

Several books on Swami Dayanand Saraswati's life and work have been published in Hindi and in English, but they are all based on P. Lekhram's or B. Devendranath Mukhopadhyaya's books and contain no information about Swamiji that is not found in these two books.

Apart from narrating the principal events of Dayanand's life, I have mentioned in this book such of the incidents and happenings connected with him as help to illustrate some feature of Dayanand's character or some aspect of his personality, or explain his doctrines or beliefs, or throw light on the circumstances in which an important event related in the book took place, or when such incidents furnish the background of Dayanand's work, or when they describe some custom, usage or social practice of the Hindus.

I have tried, wherever possible, to test the truth of the various incidents and occurrences related in B. Devendranath Mukhopadhyaya's *Jivan Charit* of Swamiji and have corrected or modified the descriptions of them given by Babu Devendranath Mukhopadhyaya. Take for instance, the incident given at p. 112, Vol. I of his *Jivan Charit* about Swami Dayanand's advice to people regarding the solar eclipse on Magh Krishna 30th S. 1924 (24 January 1868 A. D.) To test the truth of this statement I referred to the almanac for the Sainvat year 1924, but found that no solar eclipse had taken place on Magh Bad 30th, nor for the matter of that, did a lunar eclipse take place in that year. But I did not doubt that the incident of Swamiji advising the people at Karnawas not to worry about the solar eclipse but take their food at proper time, did take place. I, therefore, set about finding what solar eclipses took place in or about the year S. 1924; for, the evidence collected by P. Lekhrām or B. Devendranath Mukhopadhyaya from the people of Karnawas about Swamiji's teachings at the village could not be lightly rejected as unreliable. I found that two solar eclipses took place about that time, one on Falgun Krishna 30, S. 1923 (6th March 1867) and the other on Bhādrapad Krishna 30th, S. 1925 (18th August 1868). By referring to Swamiji's itinerary (see p. 337) which I have compiled with great care, I found that Swamiji did not go to Karnawas in the year S. 1923 but spent it in Rajputana and in Agra, Multa, Meerut and Hardwar. I then concluded that the solar eclipse of Falgun Bad 30th S. 1923 had nothing to do with the incident related in B. Devendranath's book. But I did find that Swamiji visited Karnawas three times in V. S. 1924 (1867) and again came to Karnawas in Jeshth S. 1925 (May-June 1868) and stayed there for some months and was present in Karnawas on Bhādrapad Krishna 30th, S. 1925. Thus it became clear that the incident about the eclipse did take place, but not on Magh S.

1924. It took place on Bhadra S. 1925 (August 1868) during Swamiji's stay at Karnawas, where Swamiji had arrived in Jeshth S. 1868. Evidently the people who supplied information about Swamiji's four visits to Karnawas in 1867 and 1868 A. V. mixed up the incidents that took place during those visits.

The Paropkarini Sabha celebrated in October 1933 A. D. the Semi Centenary of Swami Dayanand Saraswati's death at Ajmer, when a Commemoration Volume edited by me was published as a tribute to the memory of the great Swami. The lack of an adequate Life of Swami Dayanand in English was felt by all at the time, and some friends suggested that I should write it. I, however, thought that the task was not only too heavy for me, but that some one better equipped should take it up.

Late in 1942 A. D. an occasion arose when the question of writing a Life of Swami Dayanand Saraswati again pressed itself on my attention. And I began seriously to consider the matter. I remembered that when as a child I had gone with my father to have Swamiji's *darsana* in Fatehmal Bhadagtiya's garden at Ajmer, I had the inestimable privilege of exchanging a few words with him, he had placed his hand on my head and blessed me. I also remembered that on the Dipawali day S. 1940 (30th October 1883 A. D.) I was present at the Bhinai House, Ajmer, when he breathed his last: that the next day I followed Swamiji's bier from the Bhinai House to the cremation ground at Malusar and was present when the last rites were performed, that I had had the honour of listening to his lectures during two of his visits to Ajmer, some sentences of which still ring in my ears. The sight of him sitting on the dais and deliver his discourses dominating the audience as I have seen no one else do is as fresh as ever. When I thought of all these and other memories crowding in my mind and I remembered that my life and beliefs had been greatly influenced by Swamiji's teachings, and that I owed a debt to him, my mind was made up and I decided that feeble and old I was, and humble as my contribution in the circumstances would be, I should take up the work without further hesitation and pay my humble tribute to him. Accordingly, during the last three years, 1943 to 1945 A. D., I have devoted all my energy and the little power of work that I still possessed to this work.

I am fully conscious of the fact, and the reader will no doubt notice it, that an important work like this should have received more care, time and thought than what I have been able to give it. I regret that I did not take up this work soon after the Dayanand Semi Centenary Celebrations of 1933 A. D. when I was comparatively much stronger physically and mentally. I am in my seventy ninth year and my health is failing. As an Urdu poet in another connection, sings :

*Tere wadon par silamgar abhi aur sabra Karte
Gar apni zindagi par hamain aitbar hota.*

"I would have waited still further for the fulfilment of thy promises, O oppressor, if I could but feel assured that life would last (till then)."

I might perhaps have given another year or two to it and not published the book at once, if only I could feel sure that I had a few more years of life before me.

I must acknowledge my obligations to Professor T Madansingh M.A. of the Mayo Collage, Ajmer for compiling the Index attached to the book and to P. Yudhishtira Mimansak for reading the proofs of the Sanskrit quotations in the book and his help in compiling the itinerary of Swamiji given in the nineteenth chapter.

Har Pilas Sarda

AJMER,

20, December, 1945.

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Both high class Brahmins—similarities in the early lives of both—both became *sannyasis* in early life—reverence for their respective gurus—both accepted their guru's behests—both held religious debates and won *sastarths*—both looked on Vedas as Revelation—differences between them—Sankara's appeal to intellectuals: Dayanand's to the masses—Sankara's knowledge of Vedas unknown—Dayanand master of Vedas—Sankara helped Brahminic monopoly of sacred books—Dayanand translated Vedas in Hindi for everyone to read—Sankara established religious hierarchy—Dayanand broke it—differences between the two due to different times and different education—Dayanand's guru a very strong character—Sankara stuck at Upanisads: Dayanand went beyond to the Vedas—In Dayanand's time India under foreign rule—Sankara only fought Jainism and minor Hindu cults—Dayanand was opposed by Jainism, Christianity, Islam and Brahminism—Sankara tolerated idolworship and to some extent encouraged it—Dayanand denounced it vehemently—Dayanand underwent hard discipline—Sankara's life was easy throughout—Sankara interpreted *sātras* as teaching non-duality—both were great intellects and great debaters—Result of Sankara's work described—Dayanand's mission was to redeem humanity.

DAYANAND AND GANDHI

The nineteenth century produced two great men, Dayanand and Gandhi—both born in Kathiawar—Difference in their training—Gandhi's education on European lines—efforts of both directed to securing freedom for India—Dayanand condemned false religious and evil social practices. Gandhi's objective political—Gandhi has practically adopted all Dayanand's important teachings about *awadehi*, untouchability, caste, Hindi etc—chief difference being Mahatma Gandhi's acceptance of the doctrine of "non-resistance to evil"—Krishna, Herbert Spencer, Bernard Shaw on this doctrine—Mahatma Gandhi qualifies the practices of non-violence—Different means adopted by Dayanand and Gandhi—mass political awakening and infusion of courage in the people are chief contributions of Mahatma Gandhi—Ahimsa is Mahatma Gandhi's principal contribution to International politics.

PART I

LIFE OF DAYANAND

CHAPTER I

FAMILY AND EARLY LIFE (1824 TO 1846 A. D.)

Dayanand born in 1824 A. D. ■ Tankara in Morvi State, Kathiawar—His father Karsanji Tiwari was a Brahmin of Audich clan—ancestors—Dayanand's brothers and sisters—Karsanji ■ big Zamindar and Banker—Devotee of Siva—Spread of Saivism in Kathiawar—Vaishnavism—Dayanand's original name was Mol Shauker—early education—Sivastri vigil—saw mice run on the idol of Siva—Lost faith in idolworship (p. 5) Father's explanation—Death of sister and uncle—Molshauker's aversion to marriage. pp. 1—7

II

SEARCH FOR YOGIS (1846 TO 1860 A. D.)

Molshauker finding his parents making preparations for his marriage left home secretly in 1846 A. D.—Sadhus on the way relieved him of his jewels and

money—initiated into Brahmacharya Order and named Shuddha Chaitanya—went to KotGangara and Sidhpur—Mulshanker's father informed of Mulshanker's whereabouts, caught him there—escaped again at night—went to Baroda—became an Advaita Vedanti—went to Chanoda Kalyani on the Nerbada—initiated into Sannyasa by Parmanand Saraswati and named Dayanand Saraswati (p. 11)—learned Yoga from Yoganand at Vyas Ashram—learned final secrets of Yoga from Jwalanand Puri and Sivanand Giri—went to Mount Abu to learn further Yoga—went to Hardwar Kumbha in 1855—went to Tehri—invited by Rajpandits to a banquet—fading meat being prepared, left the place—studied Tantras—Kedarghat—RudraPrayag—Gupta Kashi—search of yogis to Triyugi-Narayan, Bhimgupha and Gaurikund—ascended Tunganath Peak—went to Okhee Math—offer of the Mahant of the famous monastery there to make Dayanand his disciple and heir declined—returned to Joshi Math—went to Badrinarayan—made a thorough search for yogis—adventures in the hills, the frozen rivers, and the jungles—almost frozen to death—went to Vasudhara—returned to Badrinarayan—came to Rampur, went to Kasipur and Drona Sagar (Nainital District)—passed winter there—went to Sambhal and Gurh Mukteshwar—dissected a floating corpse to test the correctness of the statements of man's inner organs given in books—not finding them correct, throw all the books in the Ganges—came to Farrukhabad and to Cawnpur, 5 April 1856 A. D.—went to Mirzapur and then to Benares—went to Chunar. In March 1857 started to explore the sources of the river Nerbada—adventures in the jungles—confronted a wild bear—having heard of Swami Virjanand's learning went to Muttra—reached Muttra in May 1858 A. D. pp. 8–20

CHAPTER III

SWAMI VIRJANAND SARASWATI

Virjanand's character and temper—Virjanand a great saint—born at Gangapur in Punjab—became blind in childhood when attacked by small-pox—left home after his father's death owing to ill-treatment of uncle and aunt—went to Rishikesh—Swami Purnanand made him a sannyasi—learned grammar with him—went to Benares—on Gaya—encounter with robbers—on the way—visited Calcutta—returned to Soron (Dist. Etah) famous for temple of Boar Incarnation of Vishnu—Gadhia Ghat—Maharaja Vinaysingh of Alwar heard him chanting hymns and took him to Alwar—after six months stay left suddenly as Maharaja became absent from his lessons without leave—returned to Soron and became ill—went to Mursan and Bharatpur—received by Maharaja there—after six months came to Muttra and opened a school to teach Sastri—admitted selected pupils charging no fees—account of the famous Muttra Seths—the founder of the family Mani Ram, left Jaipur to Gwalior in Gokul Chand Parekh's service—came with Parekhji to Muttra—Parekhji built the great temple of Dwarakadheesh and arranged for its maintenance—bequeathed all his riches to Maniram's sons—history of the Seth's family—Maniram's sons Radha Kishan and Govind Das built Sethji Ka Mandir—Brindaban and assigned an estate of 33 villages for its upkeep—P. Krishna Sastri avoided Sastriarth—Unfair award of Seth who constituted himself umpire—Pandits of Benares won over by the Seth—Swami Virjanand in anger complained to Collector at Muttra, who advised Virjanand to keep quiet—Virjanand appealed to Board of Revenue—He wrote a satire on the Benares pandits—Virjanand rejected all grammars except *Ashitadhyayi* as worthless—His distinction between Arsha and non-Arsha books—Three tests of Arsha books—Sastriarth between Anantacharya and Virjanand—Verdict in favour of Virjanand—Virjanand was a disciplinarian—His teachings and his habits—Virjanand and P. Gattulal—Virjanand and Maharaja Ramsingh of Jaipur (p. 32)—Virjanand's advice to hold an All India Assembly—Dayanand knocks at Virjanand's door—accepted as a pupil—Story of author of *Saraswati*—Amarlal Joshi arranges for Dayanand's food—Dayanand lived in a cell at Vihramghat—Virjanand's system of teaching—Dayanand forgets a lesson, Virjanand refuses to repeat it and tells Dayanand to remember it or drown himself—Dayanand refused admittance for taking a relation of Virjanand for his darshan—Virjanand recognises extraordinary ability of Dayanand—Dayanand after finishing education presents a plate of cloves to Virjanand—Virjanand demands a *dakshina* a vow that Dayanand shall spend his whole life in spreading the knowledge of Vedas—Dayanand accepts the mission—Death of Virjanand. pp. 31–38.

CHAPTER IV

PREPARATION ■■■ THE MISSION (1863 TO 1866 A. D.)

Dayanand comes to Agra in May 1863. Stops in a garden on the Jamna—Pandit Sunderlal and others see Dayanand—Swami Kailash Parvat—Dayanand restores powers of smelling to Sunderlal—Dayanand practices Yoga—goes to see Virjanand at Muttra—goes to Gwalior to denounce *Magwat*—Maharaja Scindhia was celebrating a Bhagwat Utsava—Account of Utsava and the pandits who came—daily routine of Swamiji's life at Gwalior—Swamiji goes to Kurauli (June 1865)—incident at Maharaja's place—Swamiji goes to Gangapur and then to Jaipur in Oct. 1865—Discussions with pandits at Sanskrit College at Jaipur—Thakur of Achrol—Maharaja Ramsingh accepts Sairism—most people follow Maharaja—Thakur of Achrol gives up idolworship—Swami leaves Jaipur—goes to Bagra and Dadoo, then to Kishengarh—reaches Ajmer and stays four days—goes to Pushkar on 28th March 1866—lives in Brahmagi Temple—denounces idolworship and the Ramana sect—Swamiji refuses to take milk which had been placed before the idol of Brahma—after two months stay returns to Ajmer—holds satsarth with Rev. Gray, Robson and Schoolbred—Manvi Murad Ali—Swamiji challenges the Mahant of the Ramanehi sect, who slips away—Col. Brooke, Agent Governor General Rajputana visits Swamiji—Swamiji asks Col. Brooke to stop cow killing—goes to Kishengarh—some Vallabhacharis prepare to assault Swamiji—Swamiji faces them and they run away—Swamiji goes to Jaipur and then to Agra during Lord Lawrence's Durbar—Swamiji visits his guru Virjanand at Muttra and leaves for Hardwar. pp. 40—48.

CHAPTER V

LIFE AND WORK ON THE BANKS OF THE GANGES (1867—1872 A. D.)

Reaches Hardwar for the Kumbha—plants a flag with the inscription "denunciation of hypocrisy"—Publicly denounces idolworship, incarnation, *Bhagwat*, pilgrimages, etc.—Dispute between Vishuddhant and the Gossains—Dadupanthi leader becomes Swamiji's disciple—Swamiji gives away all his clothes and books, keeps only a loin cloth and takes up a peripatetic life on the banks of the Ganges—give up all encumbrances in order fearlessly to preach Vedic dharma single-handed—goes to Lanfair—passes three days without food—goes without food for three days at Gurh Mukteshwar again—Swamiji never asked for food—Karnawas—Reaches Farrukhabad in June 1866—goes to Anupshahr and Gurh Mukteshwar then to Chasi to denounce the Chakrantik sect—Ranghat—P. Tibram throws his idols in the Ganges—Swamiji goes to Karnawas—P. Ambadutt of Anupshahr after discussion accepts defeat—In Chasi, Onkaradas Bohra an athlete found Swamiji's legs like iron—Chattrasingh Jat gives up belief in Advaita—Swamiji tells Mayaram Jat to offer shraddha only to living people—Swamiji practices Yoga—Brahmchari Kshemkaran after listening to Swamiji at Ranghat throws away his idols—Swamiji goes to various places and returns to Karnawas—Satsarth with P. Harivallabha—Harivallabha gives up idolworship—Swamiji condemns eight *Gups*, false things—Katriyas become Swamiji's disciples—Meets collector of Balaudshahr—leaves Karnawas—Collector of Badaon and a missionary find Swamiji in samadhi—talk with them—Thakur of Odesa prepared to attack Swamiji—Baldervagiri threw the Thakur into the river—Satsarth with Angadram Sastri—Swamiji asked Kailash Parvat for cooperation—Kailash Parvat does not agree—many people throw away their idols—Swamiji returns to Karnawas—tells people that eclipse is a natural phenomenon and to take their food as usual—Thakur Karansingh asked Swamiji to visit Ramli, Swamiji deprecates representation of ancestors on the stage—Karansingh takes offence at some remarks and unsheathed his sword—Swamiji snatches it and breaks it into two. Swamiji refuses to report to the police—Karansingh again finding Swamiji condemning idolworship sends men three times to murder Swamiji—when asked to go to a safer place, Swamiji declines to do so—Swamiji goes to Ambagarh and other places and then to Shahbazpur near Soron—Here he received news of Swami Virjanand's death—plot to murder Swamiji by Beragis—after visiting other places Swamiji went to Kakoda Fair on 25th October 1868—discussions with Muslim maslvis—Swamiji returns to Nardaul—Gusain Rampuri throws his idols in the Ganges—Visits Qyamgunj—discussions with Muslims—Swamiji tells a native Christian that sins are never forgiven—Swamiji after going to some places reaches Farrukhabad—Refuses blankets and sleeps on rice fodder

—Sastrarth with P. Srigopal—Thakurdas sent gundas to assault Swamiji—a goonda threw a shoe at Swamiji and was caught, Swamiji forgave him and set him free—L. Pannalal gave up idolworship and opened a pathshala—Sastrarth with P. Haldar Ojha—Athlates try Swamiji's strength and become amazed—Swamiji reaches Kananj in July 1869—Swamiji declared the Kayasthas to be Vaishas and not Sudras—Sastrarth at Cawnpur with M. Haldar—Mr. Thaine, Assistant Collector who was umpire, declared Haldar as defeated—Pandya Mohantal Vishnugal sees Swamiji—Swamiji assaulted by men—Swamiji threw one man into the Ganges, pushed away others and faced them—all ran away—after three months stay at Cawnpur, goes to Benares to storm the citadel of orthodoxy—reaches Ramnagar during Deshera—goes to Benares and puts up in Anandbagh—open condemnation of idolworship creates uproar—exchange of messages with P. Rajaram Sastri, Maharaja of Benares calls the pandits—Rajarata Sastri sent Saligram to Swamiji—16th November 1869 fixed as the day of the Sastrarth—JotiSwarup Udas, after discussion becomes Swamiji's disciple—Full description of the Kashi sastrarth (pp. 69 to 71) The *Hindu Patriot*, the *Pioneer* and the *Christian Intelligencer* on the Sastrarth—Maharaja of Benares bitten by remorse for his unfair conduct at the sastrarth, later asked for pardon—attempt to poison Swamiji in a pan—after a further stay for a month Swamiji went to Mirzapur and Allahabad—Swamiji explains to a visitor why he does not feel cold—Swamiji met Devendranath Tagore, the BrahmoSamaj leader at the Allahabad Kumbha Fair—Tagore invited Swamiji to Calcutta—Swamiji saved some people becoming Christians—Madhava Babu—Swamiji went to Mirzapur—Collector of Mirzapur suspects Swamiji—Chotugiri a priest threatened Swamiji with violence, Swamiji faced him and showed readiness to fight—Chotugiri sent gundas to assault Swamiji, Swamiji challenges them—Swamiji told a European missionary at Mirzapur that a brain disciplined by Yoga was necessary to understand the Vedas, knowledge of Sanskrit is not enough—Swamiji went to Benares and stopped for two months—wrote a book condemning *Advaita*—went to Sonon and to Kasgunj—Swamiji's daily life—Swamiji separates two bulls fighting on a public road—after going to some places Swamiji reached Aunpshahr—Swamiji and Sayad Muhammad, Cabsildar—a Brahmin gave poison to Swamiji in a pan—Tahsildar Sayad Muhammad arrested him and got him convicted—Swamiji disapproved of it and asked the Tahsildar to get him released—Swamiji went to Chhalesar with Thakur Mukandasingh—after visiting Ramghat and Farrukhabad Swamiji went to Benares.

pp. 43—82.

CHAPTER VI.

BHRAB AND BENGAL: (APRIL 1872—1873 A. D.)

Swamiji left Benares for Calcutta on 16th April 1872—Rev. Lalbehari De meets Swamiji at Mughal Sarai—Dumraon—talk with pandits—Swamiji refuses presents of Hair apparel of Dumraon—goes to Arrah and then Patna—Pt. Ramjitwan throws away his idol—two instances of Swamiji's foreknowledge—Jannalpur Railway Junction, a European and his wife object to Swamiji walking on the platform with only a loin cloth on—Swamiji's reply—Mongyer Swamiji reprimands his cook for begging fuel—Bangalpur—another instance of Swamiji's foreknowledge—Condemns Shradha—Christian convert deploras his conversion—a Muslim hesitates to enter Swamiji's room where food was placed—Swamiji asks him to come in—Swamiji distressed at events at a fair in a village—Swamiji arrives at Calcutta—talk with a preacher of Brahmo Samaj—Swamiji explains Yoga to him—tells him that the six darsanas are not contradictory but deal with separate subjects—yagopavit—daily routine at Calcutta—Keshab Chandra Sen—Devendranath Tagore, Mahesh Chandra Nyayaratna and others visit Swamiji—Keshab Chandra Sen discusses rebirth and non-duality—Swamiji delivers a lecture on 21st January, 73 in the BrahmoSamaj anniversary—Swamiji declines staying with Maharishi Devendranath—Swamiji's lecture at Brahmonagar night-school—Swamiji explains merits of Ayur Veda to Dr. Mahendralal Searcar—Swamiji surprises Keshab Chandra Sen—Swamiji shows to him the superiority of Vedic religion—Keshab Babu advises Swamiji to lecture in Hindi—schism in Brahmo Samaj—discussion at Keshab Chandra Sen's house—lecture at Gora Babu's house at Keshab Chandra Sen's request—P. Maheshchandra misinterprets the Sanskrit lecture—glowing accounts of Swamiji lecture published in papers—*Dharmaratna*, *Tatvabodhini* and other papers' accounts—Swamiji leaves Calcutta on 1st April 1873—lecture at Hooghly

pandits fixed, but no pandit appeared—Swamiji visits Nadiad—commences writing *Swami Narayana-Mat Khandan*—trouble at Baroda owing to deposition of Maharaja Gaikwar by British Government—*Bitechhu* on Swamiji's work at Ahmedabad—goes to Rajkot—delivers eight lectures—Swamiji's resort to pandits on Advait doctrine—Swamiji's lecture at Rajkumar College on Ahimsa and meat-eating—Principal of the College presents copy of Rig Veda to Swamiji—Swamiji establishes ■ *Arya Samaj* ■ Rajkot and incorporates *Prarthana Samaj* into it—*Arya Samaj* comes to an end after six months—political reasons for this happening—Hewan of Junagarh visits Swamiji—Swamiji returns to Ahmedabad after staying one day at Wadhwan—condemns childmarriage in a lecture—pandits' wrong translation of ■ mantra—sastrarth with pandits—umpires give verdict against pandits—Rao Bahadur Gopal Rao Harideshmukh begins to believe in the Vedas—*Bitechhu's* opinion—Swamiji returns to Bombay—sastrarth on grammar fixed for 19th March 75—interesting account of this sastrarth—pandits went away defeated—Swamiji gives series of lectures—a Seth invites Swamiji to Jodhpur—*Aryasamaj* established at Bombay on 14th April 1875 with hundred members—Prof. H. H. Wilson meets Swamiji—Viceroy Lord Northbrooke expresses a desire to meet Swamiji—Swamiji declines to go to Viceroy's residence—Swamiji agreed ■ be photographed provided ■ copy placed in the *Arya Samaj Hall*—Vallabhbachari invite Kamalnathacharya to Bombay—audience dissatisfied with his lectures—a pact between a Marwari disciple of Kamalnath and an *Aryasamajist* compelled Kamalnath to agree to a sastrarth—interesting terms of the pact—account of the Sastrarth—Swamiji speaks to Kamalnath—Kamalnathacharya keeps silent—then goes away—Swamiji tells Seth Govind Das that idolworship began with the Jains—Swamiji asks a Hariyana woman visitor to spread *Aryadharma* amongst women—Shyamji Krishna Varma becomes disciple of Swamiji—short account of him—Swamiji's daily routine at Bombay—Swamiji goes ■ Poona invited by Mr. Ranade, District Judge—Swamiji gives fifty lectures some of which printed in Marathi—fifteen lectures delivered in the city, translated into Hindi—lectures cause sensation—*Induprakash* & *Bitechhu's* comment on Poona pandits' tactics to avoid sastrarth—two parties in Poona—people of Poona took Swamiji in a procession to show their gratitude and offered a purse—Swamiji declined to go on elephant but walked with people—orthodox pandits took out another procession and created disturbance—police did not interfere the Assistant Commissioner being leader of orthodox Party—Mr. Ranade's speech at lecture—meeting till midnight—Swamiji insists on returning to his residence—two men prosecuted for disturbance by police—Swamiji went to Satara—returned to Poona on 6th October 1875—after a short stay went to Bombay and Baroda—account of his stay there and his lectures—sastrarth with pandits—Sir T. Madhava Rao attends lectures on *Rajni* and astonished at Swamiji's knowledge of politics—Sir T. Madhava Rao invited Swamiji to his house—Swamiji refused his present of one thousand rupees—at Baroda Swamiji advocated compulsory education and a law to stop childmarriages—Swamiji visited Ahmedabad, Broach and Surat—Dr. Kihler meets Swamiji at Surat—Swamiji goes to Bulsar—gives four lectures—then to Hassan Road—servant steals his watch—Swamiji forgives him—returns to Bombay—Prof. Monier Williams of Oxford attends Swamiji's lecture on Vedas—more lectures—account of sastrarth with P. Ramiah—Bombay correspondent of *Bangadarsana* of Calcutta gives account of Swamiji's work in Bombay—Seth Gokaldas Tejpal offers to make all Bhaktas disciples of Swamiji—story of Gokulnath Gusain taking a necklace from his daughter—Swamiji left for Indore in April 1876—Maharaja of Indore attended Swamiji's lecture—Swamiji gave him in writing some principles of Government—Swamiji declines to accept Maharaja's presents—Swamiji reaches Farrukhabad ■ 9th May 1876. pp. 112—155.

CHAPTER ■

THIRD TOUR IN THE UNITED PROVINCES (MAY 1876—1877 A.D.)

Swamiji closed the Farrukhabad pathshala—Rev. Lucas' questions about salvation answered—Rev. Lucas asks ■ to what Swamiji would do if placed at the mouth of cannon and asked to bow to an idol, Swamiji replied his answer would be "blow away"—goes to Benares—writes *Veda-Shastrya*—Jaunpur, Ajodhya—Bairagi at Ajodhya—goes to Lucknow—L. Briffault's questions about caste system, Yagyopavit, right living—Swamiji declares it is useless to recite mantras without understanding their meanings—Explains merits of

Sanskrit language—defects of Persian and English—corrects mistakes pointed out by Pandits in his *VakyaPrabodh*—explains how wrong interpretation of *sastras* ■■■ supposed to authorize animal sacrifice—goes to Bareilly—lectures—attempt to learn English—religious debate with Rev. Parker at Moradabad for 15 days—Swamiji refused to take food ■ the house of ■■■ of loose character—abolishes *Ghuleaar pathahala*—goes to Delhi during Imperial Assemblage of 1877 to preach Vedic religion—account of stay there—asks all the Maharajas to send their pandits to him—Maharaja Kashtmir dissuaded from visiting Swamiji—Holker promises to invite Maharajas to hear Swamiji's lectures—all prominent reformers assemble at Swamiji's request to find out means to co-operate with one another—Sir Sayad Ahmad Khan and Keshab Chandra Sen and others refuse to accept Vedas—Swamiji leaves Delhi—some prominent people of Lahore invite Swamiji to the Punjab—Meerut, Saharanpur—interesting questions of Chandi Prasad and their ■■■ about God, marriage—reconversion ■ Christians and Muslims, caste, pardah, its origin—Swamiji's lectures at Saharanpur—The famous Chandapur-Fair Sastharth (P. 165)—full account of it—representatives of Islam and Christianity—Kabirpanth—subjects of sastharth—proceedings—discourses of Maulvi Mohd. Kasim and Rev. Scott—all objections answered by Swamiji—Swamiji relates an incident in his life when Sikhs people tried to sacrifice him to an idol. pp. 156—173

CHAPTER ■

SWAMIJI IN THE PUNJAB. (MARCH 1877—JULY 1878)

K. L. Alakhdhari receives Swamiji at Ludhiana.—Mr. Car Stephen's objection about Sri Krishna's early life answered by Swamiji—Car Stephen makes a present—reaches Lahore 19th April 77 (P. 175)—received by P. Manphul and BrahmoSamajists who had certain objects—mean conduct of BrahmoSamajists—lectures produce agitation among orthodox—Hindu owner of ■ garden persuaded by orthodox people to ask Swamiji to leave the garden—Swamiji occupies Dr. Rahim Khan's kothi—Shivanarain Agnihotri—Swamiji's retort to P. Manphul—explains to Dr. Hooper meaning of *Ashvamedh* and *Gaumedh*—representation to the Punjab Government about *Veda Bhaskya*—Dr. Leitner—Swamiji's reply to Mr. Griffith Mr. Tawney and others about *Veda Bhaskya*—second representation of Lahore AryaSamaj well reasoned—Ganpatikaj asked not to marry (P. 179)—P. Shradhbaram Phillauri—Bhauddatt and Shivanarain Agnihotri—Swamiji relates some interesting incidents of his life—Ten Principles of AryaSamaj framed—L. Mulraj's suggestions rejected—Swamiji rejects position of guru—*Brhadara Hind*, and *Indian Mirror* and *Kohinoor* on Swamiji's work at Lahore—visits Amritsar—series of lectures—AryaSamaj established—visit to Tulsi Ram's room—talk with Commissioner of Amritsar—explains greatness of Hinduism—children throw stones at their teacher's request—Swamiji gives them sweets—two interesting incidents at Amritsar—Swamiji reaches Gurudaspur—sastharth with two pandits—AryaSamaj established—Rev. Foreman—Swamiji goes to Jullundhar—thirty-five lectures at Jullundhar—Swamiji shows his strength by holding a wheel of Sardar Vikramsingh's carriage—humorous stories—Shradha Ram Phillauri and *titak*—returns to Lahore and resides in Nawab Baza Ali's garden—talk with Bishop of Lahore—gives a lecture at Lahore BrahmoSamaj—goes to Ferozpur—Pandit KripaRam—Swamiji gives meaning of Pujari—returns to Lahore—Rawalpindi—Sampatgiri's letter—AryaSamaj established—Swamiji agrees to write *VedangPrakash*—lectures at Jhelum—goes to Gujrat—delivers lectures—Brahmins horrified at Swamiji reciting Gayatri in presence of Muslims—Brahmins engage a badmash to assault Swamiji—Swamiji forgave man who threw a brick—a woman asks how to attain *moyat*—goes to Wazirabad—disorder at a religious debate with P. Vasudeva—Swamiji's loud shout disperses the crowd—goes to Gujranwala—Missionaries ask a pandit to have sastharth with Swamiji, he declines and gives reason—religious debate with Christian missionaries—great impression produced by Swamiji—Harisingh Naiva—returns to Lahore—resides at Nawab Baza Ali's garden—criticises Islam within Nawab's hearing—goes to Multan—Parsi present money and fruit—Pir, *babarchi Shishu*, *khar*—P. Krishnanarain and ■■■—Swamiji declares that in the knowledge of Vedas, Prof. MaxMuller is a child (P. 194)—duties of a Raja—when only seven members joined AryaSamaj, Swamiji remarked Muhammad had only his wife as his supporter in the beginning—returns to Lahore—Swamiji explains why religious discourse induces sleep and dancing party does not—Swamiji ■ to Amritsar—pandits come to a sastharth but go away—stones thrown at Swamiji—Nehang Sikhs offended—forty students saved from becoming Christians—Khadaisingh Christian becomes follower of Swamiji—

Rev. Baring sends for Rev. K. M. Banerjee of Calcutta—Swamiji's optimism—Swamiji ■■■ to Jalandhar and Ludhiana—returns to U.P. pp. 174-177

CHAPTER XI

FOURTH TOUR IN THE UNITED PROVINCES (JULY 1878 - OCT. 1878)

Lectures at Roorkee—receives Col. Olcott's letter from America—Swamiji rejects Darwin's theory—proposed religious discussion with Maulvi Muhammad Kasim—questions of Maghnath Bhattacharya and answers—Swamiji denies that eating meat give strength—goes to Aligarh—Sir Sayad Ahmad Khan's invitation to dinner—goes to Meerut—■■■■■ Rakshini Sabha's questions and interesting answers about Veda, Ganges, Avatars etc—goondas engaged to assault Swamiji—Swamiji blames Brahmins for neglect of duty—goes to Delhi and deliver lectures—Arya Samaj established—Thakur of Achrol invites Swamiji to Jaipur. pp. 198-205

CHAPTER XII

SECOND VISIT TO RAJPUTANA (NOV. 1878 - JAN. 1879)

On reaching Jaipur learns of Thakur of Achrol's death—proceeds to Ajmer—trick of ■■■ orthodox pandit to prevent Swamiji's visit to Ajmer—Swamiji goes to Pushkar—Swamiji's humorous ■■■■ to the Bundi pandit about Gayatri—Swamiji ■■■■ to Ajmer on 14 November 1878—series of lectures—Rev. Gray and Husband invite objections to Bible—Swamiji sends sixtyfour objections—public debate with missionaries—account of it—Maulvi MoradAli—Swamiji deploras loss of Dhanur Veda—taking away manuscripts painting, sculptures in India condemned—great awakening in Ajmer—Swamiji goes to Masuda then to Nasirabad—lectures there—Swamiji goes to Jaipur—goes to Rewari—guest of Zamindar of Rewari—reaches Delhi January 79. pp. 206-213

CHAPTER XIII

FIFTH TOUR IN THE UNITED PROVINCES (JAN. 1879 - MARCH 1881)

Goes to Hardwar for 1879 Kumbha Fair, stopping at Saharanpur and Roorkee—Swamiji encamps on 27 Feb. 79 opposite the camp of the Nirmalas—distributes public notices—inviting people to talks—contents of notices—thousands come to Swamiji—Swamiji discoursed from seven to eleven or twelve and again one to five p.m. and 7 to 9 p.m.—Muslims great idolworshippers, Hindus small idolworshippers—humorous stories related by Swamiji—Swamiji's retort to Muslim Tahsildar and Deputy Collector—pandits from Nadia satisfied with Swamiji's interpretation of Veda—Maharaja Kashmir's letter to Swamiji—Swami Anandavan, old ■■■■ discusses with Swamiji—accepts Swamiji's views—asks his disciples also ■■■ do so—deplorable condition of India gives pain to Swamiji—Commissioner of Meerut pleased with Swamiji's views—Swamiji writes a letter to three most learned monnyasis who had come to Hardwar asking them to propagate truth—Swamiji's advice to ward off cholera ■■■ Hardwar to Military Surgeon—Swamiji wished all Indians to learn national language Hindi and read his books—Vedanti sadhus dumbfounded—pandits' intrigues—Shraddha Ram Phillauri's tricks—Swamiji advises people to leave Hardwar atonce—fortells cholera—goes to Dehra Dun—Rev. Morrison angry at Swamiji's criticism of Bible—Mr. Gardaine—Miss Dick ■■■■ of the bungalow where Swamiji resided asked Swamiji to vacate—story of two sons of a rich man at Dehra Dun, who were saved from becoming Christians—Swamiji converted a born muslim Muhammad Umar to Aryadharma—Swamiji reaches Saharanpur on 1st May—meets Col. Olcott and Madame Blavatsky takes them to Meerut—their talk and behaviour—Aligarh, Chhalesar, Moradabad—Swamiji's lecture on politics at the request of Mr. Speeding—Swamiji suffered from spene—treatment of Dr. Deane, Civil Surgeon of Moradabad—goes to Badson—sastarth with P. Ramprasad—goes to Bareilly—sastarth between Swamiji and Rev. T. G. Scott for three days on Incarnation, Transmigration and Does God forgive sins?—full account of sastarth—Munshiram, later Swami Shraddhanand, argues with Swamiji—Commissioner of Bareilly angry with Swamiji for criticism of Bible—■■■■■ warning to Swamiji—Swamiji replies in public next day (p. 239) saying that he will tell the truth and not care for commissioner or a king—Swamiji gives a discourse ■■■ Rev. Scott's church—goes to Shahjehanpur—Lakshman Sastri explained that Shankhasar took away Vedas, Swamiji said he had recovered them—Swamiji goes to Lucknow, and then to Cawnpur and then Farrukhabad—■■■■■ lecture on cow slaughter—pandits of Farrukhabad send twentyfive important questions to Swamiji for answers—Swamiji's replies given on pp. 232-34. Swamiji told Mohanlal that he did not want Mukti for himself, wants salvation for ■■■■ of people—Swamiji deeply touched by a ■■■■

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THIRD VISIT TO RAJPUTANA (MARCH 1881—DECEMBER 1881)

Staying ten days at Bharatpur. Swamiji reached Jaipur—Vedic dharma Sabha (later Arya Samaj) established—reached Ajmer on 6th May 188—twentytwo lectures delivered in Gajmalji Ka Nohra—some lectures in the Arya-Samaj—Pt. Lakhran Arya Musafir came to see Swamiji and put questions—three questions and answers noted—Swamiji advocates conversion of Muslims and Christians—relates an incident when a man with a naked sword wished to murder him—interesting and witty discussion at P. Bhagram's house—Swamiji went to Masuda—discussion with Rev. Shoolbred—talk with a Jain sadhu who became impertinent—sadhu declined to answer Swamiji's questions—exchange of messages—Swamiji sends three questions to sadhu about bandage on mouth, drinking warm water—sadhu's replies—Swamiji's rejoinder—Swamiji gives lectures—a big yagya performed—Bawats give up practice of marrying their daughters to muslim Merats under Swamiji's advice—talk with Beharilal Christian—Swamiji left for Rajpur at the Thakur's invitation—Thakur Harisingh

receives Swamiji—advises Thakur to have a Hindu Minister—Muslim plot against Swamiji—Muslims enraged at Swamiji declaring them progeny of a slave girl—minister Elahibaksh objects ■ it—Swamiji cites Quran, *Sura Anakbut*—finding stay at Raipur useless, Swamiji leaves for Masoda—gives lectures at Beawar—returned to Masoda—talk with Rev. Schoolbred—ignorant Kabirpanthi comes to Swamiji—Kabir's birth—Swamiji invited to Banera—talk with Thakur of Rupaheli—reaches Banera—answers Raja Banera's questions—Swamiji condemns Mahidhar's commentary—chanting hymns by Raja's son—Swamiji reaches Chitor—Maharana Sajjansingh of Mewar reads *Satyarth Prakash*—Governor General comes to Chitor to invest Maharana with G. C. S. I., as Maharana refused to go out of his State—Maharana objects to receiving the title just as Maharana Shambhusingh did—Maharana wrote to Government saying title lowers his dignity—Kavira Shyamaldas puts up camp for Swamiji—Nobles of Mewar visit Swamiji—Swamiji gave a discourse on politics and condemned rulers keeping prostitutes—Maharana struck with the fearless speech—Maharana visits Swamiji—Maharana asked Swamiji to go with him to Udaipur—Swamiji declines—Maharana's incognito visit to Swamiji—Swamiji sees a naked girl—says she represents motherhood—Swamiji goes to Indore and then to Bombay. pp. 259-273

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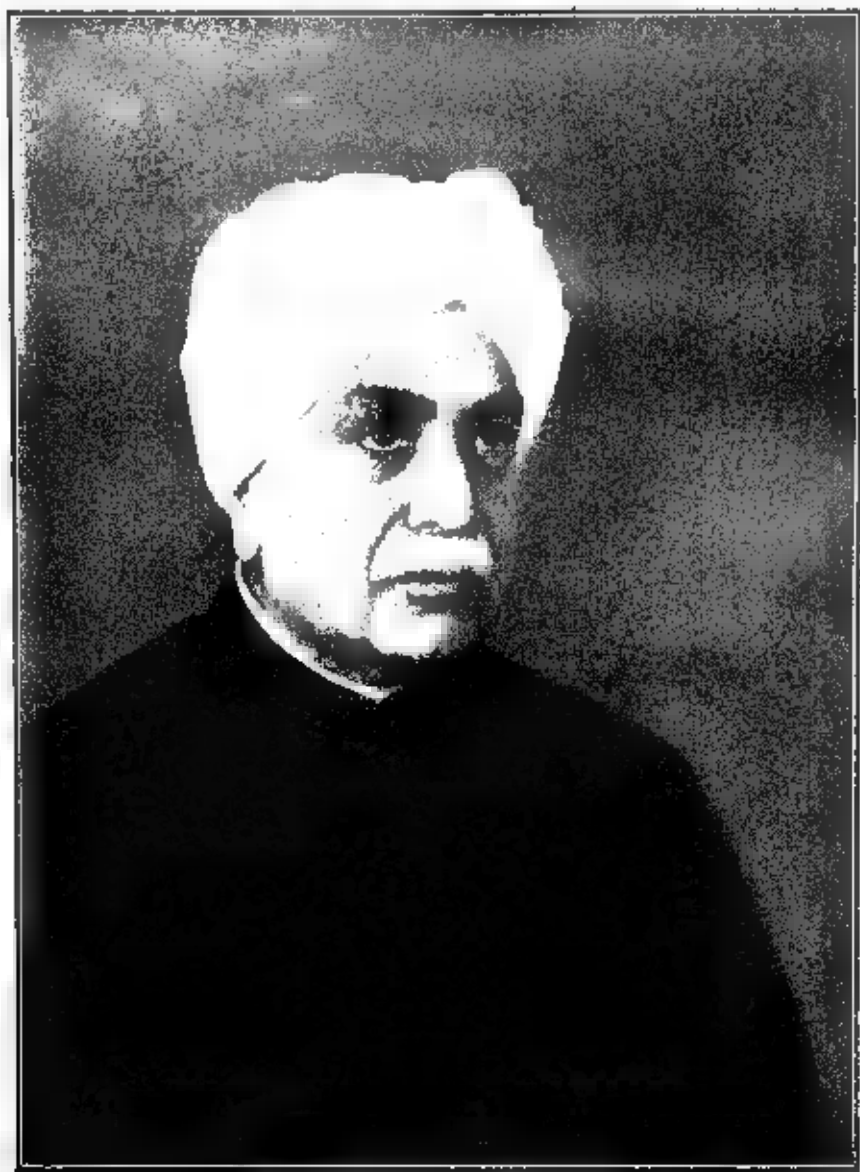
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D. B. HAR BILAS SARADA.

INTRODUCTION.

आ ब्रह्मन् ब्राह्मणो ब्रह्मवर्चसो जायतामा राट्ते राजन्वः शूर इवभ्योऽतिथ्यामी
महारयो जायतां दोष्ठी धेनुर्वीर्यवद्वानाशुः ससिः पुरन्ध्रयोषा जिष्णु
रवेष्टाः समेयो युवास्त्य वज्रमानस्य वीरो जायतां निक्षमे निक्षमे नः परंभ्यो
वर्षन्तु फलवत्स्यो न श्लोषधयः पृथ्वन्तां योगदेवो नः कल्पताम् ॥

यजु० २२।२२ ॥

"ALMIGHTY God, May ever Brahmins be born in our country who are masters of the Vedas and know God, and are full of spiritual lustre; and such warriors be — born as are proficient in the military science, are destroyers of enemies and — valorous and fearless; may we have good cows who give abundant milk, and other useful animals; swift and fast going horses: women who are adept in all kinds of transactions and proficient in all purposes of life and who may produce sons, victorious in war and who shine in society: May — country under the rule of ruler who, surrounded by wise and learned councillors, secures all kind of happiness and joys to his people, produce youths who are victorious in war and are full of wisdom. May we have useful animals; abundant and timely rain, plenty of fruit and nutritive grains, and most useful medicinal herbs. May all our wishes and aspirations be fulfilled. May we obtain what we have not yet got and may what we have got be protected."

Yajur Veda, 22-22.

ROMAIN Rolland says:

"Indian religious thought raised a purely Indian Samaj, and at its head was a personality of the highest order, Dayanand Saraswati. This man with the nature of a lion is one of those whom Europe is too apt to forget when she judges India. He was that rare combination, a thinker of action with a genius for leadership.

"He was a hero of the Iliad or of the Gita with the athletic strength of a Hercules, who thundered against all forces

of thought other than his own, the only true one. He was so successful that in five years Northern India was completely changed".

Sri Aurobindo, one of the greatest thinkers of the present time and a spiritual force says :

"Among the great company of remarkable figures that will appear to the eye of posterity at the head of the Indian Renaissance, one stands out by himself with peculiar and solitary distinctness, one unique in his type as he is unique in his work. It is as if one were to walk for a long time amid a range of hills rising to a greater or lesser altitude, but all with sweeping contours, green-clad, flattering the eye even in their most bold and striking elevation. But amidst them all, one hill stands apart, piled up in sheer strength, a mass of bare and puissant granite, with verdure on its summit, a solitary pine jutting out into the blue, a great cascade of pure, vigorous and fertilizing water gushing out from its strength as a very fountain of life and health to the valley. Such is the impression created on my mind by Dayanand.

"Here was a very soldier of Light, a Warrior in God's world, a Sculptor of men and institutions, a bold and rugged victor of the difficulties which matter presents to spirit. And the whole sums itself up to me in a powerful impression of Spiritual practicality.

"It was Kathiawar that gave birth to this puissant renovator and new creator. And something of the very soul and temperament of that peculiar land entered into his spirit, something of Girnar and the rocks and hills, something of the voice and puissance of the sea that flings itself upon those coasts, something of that humanity which seems to be made of the virgin and unspoilt stuff of Nature, fair and robust in body, instinct with a fresh and primal vigour, crude but in a developed nature capable of becoming a great force of genial creation.

"He was not only plastic to the great hand of Nature but asserted his own right and power to use Life and Nature as plastic material. We can imagine his soul crying still to us with our insufficient spring of manhood and action, "Be not content, O Indian, only to be indefinite and grow vaguely, but see what God intends thee to be, determine in the light of His inspiration to what thou shalt grow. Seeing, hew that out of thyself, hew that out of Life. Be a thinker, but be also a doer; be a soul, but be also a man; be a servant of God, but be also a master of Nature". For this was what he himself was; a man with God in his soul, vision in his eyes and

"Whatever sphere of the human mind you may select for your special study, whether it be language or religion, or mythology, or philosophy, whether it be laws — customs, primitive art or primitive science, everywhere you have to go to India, whether you like it or not, because some of the most valuable and most instructive materials in the history of man are treasured up in India only."¹

In a letter to Kesab Chandra Sen, Prof: Max Muller says:

"There is no problem of philosophy and religion that has not been the subject of deep and anxious thought among your ancient and modern thinkers. We in the West have done some good work too, and I do not write to deprecate the achievements of the Hellenic and Teutonic mind. But I know that on some of the highest problems of human thought the East has shed *more light* than the West, and by and by, depend upon it, the West will have to acknowledge it."

Of this great land, Dayanand was the characteristic representative and spokesman. He was great as a man of learning, great as a philosopher, great as a man of action, great as a Teacher and Redeemer.

1

DAYANAND'S PERSONALITY

Swami Dayanand towered high above his contemporaries physically as well as intellectually and spiritually. He was a giant in body as well as in intellect, and stood head and shoulders above them. He came in contact with the most intellectual and the most learned of the people living in India, and they looked like dwarfs before him. In stature, in the built of his body, and in physical vigour, he dominated the people wherever he went.

Born of sturdy parents, he observed lifelong brahmacharya or celibacy. This with freedom from family and other worldly worries, and a discipline in which he endured the greatest privations, the extreme cold of the Himalayan heights and the burning heat of the sands of river beds with the scantiest of clothing, he came to possess an adamant physical frame. He led a life, harder and more rigorous than anyone else did in the land. He thus developed strength of body and mind, which none else possessed, and which easily placed him above comparison or competition and above all successful opposition. His body was of the

¹India: what can it teach us, p. 15 "Where can we look for sages like those whose systems of philosophy were the prototypes of those of Greece: to whose works Plato, Thales and Pythagoras were disciples?"—*Tod's Annals and Antiquities of Rajasthan*.

Biographical Essays, p. 104.

greatest service to him in the gigantic task of redeeming humanity which he had undertaken.

A frame of adamant, a soul of fire:
No dangers fright him, no labours tire.

Over six feet in height, with a body seasoned as steel, with the strength of a Hercules and a will as firm as a rock with barely a loincloth and without as much as a stick, Dayanand faced infuriated mobs, hired goondas, fanatics and religious bigots and would be murderers, himself remaining tranquil and calm.

He was conscious of his giant's strength, but he never used it as a giant. Aggressive violence and he were strangers to each other. Confident of his power to defend himself in every way, he feared no one, laughed at threats and warnings, and remained undisturbed and calm amidst dangers, discords, perils and hazards.

PHYSICAL STRENGTH

In 1863-65 during his two years stay in Agra, when he was preparing himself for his mission of uplift of humanity, he often walked down from Agra to Muttra, a distance of thirty nine miles in three hours.

Athletes and wrestlers, wishing to test the strength of his body and muscle, requested the honour of shampooing him but in reality to see how strong his body was. They were amazed at the strength of the muscles of his legs. At Chasi in 1867, one Onkardas Bohra of Bulandshahr, a noted athlete, insisted on shampooing Swamiji and found his calves as firm as pieces of steel. In August 1878 at Meerut, Beniprasad and other athletes asked Swamiji for permission to shampoo him. Swamiji understood their object and stretching his leg said: "Lift my leg before you try to shampoo it." They exerted all their strength but could not lift the leg from the ground. In 1869, when at Farrukhabad, some athletes came to Swamiji and said that if Swamiji took exercise he would become very strong. Swamiji wringing his wet loincloth (breach cloth or diaper) handed it over to them and asked them to wring it and draw even one drop of water. They used all their strength but failed to draw a single drop of water.

In 1870, while going out for a walk with some people at Kasgunj, Swamiji found the road blocked by two giant bulls fighting each other in the middle of the road. For two hours people stood watching the struggle. Swamiji on reaching there, after a while advanced amidst the protests of the people, and catching the horns of the infuriated bulls, separated them. The bulls looked at Swamiji and went away in opposite directions.

At Jullundhar in 1877 A. D. Sardar Vikramsingh told Swamiji that he had read in the sastras that Brahmacharya gave great strength and would like to see a Brahmchari's strength. Swamiji said nothing. Vikramsingh got up and went into his carriage drawn by two big horses. The coachman pulled the reins and whipped the horses, but they did not move. The coachman whipped and whipped and pulled the reins again but to no effect. He then looked behind, and to his amazement, found Swami Dayanand holding a hind wheel of the four wheeled carriage firmly. Swamiji smiled and asked Vikramsingh if he was now convinced of a Brahmchari's strength.

The author of this book witnessed a small incident which showed Swamiji's strength. At Ajmer, where Swamiji delivered a series of lectures in the compound of Seth Gajmal's Nohra (enclosure) in 1878 A. D. one evening when the lecture was over and the hearers had left, a few people numbering about twenty or twentyfive who had stayed behind rose to go home. Swamiji also got up. As we came near the big massive gates of the main entrance opening in the Nahar Mohalla, we found the gates shut and chained, leaving open a wicket in the gate, through which the crowd that had assembled had passed out. A few people advanced and tried to open the gates for Swamiji to pass out. They used their strength, about twelve or fifteen of them, but the doors had got jammed and would not yield. My revered father Har Narayanaji, who used always to take me with him to hear Swamiji's lectures, and two or three others stood with Swamiji four or five yards from the gate looking at the efforts of a number of people exerting their strength to open the gate. When the gates refused to yield, Swamiji advanced and asked the men to step aside. Planting one foot against the massive wooden gates, with one jerk he threw open the gate saying: "You are *Chhokron ke*

Chhokre" (children of children). Everybody was astonished at the strength of arm of Swamiji.

At Roorkee in August 1875, while delivering a lecture on Brahmacharya, and expiating on its benefits, Swamiji stretched out his arm and said "Though I am over fifty, I challenge anyone to bend my arm." None dared try. At Wazirabad earlier the same year, he had similarly challenged the wrestlers present at a lecture.

In 1877, while Swamiji was delivering a lecture at Muttra, two sturdy men, a butcher and a wine seller, who had been bribed by the orthodox people to accuse Swamiji of eating meat and taking liquor, got up and asked for payment of meat and wine alleged to have been supplied to Swamiji. Swamiji replied that he would settle their account in a minute. After finishing the lecture, he got firm hold of the heads of the two claimants and bringing them near each other as if to strike them together asked them to produce their accounts. The two men began to reel under the firm grip and felt as if their heads were going to be broken, asked for pardon and gave the names of the people who had sent them on their nefarious errand. In 1869, where Swamiji challenged the might of the Hindu orthodoxy at Benares, as he sat in meditation one day on the banks of the Ganges, a party of Muslims passed by and recognised him as the speaker who had spoken against their faith. Two of them quietly advanced and putting their arms under Swamiji's elbows lifted him, unconscious as he was, to throw him into the Ganges. Their touch awakened Swamiji. He held the arms of the two ruffians tightly in his elbows and dragging them with him plunged into the Ganges; but taking pity on them and not wishing to drown them released them, and himself dived and went a long way under water.

HIS COURAGE AND FEARLESSNESS.

Swamiji was a stranger to fear. He possessed superb courage and feared neither man nor beast. He roamed by himself unarmed in dense jungles infested with wild animals and predatory beasts, scaled the highest peaks of the snow-capped Himalayas, explored the sources of big rivers like the Narbada and the Alaknanda (Ganges). He passed through inaccessible regions. He faced excited

and aggressive crowds in all large cities bent on using all kinds of violence, as well ■ goondas and badmashes who made attempts to take his life. These goondas were hired by people who found that their arguments were weak and of no avail, but were determined to defend their cherished beliefs by force. He stood in peril of his life almost everywhere, yet he remained calm and tranquil.

The great Admiral Nelson ■ a child had strayed from home and was found sitting alone on the banks of ■ rivulet by his mother, who not finding him in the house had gone in search of him. The mother asked him if he was not haunted by fear being thus alone. "Fear," Nelson replied, what is fear, I have not met him." Dayanand did not know fear and never saw it or felt its presence.

In 1857, when exploring the sources of the river Narbada, Swamiji while traversing a dense forest suddenly came face to face with a huge black bear. The beast growled fiercely and rising on his hind legs opened his mouth as if to devour Swamiji. Swamiji stood like a rock and raised the cane he carried with him. The beast seeing the strange apparition of a huge figure bare like itself ready for ■ encounter, ran away terrified. At Lahore in 1877, Swamiji related to the public audience an incident that occurred while he lived a wandering life on the banks of the Ganges during the year 1866-67. A tiger, he said, suddenly appeared before him in ■ jungle. Swamiji faced him and the tiger unused to seeing a huge figure ready to meet him retired and disappeared in the jungle. Even in early life at home at Tankara he showed courage. Once when he came to know from his father that their land had been encroached upon by their neighbour, he went with ■ sword and put to rout the men who had collected there.

Madame Blavatsky in her book, *"From the Caves and Jungles of Hindustan,"* says:

"One is inclined to think that this wonderful Hindu bears a charmed life, so careless is he of raising the worst human passions, which are so dangerous in India. Truly, a marble statue could not be less moved by the raging wrath of the crowd. We saw him once at work. He sent away all his faithful followers and forbade them either to watch over him or to defend him, and stood alone before the infuriated crowd, facing calmly the monster, ready to spring upon him and tear him to pieces.

"At Benares, a worshipper of Siva, feeling sure that his cobra, trained purposely for the mysteries of a Sairite pagoda, would at once make

an end of the offender's life, threw the cobra at Swamiji triumphantly exclaiming: "Let the god Vasuki (the snake god) himself show which of ■ is right." Dayanand jerked off the cobra twisting round his leg, and with a single vigorous movement crushed the reptile's head. 'Let him do so, he quietly assented, 'your god has been too slow. It ■ I who have decided the dispute. Now go, he added, addressing the crowd, and tell every one how easily perish all false gods'".

In various places, the fanatics and the orthodox people hired goondas to attack and murder Swamiji. In 1869, Thakurdas and others sent goondas to attack Swamiji at Farrukhabad. Seth Jagannath Prasad asked Swamiji to move to a secure place and stationed some men to guard him. Swamiji simply said that several attempts had been made on his life, that he had to move from place to place alone and unarmed, how long could the Seth protect him, adding, God would protect him. At Cawnpur in 1869, some people armed with lathis attacked him. Swamiji snatched the lathi of one man and pushed him into the Ganges, then tearing a branch of a tree, he pushed aside some of the men, threw some on the ground and said "you won't find in me a mere sadhu."

At Gujrat in the Punjab in January 1878, the Brahmins hired a badmash named Anhidaputra, who openly threatened to kill Swamiji. Mehta Gyanchand and others warned Swamiji, but Swamiji laughed away the warning saying that he was ■ match for ten or fifteen of them. In Amritsar, in June 1878, the Nihang Sikhs threatened his life. When warned, Swamiji poohpooched the risk. At Meerut, in August 1878, Swamiji's opponents hired some ruffians who took their stand in a lane through which Swamiji had to walk to reach L. Ramsarandas's house, where he delivered his lectures. People asked him to go in ■ closed carriage, but Swamiji fearlessly walked as usual through the narrow lane.

On 23rd May 1876, Rev. Lucas asked Swamiji at Farrukhabad that if he were marched upto the mouth of ■ cannon and told that unless he prostrated himself before an idol, he would be blown to pieces, what his answer would be. Swamiji promptly replied that his answer would be, "Blow Away".

Socrates one of the greatest of men, great mentally and great morally, great in thought and great in courage, drank the hemlock calmly and courageously and did not give way to weakness and despair like Christ who cried

helplessly with tears in his eyes when crucified: "*Eloi, Eloi Lama Sabachthani*" in Aramaic, his mother tongue, which means: "My God, my God, why hast thou forsaken me."¹ Dayanand bore the intense sufferings caused by poison at Jodhpur bravely and without a word of sorrow or weakness escaping him, and with unshakable belief in God, said with his last breath, "Thy will be done."

As he treated with scorn the attempts on his life by hired ruffians and goondas, so did he treat with contempt and indifference the expressed displeasure and threats of administrative officers when he was giving expression to the truth that was in him. In August-September 1879 while delivering lectures in Bareilly, the Commissioner of Bareilly having personally listened to Swamiji's severe criticism of Christian beliefs sent a warning through Lakshminarain, Government Treasurer, that he was displeased with Swamiji and would stop Swamiji's lectures unless he refrained from such criticism. Next day Swamiji in a public meeting declared:

"The Collector may become angry, the Commissioner may be displeased, the Governor may give trouble: a Chakravarti Raja (universal potentate) may feel offended, but I shall not fail to tell the Truth and will not deviate an inch from giving expression to Truth", and added: "This body is perishable: it is useless to act unrighteously in order to protect it. Show me a hero who can claim to destroy my soul. Till this is done, I am not prepared even to consider whether Truth should be suppressed."

Stand upright, speak thy thought, declare
The truth thou hast, that all may share
Be bold, proclaim it everywhere;
They only live who dare,—rightly dare.

Sir Lewis Morris.

During a lecture delivered in the Punjab, when several Europeans including General Roberts, were present, Swamiji severely criticised Christianity. When the lecture was over, General Robert advanced and shook hands with Swamiji and said:

"Without doubt you are an absolutely fearless man; for

¹ Frank Harris: *My Life and Loves*, Vol. IV., p. 203.

² "The holy Prophet of Islam has preached the following doctrine to the Muslims: 'That one is blessed with the best of deaths who proclaims the truth in the face of a tyrannical administration and is slaughtered in punishment of his deed.'"

When the Prophet of Islam extracted a promise of righteousness from any person, one of the clauses of such a bond used to be, 'I will always proclaim the truth in whatever condition and wherever I may happen to be'—*Maulana Abdul Kalam Azad*, by Mahadeva Desai, p. 79-80.

when you without any hesitation condemned Christianity when I was present, surely you can be afraid of no — else."

As with British officers, so with the rulers of Indian States. Swamiji knew that Their Highnesses the Maharana of Udaipur, the most eminent Rajput sovereign in India, and the Maharaja of Jodhpur kept public women. At the very first meeting with the Maharana at Chitor in November December 1881 A.D., Swamiji publicly denounced kings and rulers keeping courtesans. At Jodhpur in 1883 A.D., Swamiji condemned in severe terms the Maharaja keeping a public woman, though this last incident cost him his life. He had been repeatedly warned first at Shahpura and later by Rao Raja Tejsingh at Jodhpur not to say anything about the Maharaja's relations with the courtesan. The Arya Samaj people at Ajmer even asked him not to go to Jodhpur, the land of desolation; but Swamiji said that even if his fingers were made wicks and burnt, he would not desist from proclaiming the Truth at Jodhpur.

At Danapur (Behar) in 1879, when asked not to criticise "Islam and avoid displeasing the Muslims, Swamiji said he could not keep back the truth, and retorted that during Muslim rule, the Muslims attacked Hinduism with the sword, and now they dislike criticism of their religion even by word of mouth."

ATTEMPTS ON HIS LIFE.

He went about the country unarmed and alone with only one loincloth on, and was exposed to every sort of attempt on his life. Violence was frequently used against him. Throwing bricks and stones was a common feature of these attempts: lathis were used and he was attacked with a sword. Where people were afraid of using arms, poison was resorted to.

At Karnawas in 1868 A. D. T. Karnasingh attacked Swamiji with a sword. Swamiji snatched the sword, broke it into two, and calmly resumed his seat. T. Karnasingh twice sent ruffians to murder Swamiji at night, but they failed in their attempts.

Some Sakta people cajoled Swamiji to be present at a festival of theirs, when a swordsman attempted to murder him; but Swamiji was too quick: he overpowered him and came out of the temple in the courtyard where he was then attacked by men armed with spears and knives. Swamiji dodged them, scaled over a wall and escaped.

In 1877, Swamiji related at Lahore an incident that occurred when he lived on the banks of the Ganges. Some sadhus set fire to his lonely hut at night to burn him alive, but he pushed aside the thatched roof and came out.

In March 1872, at Benares a man gave poison in pan and Swamiji by performing *Neulikriya* got rid of the poison. At Bombay on 18th October 1874, Goswami Jivanji bribed Swamiji's cook Baldeva to poison Swamiji. When questioned Baldeva confessed that the Goswami had given him some money and sweets and had promised him rupees one thousand for the deed.

LOVE OF TRUTH.

Another leading feature of Swamiji's character was love of Truth. Truth was the breath of his life. He accepted Truth, whatever the cost, and held fast to it. A man of the highest courage, with no interest of his own to serve, he naturally became a perfect votary of truth. He hated shams, despised hypocrisy, and refused to tolerate untruth. As a child he revolted and refused to accept the Siva idol as an object of worship. He learnt Advaita Vedanta and became convinced that he was Brahma. Later, when he got more enlightenment, he rejected the Advaita doctrine, and accepted monotheism. He was more than once offered rich pecuniary benefits and estates if he only gave up condemning idolworship, but he spurned all such attempts with contempt. The Mahant of Okhimath, the celebrated place of pilgrimage who owned a rich estate in the Himalayas, offered Swamiji his estate if Swamiji gave up his search for truth and became his disciple. Swamiji rejected the offer with scorn. In 1869, the Raja of Benares offered him money if he gave up denouncing idolworship. Again in 1879, at Benares, the Raja of Venkitgiri offered to finance his Veda Bhashya and bear the entire burden of publishing it if Swamiji gave up condemning idolworship. Swamiji rejected the offer and said he was not a shopkeeper.

In 1883, H. H. the Maharana of Udaipur offered him the very rich estate of Eklingji and a position of undisputed superiority in Mewar, if he ceased denouncing idolworship. Swamiji spurned the offer with indignation and reproved the Maharana for venturing to offer him a bait. Once, while teaching the Maharana, he declared that it was better to get bread by begging than eat the bread of untruth and unrighteousness.

In 1876, when some people pointed out mistakes in his book *Vakya-prabodh*, written by pandits to his instruction, he

at once admitted the mistakes and said that they should be corrected.

In 1868 A. D., Jwalaprasad, Post Master of Farrukhabad, who was an orthodox Brahmin, insulted and abused Swamiji. Swamiji retired into another room to avoid him. But as he continued his evil behaviour, people gave him a severe beating so that he with difficulty reached home. Swamiji condemned people for beating him. Next day, Jwalaprasad threatened criminal proceedings. When informed of it, Swamiji declared that, if summoned, he would tell the truth, whoever may suffer thereby.

In a public meeting, when Swamiji was condemning shraddha, a Brahmin got up with a copy of the first edition of the *Sanskar Vidhi* and charged Swamiji with saying one thing to the public and writing another in his book. After looking into the book, Swamiji admitted at once that the objector was right. He then explained that the pandits who had taken down what he had said when he dictated the book, had interpolated their (pandits) own beliefs in the book.

FORGIVENESS.

Where a wrong to his person or property was concerned, Swamiji always forgave the culprit. He was poisoned several times and murderous assaults were made on him, but he forgave every culprit and saved him from punishment. In Anupshahr in 1870, a Brahmin gave him poison in a pan (betel leaf). The culprit was caught, challaned and convicted. Swamiji got him released and said he had come to the world to break chains, not to put people in chains. T. Karnasingh attacked him with a sword, but Swamiji forgave him and refused to report him to the police, though urged by people to do so. At Gujrat in the Punjab, in 1878, the police arrested a Brahmin who threw a brick at Swamiji but Swamiji had him released. At Amritsar in 1877, some boys threw stones at the request of their school master, who promised them sweets. The police caught them. Swamiji forgave the school master and gave sweets to the children. During the second visit of Swamiji to Amritsar in 1878, a Brahmin assaulted Swamiji with a club. People caught him, but Swamiji forgave him. His great inborn magnanimity could not entertain any idea of revenge; for according to the Latin saying, "Revenge is the joy of a sick

Ranade had to wait for — hour and then go away and come again during the hours allotted for interviews.

At Roorkee, in August 1878, only two people were present at the time specified for the lecture, Swamiji did not wait but commenced lecturing to the two people.

SELFLESSNESS

Swami Dayanand was an absolutely selfless man. Selflessness was one of his essential characteristics. He spurned everything designed to give him importance or position. When in 1877 the Lahore Arya Samaj while framing the constitution of the Arya Samaj wanted to assign him the position of gura, he rejected it and said he had come to demolish Gurudom in the world. Then, when they offered to make him *paramahayak* (great helper) Swamiji said God alone was *paramahayak*. When people insisted on establishing some connection between him and the Arya Samaj, he said "if you must, then enrol me as an ordinary member."

LOVE OF MANKIND

Dayanand had a tender heart. It was full of pity for the people around him, who led wretched and miserable lives. The woes of the people, their extreme poverty and their helplessness due to subjection to foreign rule and priestly domination, caused him pain and made him miserable. He devoted his whole life, his time and his energy to their betterment. He gave no thought to his own comforts or his personal welfare.

In September 1878, while Swamiji was in Meerut a gentleman came and asked him if he was quite well. When told that he was not well, the man asked him if there was any mental trouble. Swamiji then replied, "What can be a greater trouble than the fact that these Brahmins" pointing to those who were sitting there, "do not do their duty. They do not pay the slightest attention to their duty which is to spread Dharma but love outward show and hypocrisy. They have not the slightest pity on the poor and miserable condition of the people of this country."

During the 1879 Kumbha Fair at Hardwar, while Swamiji was seated with some people, he suddenly to their surprise lay down, then got up and began to walk about. When a gentleman asked him if he suffered from any pain, Swamiji took a long breath and said, "Brother what can

be a more heartrending pain than the fact that this country is being ruined by the sighs of the widows, the piercing cries of the orphans, and the slaughter of cows."

Later, when he heard that an old village woman threw the dead body of her son in the Ganges, as she had no money to cremate it, tears came into Swamiji's eyes, and he exclaimed in his misery, "Ah, our country has become so poor that we cannot even afford to have fuel to cremate a dead body." On another occasion Swamiji said 'Foreign Rule has so completely drained the wealth of India that the country has now been reduced to utter poverty.'

His love for mankind was so great and his desire for their welfare so intense and consuming, that he spurned the idea of his own salvation till he could bring salvation to them all.

In 1868 while he was leading a roving life on the banks of the Ganges, a sadhu who was washing his clothes, asked Dayanand why he bothered about the world and not love the atma. "Where is that atma?" asked Swamiji. The sadhu replied, "In all from a Raja to a beggar and elephant to an ant". He repeated some sayings of rishi Yagyavalka and Maitriyi. Swamiji said: "no, you do not love that atma: you are after getting your food: you care for your food and clothes. Have you ever given thought to those millions of who go hungry from day to day. There are thousands who have never had a full meal, who have only rags to cover their bodies. Millions of men, poor villagers, like cows and buffaloes pass their lives in huts surrounded by dirt and rubbish. Hundreds die by roadside uncared for. Mahatma, if you want to love Atma, think of them and look after them, as you do of your own limbs. They alone who do this are Mahatmas and entitled to be called lovers of Atma." The Sadhu hearing this, fell in Swamiji's feet and asked for pardon.

When in 1882 at Udaipur, the Poet Laureate Kaviraj Shyamaldas suggested that the country should raise a memorial to Swamiji, Swamiji said "never do it." He deprecated any memorial and said that his ashes should be thrown in some field where they may be useful. Not only did he, while alive work for the uplift of the people but even wished that his ashes also may be of some use to the land. This is true love of one's country.

In 1874 when an aged sannyasi who lived on the banks of the Ganges at Benares told Swami Dayanand that the latter

would get salvation in this birth and be freed from the sorrows of the world, if he did not bother about doing good to others, Swamiji replied, "I am not anxious about my own salvation. I am anxious about the deliverance of lakhs of people who are poor, weak and are suffering. *I do not mind if I have to take birth again and again if I can only obtain their salvation. I will get salvation when these people attain it.*"

In 1879 while at Farrukhabad, Lala Mohanlal, Chairman of the Gaurakshini Sabha there said, "Swamiji Maharaj, from what you are doing, there is no doubt that you are entitled to get Moksha (final release from birth) in this birth, don't you desire it?" Swamiji replied "*what shall I do with Moksha if I get it by myself. My earnest desire is that the masses may get it*".

In a letter dated 7th March 1883 to M. Samarthdan, Dayanand says :

"If you people continue to write pessimistic¹ things or act in that way as you have done now, then the sin of doing harm to the world will be yours. So far I am concerned, the work of public good, which I have made up my mind to do, I will continue, as far as possible, *to do till life lasts: Nay, I will do it in my future births too.*

Where do we find any other world-teacher or world benefactor who, discarding his own salvation, not only devoted his whole life, but also pledged his future lives, to doing good to humanity at large. History does not know of another such godlike man who placed at the altar of humanity not only his present but future lives for the uplift and salvation of mankind. A grand spectacle for the world, for the gods, to see. A noble soul offering his all now and all his future in ages and eons to come for the good of mankind.

¹ Swami Dayanand was never pessimistic, there again showing one of the chief traits of a *Man of Action*.

II

TEACHINGS OF DAYANAND

Dayanand's teachings are of universal application. Full physical and mental growth of a man by the observance of celibacy before marriage and continence after it; equality of man by birth, irrespective of colour, creed or country; supremacy of Reason—Reason being the final test in all matters—resulting in the elimination of all prejudices and superstitions and selfish and class interests; liberty of conscience: monotheism: and more important than all these, Service of mankind, are his principal teachings. As all these teachings are for the benefit of mankind in general and not for any particular nation, he was a World Teacher.

CONDITIONS IN INDIA

Early in life Dayanand became fully aware of the deplorable political and economic condition of India. He realized, as many others have realized since, the degraded, and debased condition of the Aryas (Hindus) in their own country. His heart bled at the sight of the degenerated and desolate condition to which the people of India had been reduced. He saw before him a great country ideally situated, fertile and possessing all the resources which nature can give, a country inhabited by people endowed with intelligence, people numbering millions and millions, yet degraded, debased and helpless.

Like Coleridge's Ancient Mariner who — "water, water everywhere but not a drop to drink," Dayanand saw men, men everywhere, yet not manly men—human beings, billions of them—but not men with courage who will do their duty. He saw all around him people, weak, ignorant, helpless, without strength or determination to help themselves or to protect their heritage. He saw men who had forgotten their glorious past, the magnificent achievements of their ancestors, bow before stocks and stones, tamely follow the directions of ignorant and selfish monopolists of religion, and become hewers of wood and drawers of water for foreigners, quite unconscious even of the misery of their lives, too timid to protect themselves or their rights against aggression or an unjust and oppressive regime. His heart bled to see all

this helplessness of the people and the abasement and degeneration of the country:

Oline of the unforgotten brave
Whose land from plain to mountain cave
Was freedom's home or glory's grave
Shrine of the mighty, Can it be,
That this is all remains of thee ?

The task before Dayanand was to make the people realize their degradation and ignorance and help them to regain strength, self-confidence and a will to break the fetters that bound them and win back their spiritual, social and political freedom. He knew that centuries of worship of false gods and political subjection to men of inferior culture and civilization but strong, courageous and determined to rule had sapped the strength and undermined the morale of his own people. His first task, therefore, was to instil in them the spirit and the will to cast off the artificial and self-imposed bonds that tied them to their present position, and to remove from their eyes the bandage that prevented them from seeing the light of truth and liberty. He devoted himself therefore to equipping and fitting them physically and morally to fight for their liberty and their inheritance.

He saw that he stood alone, while all around him were hostility and opposition. Arrayed against him were the serried ranks of the orthodox Hindus, the fanatic Muslims and the domineering Christians. They comprised firstly the entire Brahminhood of the country, learned as well as ignorant, armed with the weapon of excommunication, supported by the pandits of Benares, the last court of appeal in India in religion or tradition, holding undisputed sway over the masses who were kept ignorant by the priestly class, and who had therefore become apathetic and timid owing to centuries of political subjection and submission to priestly domination; secondly, the organised body of Christian missionaries backed by the tacit support of European officials and wielding the powerful weapon of patronage to all who became converts or were helpful to the missionaries; thirdly the bullying Muslims ready to use violence, and offering the bait of free indulgence in the pleasures of the flesh, and freedom from all social or domestic restraints; and fourthly and lastly, those educated in colleges and schools with their recently acquired feeling of pride on emancipation from

religious thralldom, and because of ■ superficial acquaintance with modern European scientific thought looking with contempt on things Indian, and deriding the customs and practices prevalent in the country.

Dayanand calmly surveyed the forces that opposed him, and gauging well their strength and their weaknesses, delivered his assault on them all rendering them incapable of aggressive action and laying bare their weak points.

He, however, knew that the disease from which his people suffered was no ordinary ailment, but ■ disease which must prove fatal unless properly handled. He knew that it could not be cured by ordinary remedies but demanded a course of treatment which was bitter, unpalatable, almost repulsive to the patient, but which alone could purge the system of the poison that had accumulated there and which must be eliminated in order to restore the dying patient to health. He therefore, determined to give them that course of treatment, though he knew well that that treatment was fraught with dire consequences for himself. But as he knew that he alone could administer the treatment, which the patient was in no mood to accept because of its unpleasant nature, he took the risk to himself, and for the good of the patient, started the treatment. Swami Dayanand felt that he alone had truly diagnosed the disease and knew the remedy and that he alone could apply it, just as the younger Pitt said when England was in danger: "I know that I can save England and I also know that no one else can save it," Dayanand began the treatment with results, fatal to himself.

It is a notable fact that he did not try to administer palliatives, as had so often been done by Hindu reformers. He aimed at destroying the disease root and branch, and not merely to chopping here and chopping there. He went to the core of the distemper to effect ■ radical cure. He discovered the ultimate cause of the trouble and set about to remove it. He came to know that the degeneration and degradation of the Aryas (Hindus) was due to their imbibing false beliefs, accepting false and unsound teachings which stunted their growth and gave them false ideals, made them weak and feeble, kept them ignorant and dependant physically, and spiritually and

unable and unwilling to stand on their rights and defend themselves. These false teachings deprived them of self respect, self consciousness, and freedom in matters of every day life, domestic, social and religious, and made them slaves politically, with disastrous economic results. He therefore tried to restore to them their self-respect, make them conscious of their strength and capacity, free them from the domination of the priestly caste, and make them aware that no purohits, gurus, mahants or pilgrimages and beliefs in avatars will bring them *mukti*, ■ they had failed to bring them worldly prosperity. He taught them that they should first make themselves strong physically. A physically weak people can achieve nothing, neither social and political wellbeing, nor spiritual salvation. He taught them that the teachings of books like the *Shreeghra-bodh* and the Puranas which encourage child marriage, had made them a prey to every invader. He taught them that in order to achieve unity of the nation, the bonds of the caste system which had kept them bound hand and foot and made them condemn some of their own people as untouchables and unassociables must be broken. He knew fully well that unless the evil practices such as idolworship, childmarriage, the debasing caste system, untouchability, seclusion of women, and making household slaves of them were given up; that unless men and women made themselves strong and vigorous physically and mentally, and until unity was achieved by making all Aryas or Hindus look upon one another as brethren; that until spiritual freedom was gained by discarding dependence on the priestly caste for the performance of religious observances, there was no hope for them.

POLITICS

Dayanand, therefore, eschewed politics for the time being, and devoted himself to teaching the people those eternal principles which form the basis of true religion, and free them from spiritual and social slavery, and instil national spirit in them and prepare them to regain their rights—political, social and economic. Call this a constructive programme or what you like, this work was absolutely essential to enable the people to gather strength to do their duty in this world and fit them for a higher and nobler life for which political freedom is as necessary as breathing is for life itself.

He did not ask them at once to start fighting for their political liberty, knowing full well that they were weak and disunited. Progress, he knew well, was unity. A people cannot gain political freedom and remain slaves socially and spiritually. The chains of evil and debasing customs, and observances must be broken before a people can acquire strength to break political chains. This was the reason why he did not plunge headlong into the struggle for political independence, which cannot be won without strength of sinews and a will to conquer opposition.

Political freedom, they say, cannot be secured without Hindu Muslim unity. It may or may not be so. But Hindu Muslim political unity is no remedy for all the ills that India suffers from while it remains under foreign domination, and while the Hindus themselves are cut up into several communities. The Hindus can at present secure that unity only by giving up some of their vital interests, and life-giving sources of strength. It can be achieved only by surrendering and bowing to the aggressive and unreasonable demands of those who say that they owe no allegiance to India and who are determined to force on the country an alien culture and alien ideals. The advocates of Hindu Muslim unity at any price, fail to recognize that the only dynamic force in India is religion. It alone gives that dynamic power which carries a man through life even in the economic and political fields. Without developing inner strength and individual will-power to oppose aggressive onslaughts, no unity can last, no cooperation even between the two communities is possible or profitable. The world moves on. Stresses, impacts, attacks, unfavourable events, ambitions and lust of power are constantly and continually at work to disintegrate the integrated unity, and you can never resist them successfully unless you also have a running stream of inspiration, of strength flowing into your body and your spirit to sustain you and to furnish you with means with which to fight and win. Pursuit of politics alone will not give that strength. Appeasement will leave you weaker and weaker. You must first remove the potent causes that have disrupted Hindu society into innumerable divisions which look upon one another as separate communities, worship different gods in different tabernacles, and live more or less isolated from one another in social life. By simply talking politics and passing resolutions, you can achieve nothing.

Hindu Muslim unity presupposes that each community is a united and compact one. The Hindus are a conglomeration of several separate groups. The orthodox among them would not dine together sitting side by side, would not always take food cooked by one another. They would not intermarry: even the touch of some of them defiles the others. Such a loose collection of groups which avoid vital contacts and connections with one another cannot usefully unite with another more or less compact community. Hindu Muslim unity is a very desirable thing and will and must come, but it is no use harping on it or attempting to achieve it without first tackling the disintegrating and disruptive forces which keep the Hindu society split and divided into sections. Hindu Muslim unity will be fruitful and lasting only when Hindus become a compact community socially. Real, substantial and solid political results will then be achieved with certainty and without any difficulty.

The greatest of the modern Mahratha thinkers and leaders, Mr. M. G. Ranade, who became Dayanand's disciple, says: "You cannot be Liberals by halves. You cannot be Liberal in politics and Conservative in religion. The heart and head must go together. You cannot cultivate your intellect, enrich your mind, enlarge the sphere of your political rights and privileges, and at the same time keep your hearts closed and cramped. It is an idle dream to expect men to remain enchained and shackled in their own superstitions and social evils, while they are struggling hard to win rights and privileges from their rulers. Before long these vain dreamers will find their dreams lost."

The truth that the great Abraham Lincoln, the greatest of the Americans, "the greatest figure of the fiercest civil war, the greatest memory of our world", and "who possessed the brains of a philosopher and the heart of a mother", has proclaimed in telling terms: "A nation cannot be half free and half slaves". No nation can be free politically which in social and domestic life remains a slave to priests and to evil customs and practices such as child marriage, enforced widowhood, hidebound, ossified caste system, and untouchability. A nation which compels its girls who have just entered the teens to become mothers and produce weaklings and themselves become wrecks for life can never possess the grit and strength necessary to win freedom.

Dayanand, therefore, set to work to rid the people of India of those cramping, choking, throttling customs and practices which had their roots in false and emasculating religious teachings. He took in hand the work of freeing the Hindus from those handicaps and obstacles which stood in the way of their growing to their full stature, and developing those qualities which are necessary to enable them to fight their way successfully to political freedom and prosperity.

He was fully and painfully aware of their degraded, debased, woeful political plight. His heart bled to see the heart-rending poverty and the utter helplessness of the people around him. He saw thousands dying for want of food and millions alive but skeletons, with sunken cheeks and hollow eyes, helpless and hopeless; others ignorant, deluded, servile, ignorant even of their sad plight, ignorant of their heritage, ignorant of their potential strength; some others, proud, parasitical, living in luxury and affluence, unmindful of the surrounding misery and indigence which were daily advancing to engulf them; unmindful of their responsibilities and their liabilities. He saw a mass of people disjointed, deranged, almost chaotic, having lost all initiative, confined and controlled by others and reduced to be mere hewers of wood and drawers of water. He saw the futility of their entering the arena of political fight, themselves bound hand and foot, while the opponent was fully armed and determined to use his arms without compunction. Dayanand, therefore, started first to wield the Hindus into one united people, conscious of its present, mindful of its past, conscious of its strength to arise pure and strong from the prevailing welter and corruption, ignorance and internal strife, and stand on its own feet and take its proper place among the nations of the world. Then only would the people be able to make the strong cast off pride and prejudice, and cease exploiting the ignorance and weakness of others. It would be possible only then for the Hindus not only to achieve liberty themselves but to fulfil their mission to rid other peoples of the materialistic mode of life which inevitably leads to exploitation of the weak by the strong.

Sir Harcourt Butler told Sir Gurudas BANNERJI the first Indian Vice Chancellor of the Calcutta University in 1915, while the first World War was being fought, that "the ideals of Hinduism contain perhaps the corrective of

the world's maladies." "Until the all pervading materialism is knocked down there can be no peace and peace can be saved only if powerful nations cease to take pride in their glory and possessions which are based on the labour and tributes of other weaker nations."¹

PHYSICAL STRENGTH AND BRAHMCHARYA

Dayanand's chief teaching, the teaching on which he laid the greatest stress in his lectures and discourses to all, high or low, the Rajas or the common people was that the first duty of man was to become physically strong. Without physical vigour, nothing can be achieved. Without physical strength, life is mere existence, miserable and pitiable existence. Every man and woman has duties to perform, duties to himself and duties to others. These duties can be performed only when one is physically strong. Physical strength and vigour are the basis on which alone man can build a useful life. Dayanand, therefore, insistently preached that the first duty of man was to become physically strong and fearless in spirit. Physical strength and welfare take precedence even over learning.

In a lecture at Ajmer, which I had the privilege to listen to, Swami Dayanand related a story which has made an indelible impression on me. He said that in old days men used to go for higher education to Benares, the Oxford of India. One young man after finishing his education at Benares, left for home with a large number of packages and boxes containing several hundred books and valuable manuscripts and other literary things loaded on a number of bullocks. On the way, two or three robbers met him and began to loot him. He was a very learned man but physically weak and quite unable to defend himself and his property. The robbers looted his property, took away his clothes and money and set fire to the books. "What is the good of acquiring learning, if you are unable to defend yourself against an ordinary attack," asked Swamiji. Learning is a good thing but one must first become strong and able to defend oneself against attack.

He was of opinion that in order to achieve even in ordinary

¹ The *Hindustan Times* of 1st February 1944. Sir S. Radha Krishnan's speech at the Sir Gurudas Banerjee Centenary Commemoration meeting in the Calcutta Senate Hall on 30th January, 1944.

happy existence, bodily strength was essential: and the first duty of everyone, was to become strong.

He pointed out to the people the sure means of acquiring physical strength. It was to observe Brahmcharya. It was because of the supreme importance of Brahmcharya in life that he laid the greatest stress on it. In his lectures in every city or town, he laid great stress on Brahmcharya to acquire bodily strength. He was himself violently attacked with swords and lathis, but his great physical strength and fearlessness enabled him always to repel these attacks.

It was Brahmcharya with the aid of which men in ancient India fought and conquered death. It was Brahmcharya which enabled the Aryas (Hindus) of old to make conquer enemies and spread culture and civilization. Dayanand himself was a living example before the world of a Brahmchari—great physically, great morally, great spiritually, invincible, unconquerable and irresistible. Brahmcharya is the *sine quo non* for progress and happiness. Without it, one cannot even enjoy fully the good things of the world. Brahmcharya alone prolongs life and makes it full.

And he has explained that Brahmcharya means celibacy and continence. Every man and woman should remain a Brahmchari, i.e., observe perfect chastity till marriage, for which the lowest age for man is 25 and for woman 16, and devote his or her time to education.¹ But this is only the first part of Brahmcharya. His teachings in the matter are not confined to abstinence from sexual intercourse during the first stage of life, which in Hindu society is known as the Brahmcharya stage, but they go further. They extend to married life, to the whole period of men's lives. He taught that the object of married life is for the husband and the wife to work together so that both of them attain their full growth, physically and spiritually. Life is performance of duty and not a source of pleasure.

He has taught that the sole purpose of sexual intercourse between husband and wife is to beget children and not to derive physical pleasure. Thus, when children are not

¹Swamiji advocated compulsory education for all boys and girls. His view was that every boy and girl should be compelled to attend school at the latest at the age of eight.

desired, sexual intercourse is forbidden. He taught that *virya*, semen, is the essence of life, and he insisted that by exercising self control, it should be preserved and protected to enable men and women to live longer and to live fuller lives, to attain the fullest development of the body and the mind. Continence on the highest level and to the fullest extent, is not only necessary but is the duty of men and women so that they may fulfil the tasks that life imposes on them.¹

Goethe, one of the greatest intellects of modern Europe, says of chastity, "In self control, the master reveals himself."

Romain Rolland, the great French savant, says: "All great mystics and the majority of great idealists,

¹ *The Chhandogya Upanisad* says:—

पुरुषो वाच यज्ञस्तस्य यानि चतुर्विंशति वर्षाणि तथालःसवनं, चतुर्विंशत्यवसरा गामत्री
गायत्री प्रातःसवनं, तदस्य वसवोऽन्वायताः प्राया वाच वसव एते हीद॑, सर्वं मासयन्ति ॥१॥
तन्वेदेतस्मिन् वयसि किञ्चिदुपसर्पेत्स मृयात्प्राया वसव इदं मे प्रातःसवनं माध्यन्दिनं, सव-
नमनुसंतनुतेति माहं प्रायाभां वसुधां मध्ये यज्ञो विज्ञोऽपीयेत्पुद्गैव एष्यगदो ह भवति ॥२॥
अथ यानि चतुर्विंशति वर्षाणि तन्माध्यन्दिनं सवनं चतुर्विंशत्यवसरा त्रिदुषु त्रैकुर्मं
माध्यन्दिनं सवनं तदस्य रुद्रा अन्वायताः प्राया वाच रुद्रा एते हीद॑, सर्वं रोदयन्ति ॥३॥
तं चेदेतस्मिन् वयसि किञ्चिदुपसर्पेत्स मृयात्प्राया रुद्रा इदं मे माध्यन्दिनं सवनं तृतीयसवन-
मनुसन्तनुतेति माहं प्रायाभां रुद्रायां मध्ये यज्ञो विज्ञोऽपीयेत्पुद्गैव तत एष्यगदो ह भवति ॥४॥
अथ यान्यष्टावसराणि सप्तवर्षाणि तत्तृतीयसवनमष्टावसरा शदचरा जगती जागर्त
तृतीयसवनं तदस्य दित्या अन्वायताः प्राया वादित्या एते हीद॑, सर्वमाददते ॥५॥
तं चेदेतस्मिन् वयसि किञ्चिदुपसर्पेत्स मृयात् प्राया आदित्या इदं मे तृतीयसवनमायुर-
व्रंसंतनुतेति माहं प्रायाभामादित्यानां मध्ये यज्ञो विज्ञोऽपीयेत्पुद्गैव एष्यगदो ह भवति ॥६॥

"There are three kinds of brahmacharya, the ordinary brahmacharya, the middling brahmacharya, and the highest brahmacharya. The ordinary brahmacharya is the living a life of perfect celibacy, devoted to study, upto one's twenty-fourth year. The student must bear in mind that keeping this brahmacharya secures one exemption from physical and mental ailments and a life of peace and tranquillity ranging over seventy or eighty years. "The middling brahmacharya is living a life of perfect celibacy upto one's forty fourth year. This brahmacharya conduces to the fullest development of the physical powers, gives the mind a thorough control over the body and the senses, and makes a terror to the wicked and the sinful, physically, morally and intellectually. The teacher should impress the value of the forty-four years brahmacharya upon the student's mind by pointing out its advantages. The highest kind of brahmacharya is the living a life of perfect celibacy, devoted to study upto one's fortyeighth year. Even as the perfection of the alphabet lies in fortyeight letters, even so does the perfection of brahmacharya consists in fortyeight years. This brahmacharya conduces to the fullest and harmonious development of all the powers of man."

² Goethe, according to some Europeans, the greatest intellect of modern Europe as Aristotle was of the ancient, says:—

Indes Beherrschung Zeigt sich erst den meister.

the giants among the creators of the spirit, have clearly and instinctively realized what formidable power of concentrated soul, of accumulated creative energy, is generated by a renunciation of the organic and *psychic* expenditure of sexuality."

Ram Krishna Paramhans said in later days, "Absolute continence must be practised if God is to be realized." In another place,* the Paramhans says: "If a man remains absolutely continent for twelve years, he achieves superhuman power."

Mahatma Gandhi, one of the greatest men alive today, in his *Good Life*, says:

"It is my full conviction that if only I had lived a life of unbroken Brahmacharya all through, my energy and enthusiasm would have been a thousandfold greater. If — imperfect Brahmachari like me can reap such benefit, how much more wonderful should be the gain in power—physical, mental as well as moral—that unbroken continence can bring to us."

Even Mr. Frank Harris, an English writer whose life was spent as much in intellectual pursuits as in the enjoyment of sexual pleasures, and who with Mr. Oscar Wilde represents the Hedonist school among English writers just as Balzac† and Zola do among the French, says:

"But selfcontrol or chastity must be practised by all who wish to realize the highest in themselves or indeed who wish to reach vigorous old age."

After stating that a certain thing imposed on him compulsory chastity for a time, he says:

"It taught — the most important lesson of my life. It taught me that absolutely complete chastity enabled me to work longer hours than I had ever worked: it was impossible to tire myself: in fact I was endowed, so to speak, with an intense energy that made study a pleasure and with a vivid clearness of understanding such as I had never before experienced. First I thought there must be some virtue in the climate, but one wet dream made me realize that the power was in the pent up semen."

BELIANCE ON SELF FOR SALVATION

Another great truth that Dayanand taught was that man must rely upon himself for *mukti*, salvation, and

*The *Cultural Heritage of India*, Vol. II, p. 508.

†The *Cultural Heritage of India*, Vol. II, p. 608 (Ram Krishna Centenary Memorial).

‡Mons. Balzac, the great French novelist says that one wet dream made him incapable of writing anything good for a fortnight.

alone can save¹ themselves, they must therefore exercise selfcontrol, check wrong impulses, stifle all unjust or unfair thoughts, desist from doing wrong to anyone, even to an ant; that they must be kind and considerate to all living beings, wish them well and, so far as possible, help them, forgive them, and confer benefits on them.

Not only is the saying "Mercy is doubly blessed: it blesses him who gives as well as him who takes" true but it is equally true that justice is also twice blessed: it blesses him who does justice, as well him who has been given justice. Everyone must be guided in life, in every day life, in every act one does, by doing what is right and avoiding doing what is wrong.

It is because the non-Vedic religions including debased Brahminism teach otherwise that the world is pervaded by selfishness, pursuit of pleasure for its own sake, gratification of unjustifiable desire, exploitation of others for personal gain, achievement of false glory masquerading as the noble desire to spread civilization, to serve one's country or one's people, interests of State, and spreading enlightenment, by trampling on others rights, destroying others' happiness and inflicting on their victims undeserved suffering in the name of that much abused term, patriotism.

The wars undertaken on the false pretence of spreading civilization and true religion and other false shibboleths would have been avoided and the world saved from untold suffering and devastation if men had realized that injustice to others and inflicting undeserved suffering on other living beings will and *must bring retribution* on them individually, and that no prophets or so-called God's messengers could or would save them.

Dayanand taught mankind, that a man must reap what he sows; that planting a tamarind tree will not give men mangoes, however, much they delude themselves

* Buddha taught the same truth. The *Dhammapada* says:—

By ourselves is evil done
By ourselves we pain endure
By ourselves we cease from wrong
By ourselves we become pure,
None saves us but ourselves
None can, and no one may.
We ourselves must tread the path:
Buddhas only show the way.

with such false beliefs and hopes. Exploitation of others—individuals or peoples—will bring its own nemesis on the exploiters as surely and certainly as that the day follows the night and the night follows the day. God's mills grind slow, very slow, but they grind small and grind surely. Dayanand taught all men of all countries and creeds to realize their own personal responsibility for all they do. He taught them this truth, this eternal, everlasting, ever-true Truth. And so long as religions fail to instil this truth in men's minds, — long shall mankind continue to suffer woe, devastation, pain and misery.

This Truth is the central teaching of true Religion: for, what is religion but the practical philosophy of life based on the knowledge of ultimate realities. Religion is not a garb which one can put on when one likes and put away when — does not like it. It is not to be put on on Sundays and Fridays when going to the Church or the mosque for prayers, and kept carefully folded in an almirah or a box during the rest of the week. Religion which lays down the true principles of conduct based on the recognition of eternal verities is not to be practised only in certain places or at certain times. It is a perpetual guide in man's life. It is with man in his home, in the market place in his dealings with others and even when he is dealing with himself.

EQUALITY OF ALL MEN

Another Truth that Dayanand taught is that by birth and in the sight of God, all men are equal, and that colour or country makes no difference. Whether one is born in a royal palace or in a tattered hut, with a golden spoon in the mouth or — blade of grass to chew; in — Aryan household or an Anglo Saxon family; in — Teutonic race or a Negroid tribe; on the banks of the Ganges or in London, Berlin, Paris or Tokyo, he has the same rights and obligations, is subject to and governed by the same laws of nature and will be judged by the same standard of right and wrong. No one is born to rule and no one to be ruled. There is — such thing — a master race or a superior or a Nordic — or a divine mission of a people.

Some of the German thinkers of the last century, such as Hegel, Nietzsche, Chamberlain, Treitschke taking a purely materialistic view of life and ignoring all its spiritual aspects taught the vicious doctrine of a master race and its divine

mission with results disastrous to the world.

"No law and no right exists between States except the right of the stronger. A people metaphysically predestined has the moral right to complete its destiny with all the means of power and sagacity. If one adds to this, Hegel's words that War is eternal, and it is moral; one has the two most famous philosophers of their time as pacemakers of German world power."—*The Germans* by Emile Ludwig, p. 206.

Goethe was the only one in Germany always to maintain the balance of the sage, rising above national patriotism to the love of mankind.

CONVERSION TO OTHER RELIGIONS

The shortsightedness of the narrow-minded and ignorant Brahmins in treating the Bhils, the Kolis, Chamars and some lower classes of Hindus as untouchables and excluding them from the pale of Hindu social life and withholding from them knowledge and religious instruction resulted in large numbers of them leaving Hinduism and embracing Christianity and Islam. This gave pain to Dayanand and he reproached the Brahmins and the sadhus for pursuing their selfish ends and giving no thought to the loss of millions of men to the Hindu society. He condemned the atrocious treatment meted out to the so-called lower classes, and proclaimed the great truth that all men were equal before God and should be looked upon as brothers.

In November 1879 at Danapur, Swamiji suddenly got up one night from his bed in agitation and began to walk about. A servant got up and asked if he should call a doctor. Swamiji took a long breath and said,

"This disease cannot be cured by your doctor. It has originated because I have been thinking of the degraded condition of the people of our country. The Christians are doing all they can to convert the Kolis and the Bhils, depressed classes of the Hindus and are spending money like water, while the religious leaders of the Hindus are sleeping like Kumbhakaran. I wish to bring the Rajas and the Maharajas to the right path and unite the Arya race into one unity. This anxiety is disturbing me."

Two Sadhus came to Swamiji at Udaipur and advised him to give *upadesh* only to those who were fit to receive it. Swamiji replied that all men and women were entitled

to receive *Updesh*.

"Thousands of people — leaving the Aryadharmā, and you sadhus are foolishly arguing about fitness and unfitness. Save the people first and talk of fitness and unfitness later."

At Udaipur in 1882, Pandya Mohanlal Vishnupal asked Swamiji, "Why do you condemn the faiths of people, for it creates disunity." Swamiji replied that,

"Want of — and thought and indolence on the part of the leaders and the teachers of dharma and their prejudices have resulted in the degradation of the ideals, the conduct, and the modes of life of people — and in loss of national sentiment; and unless the question of its regeneration is seriously taken in hand, the nation is sure to die owing to the prejudices of those teachers. Crores of people have become Mussalmans or are being converted to Christianity. Unless the nation is awakened by giving her bitter doses of truth and right advice, and unless evil customs and practices and evil ideals and policies are destroyed, there is little doubt that the race will die. I am not doing my work in my own interest. I suffer all kinds of troubles and insults, get abuse and submit to assaults, become a target for stones and bricks; have been poisoned several times, yet I undergo all these for the sake of reclaiming Dharma and securing the uplift of the race."

Swamiji upbraided the sadhus and the Brahmins for their dereliction of duty to Aryadharmā (Hinduism) and denounced and exposed the untruths and puerilities of Christianity and Muhammadanism, challenged their votaries to hold religious debates with him and dumbfounded them.

Very different was the attitude of Swami Vivekanand towards those who criticized and condemned Hinduism. It was he, who for the first time at Chicago in 1895 A.D. unfolded the glories and splendours of Hindu religion and philosophy to the admiring and bewitched minds of America. But his patriotism could not stand the abuse of Hinduism by Christian missionaries—the paid agents of pious and impious votaries of Christianity living in Europe and America. During a voyage back to India from America — some Christian missionaries began to abuse Hindus and their religion. The Swami stood it — long as he could. Walking close to one of the speakers he suddenly seized him quietly but firmly by the collar and said, half-humorously and half-grimly. "If you abuse my religion again I'll throw you overboard." The frightened missionary 'shook in his boots' and said under his breath, "Let me go, sir, I'll never do it again."¹

¹ *Life of Swami Vivekanand by His Eastern and Western Disciples*, Vol. II, p. 100.

Swami Vivekanand one day asked one of his fellow disciples:

"My dear Sinha, if anybody insulted your mother what will you do?" "I would fall upon him, sir, and teach him a good lesson!" "Well said, but, now if you had the same positive feeling for your own religion, the true mother of our country, you could never bear to see any Hindu brother converted into a Christian. Nevertheless, you see this occurring every day, yet you are quite indifferent! Where is your faith? Where is your patriotism? Every day, Christian missionaries abuse Hinduism to your faces and yet how many are there amongst you who will stand up in its defence, whose blood boils with righteous indignation at the fact."

Dayanand not only proclaimed the equality of all men, equality of their rights and privileges irrespective of birth or place, equality of opportunities to the rich as well as the poor to receive education and rise in the world, but denounced untouchability and the handicaps that are imposed by the caste system. He held the Brahmins, the Sudras and the non-Hindus equally entitled to read the Vedas, the divine knowledge vouchsafed to man, and profit by their teachings. He proclaimed the equality of men and women in all matters, matters of education, marriage and social life. He denounced *purdah* and enforced widowhood. He allowed men and women equal liberty in life. He condemned idolworship, belief in spirits and ghosts, incantations, mantras, parading ignorant beliefs before the public by painting foreheads and other parts of the body, wearing chaplets, strings of beads and rosaries. He denied any religious merit in bathing in rivers or lakes or tanks or in going on pilgrimages. He condemned looking upon any places or towns or hills as sacred, or any particular days or nights as holier than the others. He denounced all religious hierarchy. In some of these things, he was much ahead of the Christians, the Muslims and the Buddhists who worship images, tombs and other material objects like the Hajarul Asbad and believe that pilgrimages to Jerusalem, Rome or Mecca and other places, confer religious merit.

REVELATION.

The fourth Truth he taught was that no man-made book is or can be an unquestioned authority on religion or can be accepted as embodying irrefragable Truth. Leaving the Buddhist sacred book, the *Tripitika*, there are four principal scriptures current in the world, the Vedas

of the Aryas (Hindus), the Gathas of the Zoroastrians, the Bible of the Christians and the Quran of the Muslims. Dayanand teaches that the Gathas, the Bible and the Quran cannot claim divine authority; for among other things, they contain things which are questionable and because they do not even claim to be coeval with the creation of man.

The first test of Revelation is that it should be as old as man. Except the Vedas, no scripture claims such origin. The second test is that it should contain nothing which may be against reason or against the course of nature. Except the Vedas, no other scripture can satisfy this test. Swami Dayanand thus makes reason the touchstone of truth and teaches that nothing is to be accepted as true which is against reason or nature. This doctrine of supremacy of Reason is taught by no other great religion except Buddhism; and Buddhism contains nothing which is not found in the Vedic faith.

The Vedas, according to Dayanand, being Divine knowledge given by God for the benefit of mankind at the beginning of Creation are a perpetual guide to man in his life. They teach him the ultimate realities; what is perishable and what is imperishable; what is ever true and what is not. They contain germs of all knowledge that is necessary and useful for him to have, and which will enable him to develop his powers and capacities to the fullest extent.

The author of the Vedānta or *Brahma Sūtras* says that "metaphysical truths cannot be discovered by logic or reflection".¹ All the six schools of Hindu philosophy hold that "Life in its fullness cannot be comprehended by logical reasoning." Hence the necessity of Revelation.

The Vedas are the source from which all Indian thought and culture have emanated. They are the eternal and everlasting spring of life and no individual or people as a whole can with impunity cut himself off from the spring of life. Dayanand teaches that the Vedas are the Revelation of Divine Truth.

Sri Aurobindo, commenting on this teaching of Dayanand says:—

"On the question of Revelation suffice it to say that here too Dayanand

¹*Brahma Sūtras*, ii-i-ii.

²"The Veda is eternal," says Badrayana, *op. cit.*, *Brahma Sūtra*, ii-ii-1.

was perfectly logical, and it is quite grotesque to charge him with insincerity, because he held to and proclaimed the doctrine. There ■ always three fundamental entities which we have to admit and whose relations we have to know, if we would understand existence at all—God, Nature (material world) and the soul. If, as Dayanand held ■ strong enough grounds, that the Veda reveals to us God, reveals to us the law of nature, reveals to us the relations of the soul to God and Nature, what is it but a revelation of divine Truth? And if, as Dayanand held, it reveals them to us with a perfect truth, flawlessly, he might well hold it for ■ infallible Scripture. The rest is the question of the method of revelation, of the divine dealings with our race, of man's psychology and possibilities. Modern thought, affirming Nature and Law but denying God, denied also the possibility of revelation: but so also has it denied many things which a more modern thought is very busy reaffirming. We cannot demand of a great mind that it shall make itself a slave to vulgarly received opinion or the transient dogmas of the hour; the very essence of its greatness is this that it looks beyond, that it sees deeper."

Romain Rolland² says: "How could he (Dayanand) doubt his right to impose the Vedas upon humanity as ■ whole when he started by decreeing that they contained as, Aurobindo Ghose says, "an integral revelation of religious truth both ethical and scientific..... True knowledge of the meaning of the Vedas corresponds them to the knowledge of scientific truths discovered by modern research"—*The secret of the Veda* (*Arya Review*, No. 4, dated, 15th November 1914, Pondicherry.)

The Vedas being God's Revelation, it is at once the duty and the right of every man and woman in the world to read and teach them. The Yajur Veda says:—

यद्येमां वाचं कस्याप्यीमाश्चानि जनेभ्यः ।

नक्षरावन्त्याभ्याः शुभ्राय चाप्ययं च त्वाय चारक्षाम ॥

यजु० म० २३ । २

"As I have given the word (the Vedas) which is the word of salvation for all, Brahmins, Kshatriyas, Vaishas, Sudras, women, servants, even the lowest of the low, so should you all do, i.e. teach and preach the Veda."

Thus if the teachings of all man-made books go, all superstition, worship of material things whether of the Hindu variety such ■ idols of Vishnu, Siva and Brahma, pilgrimages and baths in the Ganges; or of the Muslim variety such as pilgrimages to Mecca, Medina, worship of the Asbad stone or tombs or prophets; or of the Christian variety such ■

² *Bankim, Tilak and Dayanand*, p. 70.

³ *Prophets of the New India*, p. 108.

pilgrimages to Jerusalem or Rome or elsewhere, worship of Mary or the Cross or other emblems, all disappear. Belief in a Bodyless, Omniscient, Eternal, Creator and Governor of the Universe and His teachings which are consonant with reason and Nature remain for man, and the chief cause of disunity and isolation disappears.

It is with feelings of humiliation and shame that we have to note that there are some Hindu writers, who have out-heroded Herod in their condemnation of the Vedas. Utterly ignorant of the Vedas, quite innocent of the language and the meanings of the supreme scripture of the Hindus—admittedly the most ancient of all scriptures—they accept as gospel what they have been taught by their foreign masters and preceptors—preceptors, who, apart from the fact that they are ignorant of the Vedic Sanskrit, are not only aliens to the spirit of Aryan thought and culture, but are further handicapped by their religious convictions, racial bias and their belief in doctrines like the Evolution Theory which presupposes all ancient teachings and beliefs as products of a barbarous or semi barbarous people unworthy of acceptance by the civilized people of the nineteenth and the twentieth centuries of the Christian era. These Hindu disciples of European writers, being products of an alien culture and alien civilization, — more European in their general outlook on life than their teachers; and in order to win their masters' approbation and applause as enlightened, civilized and up-to-date scholars, use stronger language than their masters in condemning as worthless the original source of Hindu culture and Hindu civilization and the life spring of higher Hindu life.

"The early Vedic religion," says one of these misguided writers "was a *cult of magic*, a system of propitiation, or constraint of Nature powers by means of sacrifices, offerings of animal fat and fermented liquor.....accompanied with the chanting of mantras. Some of these mantras were incantations of praise and others combinations of sounds having no meaning being sometimes inarticulate cries (like the bellowing of a bull etc.)"¹

The mantras which these sapient scholars condemn as inarticulate cries like the bellowing of bulls are the Vedas

¹*Outlines of Indian Philosophy*, p. 118, by P. T. Srinivasa Aiyangar, Theosophical Publishing Society, Madras, 1909 A. D.

which all great and learned risbis, Gautama, Kanada, Kapila, Jaimini, Vyasa, Patanjali, and the authors of the Upanisads declare as *divine* and the ultimate source of all knowledge and "the final authority in religion and metaphysics," and which have been held in reverence and veneration by generations of philosophers and thinkers. Who after this, will ask for a further proof of the denationalization of ■ people under an alien rule?

SPECIAL CREATION

The doctrine of Creation was first taught to mankind by the Vedas. The Vedas teach that the world is beginningless and endless. God creates it. It lasts for ■ time called Kalpa, and is then dissolved and remains dissolved also for a Kalpa; the world comes into existence again and this creation and dissolution go on for ever. With the world, man is created ■ he is: large numbers of men are created at the same time.

This doctrine of special creation of man was adopted by later religions. Hebraism, Christianity and Islam all adopted it in a modified form. Till about the middle of the nineteenth century A. D. this theory of Creation of ■ as taught by the Christian and other religious teachers remained unquestioned in Europe. Darwin and Wallace discovered during their investigations what is now known ■ the Theory of Evolution. With the publication of the *Origin of Species*, a revolution in European thought took place, and the theory of special creation of man was questioned and finally rejected by the Evolutionists.

These scientists who have accepted the doctrine of Evolution or *natural selection*, which was discovered and propounded independently both by Darwin and Alfred Russel Wallace,¹ and later extended and applied to human society and institutions by Herbert Spencer, forget and ignore the *later teaching* of Alfred Russel Wallace himself, the discoverer of the law of Natural Selection, that man is a special creation of God.

"Towards the end of his life, he (A. R. Wallace) regarded man as a special creation. His words admit of no doubt." The great apostle of evolutionary science speaks of "the

¹Darwin wrote to A. R. Wallace to say that "the theory of evolution is as much yours as mine."—Frank Harris: *Contemporary Portraits*, Third Series, p. 103.

²Ibid, p. 107.

divine influx, which at some definite epoch in his evolution at once raised man above the rest of the animals, creating as it were a new being with a continuous spiritual existence in a world or worlds where eternal progress was possible for him."

Some scientists began to hold that it is unscientific to believe that man was created as he is today. The evolutionists hold that man, before attaining his present state passed through various stages of evolution, the last stage being represented by the orangoutang and the chimpanzee. Special Creation, they say, is unscientific.

There are, however, scientists of eminence who accept the doctrine of special creation. Professor Douglas Dewar, F.Z. and Dr. L.M. Davies D.Sc., Ph.D., F.R.S.E., F.G.S. say:

The very founders of the sciences of comparative anatomy and palaeontology—men like Cuvier, d'Archiac, d'Orbigny, Barrande, Agassiz, Forbes, Sedgwick (the instructor of Darwin), and [redacted] of other scientists of the first rank were convinced of the fact of special creation."

They add that "Huxley—Darwin's bulldog [redacted] he was sometimes called, for he did the fighting, while Darwin did the speculating," says in his *Life of C. Darwin* Vol. II, p. 187.

"It seems to me that 'creation' in the ordinary sense of the word, is perfectly conceivable. The so-called [redacted] priori arguments against theism, and given a deity, against the possibility of creative acts, appear to me to be devoid of reasonable foundation.".....

The possibility of creative acts must be allowed [redacted] long [redacted] the existence of the Deity is possible, and who has shown [redacted] Deity to be impossible."

What the critics mean when they say that belief in special creation is unscientific, is that such belief is inexplicable by the known natural law. But this nobody denies. Moreover, our knowledge of natural law is progressive and has not become final. And what right has any scientist to say that nothing can exist which is inexplicable by natural law. In fact, "It is the denial of such possibility which is unscientific!"

No doubt, Prof. E. S. Goodrich of Oxford University holds that "all organisms living or extinct have arisen from remote common ancestors by a process of gradual change or evolution." To this, Professors D. Dewar and L. M. Davies reply:

¹The Nineteenth Century and After for February 1915, pp. 79-82.

²Ibid, p. 80.

³Encyclopædia Britannica, 1929, Vol. VIII, p. 917.

"Such" — assertion is astonishing; for many biologists of high standing have emphatically repudiated and openly attacked the belief which he here claims to be universal among such men. We refer, for instance, to V. Diamare, Director of the Institute of Osteology at the University of Naples; A. Fleischmann, Professor of Zoology at Erlangen University; J. Lefauvre, Director, Laboratoire de Bioenergetique, Paris; P. Lemoine, Professor of Geology and Director of the Museum of Natural History in Paris; H. Nilsson, Professor of Genetics, Lund University, Sweden; L. Vialleton, Professor of Comparative Anatomy at Montpellier."¹

Professors D. Dewar and Dr. L. M. Davies put the matter succinctly and well, when they say:

"It seems, indeed, impossible for anyone knowing the facts (unless he be the victim of an overpowering obsession) to deny the evidence for the operation of supernatural power and intelligence in nature. *Life must, at one time, have appeared in a previously lifeless world; so far as we can see, life — appears in the world to-day except from pre-existing life of a similar kind. The very processes of life — instinct with apparent intelligence, which is certainly not the intelligence of the creatures themselves and inevitably suggests purpose in the mind of a divine Being who ordered and upholds them. Materialists are compelled to admit this, and can dismiss the conclusion only by bald and unconvincing dogmatism, while their suggested alternatives are fantastic. C. E. Raven rightly styles — of the latter literally as absurd — the supposition that a fortuitous coincidence of letters was responsible for the appearance of Hamlet.*" (*Science, Religion and the Future, 1942, p. 49*)

"The objection that special creation cannot be definitely proved to have taken place affords no justification for dismissing its possibility. "Wholesale evolution also cannot be definitely proved to have taken place, so the demand for such proof is double-edged."

The greatest difficulties exist in reconstructing geological history, which — only be traced by means of circumstantial evidence whose deficiencies the evolutionist is the first to stress, when it suits him. Thus, if God by His fiat called suddenly into existence a host of animals and plants, no amount of (natural) scientific investigation would show how this was effected. Nor would it prevent the evolutionist from suggesting that these creatures had really been evolved, but their ancestries had been lost.

Professor L. Vialleton² has well said: "The manuals of the past fifty years are simply illustrations of transformism, setting forth only that which is favourable to it, passing

¹ *The Nineteenth Century and After* for February 1945, p. 83.

² *Ibid.*, p. 84.

³ *Ibid.*, p. 85.

over in silence everything outside or against it."¹

SALVATION ONLY TEMPORARY

Another teaching of Dayanand, which is a Vedic teaching—is that *mukti*, salvation is temporary and not everlasting. Dayanand in his *Satyarth Prakash* says:—"It is not true that the emancipated soul never returns to this world. The Vedas contradict this view." Christianity, Islam and other religions teach that *mukti* or deliverance is everlasting and that man is freed for ever from birth and death. This teaching may be reassuring and comforting, and therefore welcome to men—but it is not consonant with reason. If the *mukti*, deliverance, is the fruit of Karma, good and righteous deeds of a pure and philanthropic life, then as Karma and deeds are limited and definite, the fruit also can only be limited and definite, and not unlimited or everlasting. The Vedas clearly teach that man's limited acts bear limited fruit and the *mukti* he earns by his acts is for a limited period only. The Rig Veda, 1. 24, 1-2 says:—

कस्य धूर्तं कृतमस्यामृतानां ममामहे वाच देवस्य नाम ।

को नो मद्या अदितये पुनर्दात् पितरं च इत्येवं मातरं च ॥

अप्तेर्वैषं प्रथमस्यामृतानां ममामहे देवस्य नाम ।

स नो मद्या अदितये पुनर्दात् पितरं च इत्येवं मातरं च ॥

■ १. २४. १-२ ॥

"Whose name shall we hold sacred? Who is that all glorious resplendent Being, Who is imperishable among all the perishable things, Who having made us enjoy the bliss of emancipation, again invests us with bodies and thereby gives ■ the pleasure of seeing our parents. It is all-glorious, eternal, immortal, all pervading, Supreme Being, whose name we should hold sacred. He, it is, who helps us to enjoy the bliss of emancipation and then brings us back into this world, clothes us with bodies: the same divine spirit it is, who regulates the period of emancipation and is lord over all."

Even Buddha's doctrine that Nirvana frees the soul for ever from rebirth—though he believes in the doctrine of Karma necessitating rebirth of a soul to receive the fruits of its

¹ Prof. Harold Laski, a leading Thinker of the day says:—

"The forces at work to prevent the emergence of truth, the forces also which have every reason to dislike the development of the mind that seeks for truth, are many and concentrated and powerful. They do not want the general reporting of experience but only of that experience which favours themselves. They do not want the general population so trained as to prize truth, but only so trained that they believe whatever they read. In our own day it would not be an ■ description of education to define it as the art that teaches men to be deceived by the printed word. Those in power will always deny freedom, if thereby they can conceal wrong. Those who profit by that description are at the moment, the masters of society."

actions—offends against the truth that definite and limited acts can not have unlimited results.

COW PROTECTION.

Another very important teaching of Dayanand was the Protection of Cows. This teaching is based not on any religious tenet, cows being no more sacred than horses or any other animals, but on the supreme usefulness of cows to humanity. In the interests of humanity, of mankind as a whole, of men women and children in every country, slaughter of cows for food should be abolished. Wherever Swamiji went, he preached this doctrine. Cow Protection is an economic matter of supreme importance to mankind and not a purely religious affair.

YAJNAS.

Dayanand restored the Yajnas, which form an important part of the teachings of the Vedas, to their proper place in the religio-social system of the Hindus. The priestly caste which had made the performance of Yajnas its professional monopoly and a means of its livelihood, abused it to such an extent that it rebounded with devastating effect on them and the religion in whose name they performed the Yajnas. Dayanand has given the true genesis of the Yajnas and the real purpose which they serve.¹ He has explained that the agnihotra by itself is a purely physical act without any spiritual significance, and that its object is purely hygienic.

The ancient Hindus understood the laws of sanitation and personal hygiene better than the Westerners of even a hundred years ago. Rai Bahadur Mulraj, P.R.S. in a lecture at the Lahore Arya Samaj² mentioned "the case of a Governor General of India, who on his arrival (at Calcutta) was asked by the nobleman who was to be relieved, to have a bath. The nobleman who was to take charge of the office of Governor General remarked that he had bathed only recently at the Cape of Good Hope and that it was not necessary for him to bathe so soon." It must have taken the new Governor General more than a fortnight to come to Calcutta from the Cape of Good Hope. Yet he felt it unnecessary to have a bath so soon! How unlike the Hindus to whom, the daily bath is a duty?

¹ Vide Chapter XXV of this book.

² *Essays on Swami Dayanand Saraswati*, No. 3 by Lala Jivandas, p. 15 (1902)

The Hindu physician Dhanwantri who lived before the Christian era speaks of bathing :—

शिश्रादाहभमहरं स्वेदकस्यदुष्वापहम् ।
 इयं मज्जरं श्रेष्ठं सर्वेन्द्रियविशोधनम् ॥
 तन्द्रापापोपशमनं कृतिर्दं पुंस्त्ववर्धयम् ।
 शक्यत्वात्तर्ज्वापि स्वान्नमग्नेरथ दीपयम् ॥

"Bathing removes sleepiness, burning, fatigue, sweat, itching and thirst; it tones the heart, removes dirt, clears all the senses, drives away langour and sin; it produces cheerfulness and imparts vigour; it cools the blood and promotes appetite."—*Susruta, Chikitsasthan, Ch. 24.*

The Westerners have only recently come to appreciate the moral aspect of hygiene and sanitation. The Hindus, as the above quotation from *Susruta* shows, were fully aware of the effect which the observance of hygienic laws has on the morality of a man. Dr. Bronton mentions "the case of a clergyman in New York who perceived that dentistry may be a moral agent. He insisted on people attending his chapel keeping their teeth in good condition and had very much less trouble from drunkenness in his congregation".¹

Cleaning the teeth daily is a habit of all Hindus and is performed by them as a moral duty. Manu, Adh. IX, S. 152 says :—

मेत्रं प्रसाधनं स्वानं दन्तधावमम्बनम् । पूर्वाह्णं यत्र कुरीति.....॥

"A man should obey the call of nature, comb his hair, bathe, and brush his teeth" etc.

Just as the Europeans have now come to appreciate the value of the hygienic and sanitary observances long observed by the ancient Hindus, it may yet be that they would come to appreciate the great benefit of *Havan* or *Agnihotra*.

VEDIC RELIGION IS THE RELIGION OF THE STRONG

The religion that Dayanand preached is the religion of the strong, not the weak. And in its turn it gives strength and energy to those who practice it. This religion, which is the religion of the Vedas, teaches that man must depend upon himself and himself alone for salvation, and that no one else can save him or help him.

Of the great religions of the world, Hinduism, Christianity and Islam—Buddhism is nothing but Hinduism in

¹ *Disorders of Digestion, p. 50.*

all its essentials—Hinduism alone teaches man to stand on his own legs and look to himself and his actions for salvation. Christianity teaches that Christ alone can save men and asks people to have faith in Christ. Islam teaches that God, at prophet Muhammad's recommendation, will grant salvation and that without believing in Muhammad, no body can be saved. Thus both Christianity and Islam make a man dependent on others for salvation. They tell men that he is weak and incapable of attaining salvation by himself, while the Vedic faith teaches him that he is strong, and not only capable by himself to earn salvation but that no body else can help him in securing salvation. The Vedic faith infuses courage in him, imparts strength to him to go straight and live a pure and truthful life and obtain salvation. Not only the Vedic faith, but Buddhism and all other faiths which originated in India, teach the same eternal truth, and not make him dependant upon someone else for salvation, and declare him to be weak and incapable by himself to obtain salvation. The teachings of Christianity and Islam instead of elevating man and making man self-reliant lowers him and inflicts permanent inferiority complex on him. The Vedic religion on the contrary, infuses spirit in men and generates strength in them to fight their way to salvation, and to rely only on themselves for deliverance. Thus the Vedic faith, makes men strong and self reliant.¹

PRAYERS

Every theistic religion teaches its votaries to offer daily prayers to God. And these prayers, in a way, are the test of the value of the teachings of those religions. It is in prayers to God (*Ishwara prarthana*) that the moral and spiritual strength or weakness of the votaries of various religions appear.

Prayers that come from the heart influence a man's character as few things do, and elevate or lower one's moral and spiritual being according as the prayers are for noble objects or gross ones. The prayers that Dayanand recommends

¹ Mr. Blunt in the *Census Report for the United Provinces, for 1911* says: "The Arya Samaj alone has provided a maply and straight forward creed which is in all essentials thoroughly Hindu."—p. 142.

"Aryasim offers a bold, straightforward monotheism; it bids him discard all those superstitions which he most specially dislikes; it bases the order and its whole teachings on the Vedas which he reverences deeply, though he probably reverences nothing else; it gives him a creed that he can believe, ceremonies that he can himself carry out, and a hope of salvation, if his deeds are good. At the same time he need not break completely with the Hindu social system."—p. 138.

the Aryas to say are those contained in the Vedas. The Vedic prayers are not demeaning and debasing, nor do they inculcate or promote abjectness and helplessness. The Aryas (votaries of the Vedic Faith) do not abjectly ask God to "give us our daily bread". They do not continuously din into us that we are sinners. The prayers that the Vedas teach mankind to say show that those who offer those prayers are men conscious of their own responsibilities, their own strength, their self respect and give expression to high and noble aspirations. The Vedic prayers give strength and raise one higher and higher spiritually.

In his *Introduction to the Commentary on the Vedas*, Dayanand quotes from Yajur Veda and the RigVeda the Aryan prayers:

"O Supreme Lord! Thou shinest forth with Thy attributes of infinite knowledge, etc., fill me with the light of knowledge unlimited! Thou art of infinite prowess, O Lord! endow me with firm vigour and activity of body and mind (intellect) through Thy grace; O Lord of supreme might! Thy power is infinite, be pleased to grant unto me excellent power; O Lord, Thou art of moral force (dharma) do vouch-safe to me the strength (born of) truth and knowledge; O Lord, in Thee resides righteous indignation towards the evil-doers, impart by Thy will that indignation to me also! Thou art sufferance, enable me to bear pleasure and pain with equanimity. Be graciously pleased to endow me with these good qualities."
—Yajur Veda, XIX, 9.

"O most glorious Lord, make my senses, and my mind strong and healthy: May it be Thy pleasure to protect and make us the possessors of all the good things of the world. In Thee, O Lord! are the treasures of the highest wisdom. So will, that the best riches, such as the glories of empire, be for our benefit and enable us to attain them."

"O Lord! may our wishes become always fruitful through Thy grace. May our aspiration to participate in the government of world-wide empire be never frustrated."
—Yajur V., II, 10.

Indians are enjoined by the Vedas to pray for more and more light, higher and higher intelligence, for the

highest wisdom, and for the bestowal of universal empire to enable them to do good to the human race, to lead it to light and lift it higher and higher in happiness and prosperity.

"O Lord! render us happy, strong and free that we may entertain high and noble aspirations and obtain most nourishing food. Fill us always with untiring and unflagging zeal to put forth our utmost efforts for attaining the rank of a Brahmin with a view to acquire the knowledge of the Vedas. Make us the bravest of the brave and endow us with the instincts of a Kshtriya that we may become partners of a worldwide empire and wielders of sovereign power. Enable us to make utmost endeavours to acquire scientific proficiency and mechanical skill in the use and management of machines and vehicles that we may do good to all mankind like the Sun, the fire, etc., which are serving the universe by supplying it with light and contributing to its welfare. O Lord of Righteousness! Thou art just, make us also lovers of law and justice; O Universal Benefactor! Thou art free from ill-will, make us also friendly and devoid of feelings of enmity towards all. So will, O Lord! that the benefits of good government, good laws and precious things be for us; may we become good Brahmins and learned in the Vedic lore, good Kshatriyas and rulers, and good Vaishyas and citizens. We pray and beseech Thee to endow us with all excellent qualities and enable us to realise all our desires and aspirations."—Yajur Veda, XXXVIII-14.

"Mayest Thou O God, Who art (*Mitra*) friend of all, (*Varuna*) Holiest of all, and (*Aryama*) Controller of the Universe, be merciful unto us. Mayest thou (*Indra*) O Lord Almighty, (*Brihaspati*) the Lord of the Universe, the Support of all, endow us with knowledge and power. Mayest Thou (*Vishnu*) O Omnipresent and (*Urukuama*) Omnipotent Being, shower Thy blessings all around us."—*Rig Veda*.

The prayer enjoined by the Vedas and given in his *Arya Bhivinaya* by Swami Dayanand Saraswati is:—

"O Supreme Lord, God, we pray thee to endow us with heroism, courage, wisdom (नीति), vigour, energy and similar other good qualities to achieve universal sovereignty. May

aliens never rule over our country; and *may we never be subject to alien rule*. May we attain prosperity in this world, and salvation hereafter,—Yajur V., 38-14.

May we, through your favour, Oh God (Rudra) attain universal sovereignty by our just, noble and good qualities—Rig Veda, 1.8.5.2.

The *Gayatri*, the daily prayer for everyone, man woman and child is: "O Lord! O Personification of True Existence, Intelligence and Bliss! Everlasting, Holy, All-wise, Immortal, Thou art Unborn without any symbolical distinction and organization, Omniscient, Sustainer and Ruler, of the Universe, Creator of all, Eternal, Protector and Preserver of the Universe, O All-pervading Spirit! O Ocean of mercy! Thou art the life of the Creation, Thou art an All-blissful Being, Father of all; may we contemplate thy holy adorable nature so that Thou mayest guide our intellect and understanding. Thou art our God, thou alone art to be adored and worshipped. Thou alone art our Father, Ruler, and Judge. Thou alone bestoweth happiness."

In his letter to Colonel Olcott dated the 1878 A. D. Dayanand tells him what the prayer to God should be. It is to ask God to give light, intelligence, Truth, happiness, love, and to draw the man offering prayers nearer to Him.

The Vedic prayer ennobles him who offers the prayers and gives him strength. It does not continually tell Him that he is helpless and an abject sinner and confirm him in his inferiority complex or rather abasement complex.

Just as the Vedic religion which Dayanand taught is for the strong and gives strength to its votaries, so is the religion of the Veda, the only logical religion. It alone conforms to the demands of Reason. Its two teachings (a) that salvation which is the result of a life of righteous actions is only temporary and not everlasting, as the actions themselves are definite and limited, and (b) that the souls or Atma are both eternal and everlasting prove that it is in accord with Reason. Christianity and Islam have no metaphysics and cannot explain where the souls were before they were born — men; for, they do not accept the doctrine of Karma, though they teach that after death, the souls go to Heaven or Hell and remain there for ever. They do not

know that nothing that is not eternal — ever be everlasting, and that *nothing can come out of nothing*. And therefore the souls as well — *Matter*, of which the world is made up, could not come into existence out of nothing.

FRIENDLY RELATIONS WITH CHRISTIANS AND MUSLIMS.

Swami Dayanand, while criticising in his *Satyarth Prakash* the beliefs and tenets of the various religions and sects existing in India, severely condemned the grosser rites of the Saktas and the Vamamargees and has exposed the falsities of Saivism, Vaishnavism, Buddhism, Jainism, Islam and Christianity.

A British officer who held a very high appointment in the then Political department of the Government of India once told me that in his opinion it did not behove a great teacher like Swami Dayanand to criticize and condemn religious beliefs and practices of other people, and that he should have abstained from attacking the beliefs of others. The British officer, it seems, failed to understand and appreciate the mission in which Swamiji was engaged. Dayanand had dedicated his life to the task of uplifting humanity, regenerating India and redeeming its peoples from the evil plight in which they had fallen. How could he do it without exposing the falsities and the iniquities of the system of thought and beliefs which held the falsities fast in its grip like vice? How could he bring them to see the light of Truth, without tearing asunder the screen of prejudices, superstitions and falsehoods which the ignorance of some, and the selfish interests of others had placed before their eyes? How could he show the beauty, the strength and the soundness of the Vedic faith he was preaching without rubbing off the dross and the dirt that had in course of time settled on it? How could he make people appreciate and accept the truth without cutting away the excrescences, the foreign overgrowths and the impurities that had completely enveloped it and held it as a shell holds the kernel?

Dayanand's aim was to regenerate India and through India, the world. He found out the causes which had brought about the fall of India socially, morally and politically, and decided to remove them. People who had become accustomed to the harmful and deleterious beliefs and practices which had kept them prisoners, had become attached to them. Like the Prisoner of Chillon, they hated freedom, and hugged the chains that bound them, and intensely disliked the breaking of

them. But a doctor intent on restoring to health his ill patient has to give him bitter doses to purge him of the injurious matter that has accumulated in his body. Unpleasant as the medicine is, there is no escaping it, if a cure has to be effected. Dayanand only condemned such rites, practices and beliefs of people inhabiting India as stood in the way of their rise to their full stature and prevented them from occupying their proper place in the comity of nations.

It is a remarkable fact that though Dayanand criticized and condemned their wrong beliefs and their bad practices, he had nothing but goodwill towards the people who held those beliefs. He always cherished the best of feelings towards them and wished them well. He criticized and condemned the tenets of Islam and Christianity, but maintained friendly relations with the maulvies and the padrees who opposed him and held religious debates with him. Sir Sayad Ahmad Khan, Maulvi Murad Ali of Ajmer, Rev. J. Scott and Rev. Noble held Swamiji in high esteem, and cordial relations existed between them and Swamiji. Swamiji had very friendly relations with B. Keshab Chandra Sen and Mahirshi Devendranath Tagore of the Brahmo Samaj, and respected them. There was no bitterness in his dealings with his opponents.

Sir Sayad Ahmad Khan, in the *Aligarh Institute Gazette*, Vol. 18, Number 79, dated the 6th November, 1883, p. 1268, says:

"I was very well acquainted with the late Swami Dayanand Saraswati, and I always showed great respect to him simply because he was such an excellent and learned man that it behoved men of all religions to respect him, no matter to what religion they belonged. He was in any case such a great man that he has no equal in India. Every one, therefore, should mourn his death, and feel sorry that such an unparalleled man has passed away from our midst."

Swamiji felt obliged to criticize the Quran and the Bible owing to the exigencies of the situation at the time as has been explained at the end of chapter XXI on *Satyarth Prakash*. But times have changed. 1945 is not 1874 A. D. There was in 1874 A. D. no political life in India. There were then no political organizations to work for the political progress of the country. National life was dormant then.

Hinduism had been attacked by Muslim maulvies, and religious controversies had started. Dayanand had to save people from such attacks. But things are changed now. Political life is pulsating with extraordinary force throughout the country and a united and countrywide effort is needed to lend irresistible force to the demand for national freedom. Each community, without outside interference, should adjust its religious and social observances so as to avoid coming into conflict with other communities. Intercommunal conflicts and quarrels should be eliminated in the common interests of the country.

HINDU CULTURE IS ALL-EMBRACING

The life of Dayanand furnishes a remarkable and convincing proof of the comprehensive and all-embracing nature of the Aryan (Hindu) culture and civilization. Dayanand was a product exclusively of that culture without the slightest trace or influence of any foreign thought or belief. He knew no language other than the Sanskrit, except that as he was born in Kathiawar, he spoke Gujrati before he left home in his early life. Even Hindi, he learnt when he was nearly fifty years old, and then only to carry his teachings to the masses in the country, for Hindi is the national language of India. He was thus what pure Sanskrit learning and culture had made him. He knew nothing of European or Semitic thought and culture. Yet his work and teachings show that in knowledge, enlightenment and progressive thought he was not only as advanced as the most progressive Europeans but was ahead of them in many respects. His views and teachings in social, political, and educational matters were not only as progressive as of those who are the best products of modern scientific thought and culture, but in some matters he even went beyond what modern European thought has yet arrived at.

He realized certain natural truths which modern European Civilization, hedged round as it is by narrow conceptions and artificial conventions based on the prejudices of Mrs. Grundy, is too timid to recognize. Woman, according to Milton, is

The fairest of creation, last and best
Of all God's works, creature in whom excel'd
Whatever can to sight or thought be form'd
Holy, divine, good, amiable or sweet?

Dayanand fully understood her nature and her rights. He recognized and taught that a woman has certain natural instincts planted in her by nature, which neither individuals nor the society can destroy, though they may deny or stifle them. She has, for instance, the motherly instinct: she represents the creative power of the Universe. Man does not represent that power, though nature associates him with the fruition of what woman's nature demands. It is the woman that plays the chief part in the continuation and the perpetuation of the human race. Motherhood is the natural function of woman: Every woman has a right to become a mother. This right, mankind has not yet fully recognised. She is sometimes so circumscribed by social laws and conventions imposed by man's selfish or mistaken notions of decency and decorum and social good that she is deprived of this natural right of hers. Dayanand taught that this right of hers must be recognised and not withheld from her. He, therefore conceded *Niyog*. He conceded to her, motherhood out of wedlock in certain well-defined especial circumstances, in which alone she can claim the exercise of such a right. By permitting *Niyog*, he not only admitted and recognised the natural and inalienable right of motherhood of women, but also the creative purpose of nature, which lies beyond the domain of a man's rights. In this and some other things, Dayanand was ahead of the present European thought and scientific belief.

Dayanand's advanced and elevated attitude towards life was due to his mind having overridden narrow conventions and limitations imposed by society owing to its mistaken and restricted views of right and wrong. His mind had seen the true light of Truth. There were no dark niches or corners in that great and comprehensive brain. The whole of it was lighted up with Truth. He fully realized the realities of life. He was aware of the frailties and weaknesses of humanity, and was full of unfailing and whole-hearted sympathy with the afflicted and struggling human masses and had a sincere solicitude for their welfare and happiness. He — an embodiment of that love for all living beings and a longing to promote their welfare and happiness, which the Divine law and Dispensation teach and make manifest to those who are capable of seeing

and understanding them.

MYSTERY OF LIFE

The mystery of life has attracted the attention of poets and thinkers in all ages and all lands. Umar Khayyam sings:-

Yet, Ah that spring should vanish with the rose
That Youth's sweet scented manuscript should close
The nightingale that in the branches sang
Ah, whence and whither flown again, who knows.

A talented English writer, a close observer of things, thus describes the drama of life:

"The stage is magnificent beyond imagining, the throne-room of a God, lit by suns and stars; drawing wonder and noonday glow, sunset and shadowy night, and all the while men come and go in crowds, playing the old parts, tragedy, comedy, and farce; murder, incest, and love; ambition, greed, and self-renunciation; noble virtues jostling paltry conceits; poisonous cruelties cheek by jowl with sweet humanities; gentle women devoting themselves to brutes; man dying for an idea. And what it's all about, no one knows. Is there any meaning in the drama? None can say; no purpose can be divined."

"Is there any author or director: If so, he keeps out of sight and hearing, and cannot be traced in the infinite complexity of the work."

"We know nothing of the beginning nor the end: while still talking, we are dragged off the stage and tossed — refuse on the dust-heap."

"The good we have done is as a drop of water in the sea, and the evil seldom outlives us; the whole to-do is as the buzzing of flies under a glass bell, or the clamour of wild-fowl speeding, as if tethered to the harvest moon"

The writer sees no purpose in life, no law or order. Justice, equity and fairness are conspicuous by their absence: injustice, contradiction, wrong dominating everywhere. Why is this? what is the explanation, no one can say. The Persian poet Shaikh Saadi says:

*Dareen varta kishti faro shud hazar,
Ke paida — shud takhtai bar kanar.*

"In this whirlpool, thousands of vessels have gone down but not a plank has reached the shore."

There are, however, others, Dayanand among them, who see the hand of God in all this turmoil and trouble,

in all that seem unjust and unfair. With firm belief in God's justice and in the independence of souls and their responsibility under the unalterable law of karma for the good and the bad they do, they see nothing inexplicable in the world. They see injustice done, evil committed but the injustice and the evil, they think, are always followed by retributive justice, the good rewarded and the bad punished sooner or later. They see no death, no annihilation anywhere but only change, often not detectable change, but change only. The law of Karma, unmistakable in its working, inexorable in its action, is to them the true and full explanation of all untoward, apparently unreasonable happenings, in the world. Dayanand says that the freedom of action enjoyed by the souls, who are eternal and indestructible, and the law of Karma ordained by God fully explain all that we see in the world.

There are no doubt people who cannot reconcile the omnipotence, the beneficence and the justice of God with the awful happenings in the world. They see and feel obvious injustices of the world in all places and in all walks of life, great cruelties, and evils rampant in every nook and corner; unmerited sufferings of worthy people,¹ the inexplicable success and prosperity of the undeserving, often of wicked people, the repellent inequalities found everywhere; the defeats, disappointments and desolation of the deserving; villainy and knavery succeeding; sincerity and honesty failing; the existence side by side of the good and the evil, evil preponderating; the sense of wrong pervading everywhere and then the simultaneous death of millions of people good, bad and indifferent by wars and pests, plagues, epidemics and famines; death of innocent infants; earthquakes, the volcanic eruptions, typhoons, devastating floods causing havoc and indiscriminate destruction of the pure and the impure, the pious and the impious, the benefactors of humanity — well as its enemies.

The great Persian poet Hafiz says:

The wise have their hearts blood for food, while the fools enjoy drinks of rose water and sugar. The fine Arab horse carries wounds

¹ Whom God loveth He chasteneth. This probably embodies the truth that mankind should not look upon suffering, pain and loss as an altogether unnecessary and unmitigated evil to be deplored, but as the cleansing, the purification and the strengthening of the inner spirit, ridding it of grossness and impurities of life and as incentives to do one's duty in the world and fulfil life's mission with the spirit strengthened and purified.

under a saddle, while I see the donkey wearing a golden girdle round its neck."¹

The law of Karma is not a satisfying explanation of all such things. Dayanand's answer is that if they are not satisfied it is due to their lack of proper understanding, their untrained intelligence and their undeveloped vision. A life of unadulterated purity and truth, of unselfishness and goodness, and the practise of Yoga will enable them to see things in their true perspective, will give them unclouded vision to see the realities of life and enlighten the mind when what appears inexplicable will become quite clear to them.

ONE GOD: ONE RELIGION

Dayanand taught that as there is only one God, there should be but one religion in the world. The AryaDharma that Dayanand preached, when calmly considered, is, in his opinion, the only one that is fitted to be and can be universally acceptable. Its teachings are such that no one who is free from bias and prejudice can take exception to them. There are four great religions in the world, Christianity, Islam, Buddhism and the AryaDharma or Hinduism, and if you include Zoroastrianism, five. The one great feature that is common to them all except Buddhism is belief in one God as the creator and governor of the universe, and as dispenser of justice and giver of salvation to mankind. Another teaching common to all great religions including Buddhism is that man in his relations with other men should be just, honest, good, charitable and loving. These are the essentials of all religions.

The various religions of the world, however, teach many other things. Those other things are the accretions or adhesions of irrelevant matters gathered during the course of subsequent events or are connected with the personalities of their founders or teachers. These are all non-essentials. Unfortunately, however, some of them have almost displaced the essentials and have become not only essentials, but even their distinctive and chief characteristics.

The one distinctive feature common to all except the Vedic Faith (Hinduism) is belief in and worship of

¹ *Islaha ra hama shariat se gulabo gandast
Qool dana hama = khuno figar me binam
Aspe tasi hama shuda majruh ba satre palan
Tang surrin hama dar gardano khar me binam.*

the founders of Christianity, Muhammadanism and Buddhism. The chief characteristic of all these religions is faith in Christ, Muhammad, Buddha respectively. This belief in their founders is the first article of faith of these religions and is a more potent influence in these religions than even their theistic or ethical teachings.

The Vedic religion which claims to be eternal and of divine origin is free from this feature. Hinduism, the later and grosser form which the Vedic faith took in India, does enjoin worship of some of its great men, Sri Ram and Krishna, whom it regards as Incarnations of God. But they were neither the founders nor the chief exponents of Arya Dharma. Apart from the worship of God as Vishnu, Siva and Brahma and His incarnations Rama, Krishna and others, the other features of Hinduism are the caste system and the Brahmin priesthood, and the performance of Yajnas. None of these—the idolworship, the caste system or the Brahmin priesthood find place in the Arya Dharma, the Vedic religion. Even the Yajnas have no spiritual significance. Their performance, is a mundane affair. Buddhism — preached by Buddha is the Arya Dharma minus its metaphysics—the knowledge of God, souls and matter. Buddhism neither asserts nor denies their existence. It lays the utmost stress on the right conduct of man. Later Buddhism gave the worship of Buddha the same place in it — the worship of God occupies in Hinduism. Thus, if on a dispassionate and free-from-prepossession consideration of the matter, you rid Christianity, Islam and Buddhism of the worship of and faith in the personalities of Christ, Muhammad and Buddha, and faith in the sacerdotal character of the places where they lived and died—the pilgrimages to Jerusalem, Mecca and Buddha Gaya, and faith in some other minor later accretions bestowing sanctity on certain practices which came into vogue in course of time, as non-essentials, and only take the principal teachings of Christ, Muhammad, Buddha and Zoroaster as the essences of those faiths, you at once see that they approximate to one another and there is essential unity in them. The fundamentals of Christianity, Muhammadanism and Zoroastrianism are the teachings of the Vedic religion. The teachings of the Vedic religion purged of the exotic growths on it and the later accretions and superstitions such as idolworship, belief in God's incarnations, the caste system, Brahmin priesthood and pilgrimages, are the same — the essential teachings of Christianity, Islam, Zoroastrianism and — of Buddhism with its silence about

God and the souls.

The instinct of reverence and love inherent in mankind, and the troubles and difficulties of the world have inclined men in all ages and in all lands to adore certain benefactors of theirs and to lean for support on them. This is natural and inevitable. Worship of and faith in Krishna, Rama, Mahavir, Buddha, the Vaishnava acharyas, Nanak, Kabir, Chaitanya and others in India, of Muhammad, Ali, Christ, St. Paul, Mary and others in Europe and Western Asia, and investing with sacerdotal character of places and things connected with them are the results of man's natural feelings and his weaknesses.

There is not much harm in recognizing the origin and the true nature of these beliefs and practices and assigning these beliefs and practices their proper places. We must distinguish them from the eternal and permanent truths, truths that transcend time and circumstances and the ultimate realities of life. Buddha, Mahavir, Christ and Muhammad all saw the world possessed of wrong beliefs and evil practices, and tried to wean people away from them and bring them to the right path according to the light they possessed.

Their work was nobly conceived and done in a right spirit. But they were all mortals subject to the limitations and disabilities of mortal men. If we recognize this truth and not allow our reverence for and gratitude to them to render to them what is due to some other and higher power, we will be coming near to accepting the teachings of the Vedic Faith. Do away with superstitions and prejudices and racial or religious biases wherever found, recognize the nature and the limitations of all man-made things; keep in their proper places the worldly objects and subjects of our reverence and love, (like Krishna, Buddha, Jesus, Muhammad and Zoroaster), recognize their nature and their limitations and refrain from mixing them up with what is divine or eternal, and you lay the foundations of a universal faith which would not be distinguishable from the faith that the Vedas teach.

This was Swamiji's aim. He says:

"The sole aim of my life, which I have always endeavoured to achieve, is to help to put an end to this mutual wrangling,

to preach universal truths, bring all men into the fold of one religion whereby they may cease to hate each other and, instead, may firmly love one another, and live in peace and work for their common weal. May this doctrine, through the grace and help of God, and with the support of all truthful, honest and learned people, who are devoted to the cause of humanity, reach every nook and corner of this earth, so that all may acquire righteousness and wealth, gratify legitimate desires, elevate themselves and live in happiness and attain salvation. This alone is the chief object of my life."

PART III

INDIAN WORLD TEACHERS.

The Mahabharata, according to Swami Dayanand Saraswati, marks the turning point in the history of India. In the pre-Mahabharata period, religious teaching, learning, war, statecraft were not confined to any particular class. Brahmins were not only philosophers and teachers but also warriors; take for instance, Parasuram and Drona; and the Kshatriyas were not only warriors but great philosophers and teachers possessing the highest spiritual attainments. Vishwamitra, King Janak, Aruni, Krishna are examples. After the Mahabharata as the study of Vedas began to be neglected, national life began to ebb, and the prosperity and culture of India received a check. Several religious teachers and thinkers arose, many of whom rejected or ignored the authority of the Vedas and founded new schools of thought. Some of them have illumined the horizon of Indian thought and life. Works of some of them have perished: only their names remain. The works of others have survived, of some only in parts.

Of all the eminent men who flourished in India between the time of the Mahabharata and the end of the nineteenth Century A.D. and have not only enriched Indian thought and life, but have influenced the lives of men outside India, four stand out pre-eminent, Krishna, Buddha, Sankara and Dayanand.

Of these four, the first two Krishna and Buddha, were Kshatriyas belonging to ruling families in India, and the latter

¹ Sudras and those lower than the sudras became not only Brahmins, but ranked as rishis. For instance (a) Satya Kama Jabala, son of a low caste balot, mentioned in the Chhandogya Upanisad. (b) Karasha mentioned in the *Aitareya Brahmana*. (c) Aitareya, son of a shudra woman and the author of the *Aitareya Brahmana* and the *Upanisad* of that name. (d) Vyasa, author of the *Brahma Sutras* and reputed author of the Mahabharata was the son of a sailor woman. (e) Parasara, the author of a code of Aryan laws bearing his name was the son of a chandal woman. (f) Vashishtha a rishi of great renown was the son of a low caste woman. (g) Arishta Shena, Sindhudwipa, Devapi, and Kapi, Kshatriyas by birth. (A) The sons of Nabaga, a Vaishya by birth.

two, Sankara and Dayanand, Brahmins, Krishna, great both as a man of thought and learning and as a man of action in the broadest sense of the term, is the supreme personality of all time. In India, he is adored as an incarnation of the Deity. A grander personality, the world has not yet produced.

The greatest of the world teachers, Krishna's life from the beginning to the end is one of action. The greatest of the thinkers, he was also one of the greatest men of action. "The great principle, which Krishna had come down on earth to proclaim was—*Action*, of which "active resistance to evil" was the most prominent manifestation, and consequently formed the fundamental tenet of his creed and religion."¹

The personality of Krishna is the highest expression of noble and triumphant manhood. Krishna and Dayanand, both being great thinkers and teachers of mankind, as well as men of action stand nearer to each other than they do to Buddha and Sankara. Both being Yogis as well as philosophers give action a higher place than speculation or thought. There is nothing in what Krishna taught or actually did in his long life of one hundred and twenty five years, that in any way conflicts with Dayanand's teachings. All that the Puranas say of Krishna's early life and his amours and certain things related about Krishna's later life are fictions and bear no relation to facts. The Vaishnava teachers, to justify their own gross pursuit of the pleasures of the senses, have in the Puranas and particularly in the Bhagwad, falsely represented Krishna as a man of pleasure. Krishna the greatest of the Yogis, — a perfect master of himself, his thoughts, his words and his deeds and was the highest specimen of pure, noble and elevated humanity. If ever a perfect *Yogi*, a perfect master of himself lived in this world, it was Krishna.

Though both Krishna and Buddha were Kshatriyas, yet they differed vitally from each other: so also Sankara and Dayanand though both of them were Brahmins. Some of the characteristics of these great men, as of all great men, were the results of the times they lived in. And Sankara was a philosopher rather than a man of action. As a philosopher he is greater than Plato or Kant.

Krishna, Buddha and Sankara were born in India at ■

¹ *The Message of Krishna*, by Prof. A. S. Wadia, p. 12.

time, when India was politically free: Dayanand, when India was under foreign domination. When Krishna was born, India was happy and prosperous. Buddha, Sankara and Dayanand however were born in troublous times when social and religious conditions were unhealthy and unsatisfactory. As a breaker of bonds, however, and as one who rose definitely above his environment and cast aside all shackles which contemporaneous time had put on the people; as a seer whose vision penetrated regions beyond the ken of his contemporaries, Dayanand was greater than his two immediate predecessors, Buddha and Sankara.

India has given to the world many teachers who have influenced thought and life in the East as well as the West. But some of them lived in prehistoric times. The historic authenticity of these four, however, is beyond question. Greece, Palestine, and Arabia have also produced great teachers. India has given Krishna, Buddha, Sankara and Dayanand: Greece, Socrates and Plato. Palestine has given Jesus, and Arabia, Muhammad.

There are others who have illumined the horizon of thought and life in their own countries, but these four great personalities have not only lighted up the entire firmament of spiritual thought and life in countries in which they were born but have left a permanent impress on world thought and life, though the potential value and effect of Dayanand's teachings it is not yet time finally to determine.

Of these four Indian world teachers, Krishna is the earliest. According to Indian tradition, he was born in Dwapar, nearly five thousand years ago. Buddha was born in the sixth century B. C. (563 B. C.) and Sankara according to Indian tradition a little before the Christian era but, according to the European Indologists, in the eighth century A.D. Dayanand was born in 1824 A.D. and died in 1883.

KRISHNA AND DAYANAND

The great internecine war known as the Mahabharata fought between the Pandavas and the Kaurwas, both branches of the same royal family, shattered the Indian empire. The central figure in the War and in the times just preceding the war — Krishna, the supreme political genius of ancient India. How he tried hard to avert the war, with what skill and diplomatic talent he carried on negotiations with the Kaurwas, how he employed all the righteous — to prevent the

fighting which he foresaw would desolate the country and destroy the prosperity of the people; how, when war became inevitable, he worked to uphold the right, are well known to those who have read the greatest of the world's Epics.

Clemenceau¹ was once asked who, in his opinion, was the greatest statesman the world, ancient or modern, had yet produced. "Julius Caesar" was the unhesitating reply of the Tiger of France. Clemenceau's world, was Europe and the countries bounding the Mediterranean Sea on the South and the East. He knew nothing of India, her history, her culture and her civilization. Shyamji-Krishna Varma, who was at one time Oriental lecturer in the University of the Oxford and who was not only a master of the Sanskrit literature but knew Greek and Latin as well as English and French, when asked the same question long before Clemenceau was interrogated replied, "Krishna," the author of the Gita and the hero of the Mahabharata.

Krishna was the greatest of philosophers and one of the most active man of action, one of the sagest of councillors, a most skilful and courageous negotiator and the noblest teacher, the world has yet produced. His teachings are embodied in the *Bhagavad Gita*, which for several centuries has been the chief scripture of the Hindus. William Von Humboldt speaks of Gita as "The most beautiful, perhaps the only philosophical song in any known tongue. Another writer says: "Through and by it the weak become strong and the shallow deep. It teaches that Yuddha, struggle, ceaseless resistance, is the only means to ascend to godhood." It tells us of battle, stern, fierce, and resistance to *adharma*, wherever it is." The chief teaching of Krishna is *Act, Act*. He tells Arjuna:

"In these three worlds there is nothing that I need do, there is nothing that I have not, yet I act. If I do not engage in untiring work, my ways being followed by men, this world will fall to pieces."

Krishna throughout his life was a man of action—Action in fighting the wrong and vindicating the right. When king Kans began to oppress people, having usurped the throne of Muttra, Krishna fought and killed him, as also king Jarasandh of Magadha.

Krishna was action personified: action based on the realization of the ultimate realities of being; action to right the wrong, irrespective of all other considerations. Krishna was the greatest *Karma Yogi*.

¹ *Glimpses of the Great*, by G. S. Viereck, p. 60

Krishna knew the dangers of a life of mere action, Karma. He teaches Arjuna, and through Arjuna, all mankind [that action must be the outcome of *jnana*, real knowledge, the result of the teachings of the highest meditation. This knowledge of the spirituality of man and his nature will teach one what one's duty is. And once he knows what his duty is, he is to perform it regardless of consequences.

Action is taught by many teachers, but Krishna teaches that all action must be based — the knowledge of the man's spiritual nature. Goethe's exhortation, though he stops short at the intellectual, and does not go to the spiritual sphere, is somewhat similar:

“Ponder well and know the right
Onward them with all thy might”

Action based on the spiritual truth of a man's being will be above error; for a realization of the spiritual truth of Being would eliminate egoism and consequently all passions and emotions such as revenge, malice, hatred, cowardice, faint-heartedness, partiality.

The Mahabharata says :

“Whatever may be one's duty, so long as it is done without selfish motives — malice, it will do him lasting good. Exertion is superior to destiny, for destiny is the result of previous exertion. We are not straws, but men, nay, gods in the making.”—*Shantiparna*.

Krishna says :

“He who is free from the notion of egoism, whose intellect is not affected (by good or evil) kills not though he may kill those people, nor is he bound”—XVIII. 17. “Do what is thy duty, never think of the result” “Do what thy dharma enjoins thee to do, the result is not thy concern,” all teach the same thing that everyone should do what one's duty, dharma, demands and not stop to consider the probable consequences.

Sri Aurobindo interprets it thus :

“Thou hast a right to action, but — the fruits of action.”²¹

Gita says (XVIII. 47) “He who does his duty imposed on him by his own nature incurs no sin,” Dayanand similarly says: “He who does what is his duty, commits no sin.”

²¹ *Essays on the Gita*, First Series, p. 52.

Sri Aurobindo explains:

"Desire and the passions that arise from desire are the principal sign and knot of ego. There ~~must~~ be, while you cherish desire, no assured stainless tranquillity, no settled light, no calm, pure knowledge. Slay thy desire."

Sri Aurobindo further explains Krishna's teachings thus :

Put away attachment to the possession and enjoyment of the outwardness of things, cast away liking and disliking; destroy preference and hatred. Action will still be done in you, because nature is always at work but you must learn and feel that *yourself is not the doer of the action*. Observe simply, observe unmoved the working of nature. It is the divine infinite that is being progressively fulfilled in your nature. This cannot be done so long as there is any ego sense in you."

When Arjuna was overcome with feelings of horror and repugnance at having to fight his own preceptor Drona, and his grand uncle Bhishma who was the eldest member of his family and his other near relations, and threw down arms and refused to fight, Krishna called upon him to do his dharma, duty, which was to resist evil and destroy it and help the right, though in doing it, he had to battle against his own cherished and lifelong feelings of affection and gratitude, telling him that his feelings were the result of temporary and changing circumstances and had no reality, that human relationship was unreal and the result of wrong notions of false egoism. He taught that he and Bhishma and Drona in their real selves had nothing to do with one another, that their real selves were indestructible and could not be killed, that his feelings were the result of ignorance and must be overcome, that what mattered was that he should do his duty which was to fight the wrong done, the evil committed. Krishna repeatedly calls upon Arjuna, he representing the Divine, the eternal, the Omniscient knowledge and teaching, and Arjuna representing also the eternal soul but enveloped in ignorance, forgetful of its real self, swayed and controlled by unreal, false notions, deluded by appearances, moved by emotions generated by a passing, superficial relationship between one unreality and another. Krishna calls upon Arjuna to cast off all considerations which are unreal and do his duty which

is to fight injustice, oppression, the evil and to right the wrong.

Krishna continually tells Arjuna that in doing this he was in no way violating the demands and the true requirements of his real self but only vindicating and fulfilling himself.

Therefore stand up win for thyself renown,
Conquer the foes, enjoy the wealth-filled realm,
By it they are already overcome,
Be though the outward cause, left-handed one,
Drona and Bhishma and Jayadratha,
Karna, and all the other warriors here,
Are slain by Me. Destroy them fearlessly."

The essence of the teaching, the lesson, which the Divine teacher teaches, and which in fact Nature, in her manifestations every minute is doing before our eyes, which as Burke would say, "blown in every wind" is that one must do one's duty, which is to right the wrong, to fight and destroy evil which is within his sphere of action, not stopping to think of the result.

Krishna, considering that Arjuna had not yet got rid of the ego, says:

"Fight with all thy might without bestowing a thought to ~~myself~~ or to the result. The fight might result in victory or in defeat: both are immaterial. What is material is fight, doing thy duty. If thou fallest, thou shalt get salvation having done thy duty, having fulfilled thyself. If thou winnest, thou shalt, while active, be happy with feelings of satisfaction at having done thy duty and get salvation too, which doing one's duty brings. Success or failure are equally good or bad, equally unreal."

Resist, always resist, resist with all thou art worth, the evil, the wrong, says Krishna. And Dayanand teaches the same lesson. In his *Swamantavyamantavya*, Dayanand says:

One should constantly strive to destroy and oppose those who are wicked and unrighteous, even though they be universal potentates and men of great power. In other words, a man should, as far as it lies in his power, constantly endeavour to undermine the power of the unjust and to strengthen the power of the just, though he may have to undergo great suffering, and may even have to sacrifice his life in the performance of this duty, which devolves on him as a man, and which he should never shirk."

Both Krishna and Dayanand teach that the soul is

¹ Rudyard Kipling, in a flash of inspiration says:

"If you can meet both triumph and disaster,
And treat these two imposters just the same,

indestructible¹ and it is everyone's duty to fight the evil and destroy it even if one has to pay for it with his life. Both Krishna and Dayanand were men of action and taught men to act. Romain Rolland says:—"His (Dayanand's) purpose in life was action."—*Prophets of the New India*, p. 111.

BUDDHA AND DAYANAND

Buddha lived on a very high plane of life. Born in royalty and brought up in plenty, surrounded by all kinds of luxury and comfort, every movement of his was looked after and helped with solicitude and devoted service. But Buddha saw through the hollowness of it all. Poverty, old age, disease and death appalled him. Dissatisfied with the life he lived, disturbed by the woes which life brings to everyone, however highplaced, he longed to find out how to avoid suffering and bring peace and tranquillity in the lives of people. To do this he left the palace where he had lived his early life, a life surfeited with all the luxuries, the pleasures and the gratifications which palace life can provide. The fact that he remained quite unattached to and unaffected by that palace life is a good illustration of what the greatest of men, Sri Krishna, had centuries

¹Sri Krishna's sublime teaching is:—

"The wise grieves not for the departed, nor for those who yet survive
 Ne'er was the time when I was not, nor thou, nor yonder Chiefs, and ne'er
 Shall be the time when all of ■ shall be not; as the unbodied soul
 In this corporeal frame moves swiftly on through boyhood, youth and age
 So will it pass through other forms hereafter—he not grieved therewith.
 The man whom pain and pleasure, heat and cold affect not, he ■ sit
 For immortality: that which is not cannot be—and that which is
 Can never ■ to be, Know this: the Being that spread this universe
 Is indestructible: who can destroy the Indestructible?
 These bodies that enclose the everlasting soul inscrutable,
 Immortal, have an end—but he who thinks the soul ■ be destroyed,
 And he who deems it a destroyer, are alike mistaken: it
 Kills not, and is not killed; it is not born nor doth it ever die:
 ■ has no past ■ future—unproduced, unchanging, infinite: he
 Who knows it fixed, unborn, imperishable, indissoluble,
 How can that man destroy another, or extinguish aught below?
 As man abandons old and threadbare clothes to put on other new,
 So casts the embodied soul its worn out frame to enter other forms.
 No dart can pierce it, flame cannot consume it, water wet it not,
 Nor scorching breezes dry it: indestructible, incapable
 Of heat or moisture or aridity—eternal, all-pervading,
 Steadfast, immovable; perpetual, yet imperceptible,
 Incomprehensible, unfading, deathless, unimaginable."

ago taught and enjoined—to live a life of fully performed duties but absolutely unattached to the objects of those duties.

Buddha's whole life was a life of philanthropy, first in search of the means to alleviate human suffering and then having found them, to preach them to the masses till the end of his days.

Swami Dayanand's life is equally one of service of others. Both Dayanand and Buddha lived wholly for others and not a moment for themselves. It was the sad experience both of Buddha and Dayanand as of many others to have been afflicted in early life with the woes of life. Dayanand lost his beloved sister and his uncle and became discontented. Buddha saw a decrepit old man walking with difficulty and a dead body being carried for cremation, and became depressed. Buddha saw that life was full of sorrow (*dukkha*). Both left home at night-time without informing anyone, to find out a remedy for the woes of the world.¹ Both renounced the world and began to live on charity. Both practised penances, lived hard ascetic lives and subjected themselves to stern discipline. Both wished the world to be rid of sorrow and suffering, and spent the latter part of their lives in preaching the truth as each saw it.

Buddha's work in after-life was confined to Behar and Eastern Oudh, territories of Magadha and Kasi Kosala. Dayanand carried the torch of truth to Bengal, Behar, Orissa, the United Provinces, Punjab, Rajputana, Gujrat, Central Provinces and the Bombay Presidency. Buddha preached for forty-five years; Dayanand for only seventeen. Both tried to bring happiness to men. Both adopted the language which the people spoke for their evangelic work. Both taught that truth was to be tested by Reason and that nothing that is against Reason should be accepted as Truth.

Both were full of pity and tenderness for the animal world. Both condemned animal sacrifices, one out of pity, the other as being unnatural, unjust and inhuman. Both were grand personalities spiritually, Dayanand also physically, being a giant over six feet and of powerful build.

The dissimilarities, however, are equally great and radical. Dayanand acquired great learning and became an unrivalled master of the Sanskrit language, particularly of the Vedic Sanskrit. There is nothing to show that Buddha became a Sanskrit scholar.

¹It was the supremely sensitive nature of both of them that the woes entered the innermost recesses of their being and made them turn away from the good things of the world.

Both Dayanand and Buddha sought gurus and became their disciples. Buddha found his guru quite unsatisfactory and left him dissatisfied : Dayanand was satisfied with his guru and revered him all his life. Buddha never studied the Vedas and was a stranger to their teachings : Dayanand became a master of the Vedas and was guided by them throughout his life. Buddha gained enlightenment by meditation : Dayanand achieved it by the light of the Vedas as well as his mastery of the science of Yoga. Neither Buddha nor Dayanand claim originality for their teaching. Buddha says his teachings are "the old *Arya Dharma* and nothing new." "Buddha himself admits that the Dharma which he had discovered by an effort of self-culture is the ancient way, the *Arya* path, the eternal dharma."—Radha Krishnan's *Indian Philosophy*, Vol. I. p. 360.

The central truth which Buddha taught is in essence the teaching of Krishna. Buddhism is thus only an adaptation of Krishna's doctrine. ■ Krishna taught that we must not concern ourselves with the fruit of our action, in other words, we must keep ourselves detached from what we do. There should be no attachment between ourselves and the object of our action, This is possible only when there is no personal desire on our part in doing what we do. If there is no desire or longing on our part and we are indifferent as to the result of our action, it is the same thing as ridding ourselves of *trishna*. When we act in order to achieve some object, there is desire, *trishna*. But when we do a thing and are in no way attached to the object or the result of our action, *trishna* is absent. Thus, Buddha's chief doctrine is in no way different from the teaching of Krishna. Buddha's teaching is Krishna's teaching put in a different form, the substance being the same. Just ■ Sankara's doctrine of *Maya* is the same as the phenomenalism or illusion of Buddhism, so is Buddha's doctrine of giving up *trishna* the same as Krishna's teaching of acting without desire or keeping oneself unattached to one's action or its result.

Buddha never concealed his identity and lived all his life near his home, and all his movements were known to his father. There were frequent contacts between Buddha and his family. And once he even went home at his father's invitation : Dayanand completely lost touch with his family, avoided people who knew his family ■ him as a child; never went to his native town and studiously avoided making known his original name and the name of his birthplace to anyone.

Buddha ignores God altogether. He neither affirms nor denies the existence of God. He denies the existence of soul as an eternal entity. Dayanand believes in God the creator, and in independent souls, both being eternal and indestructible. Buddha condemns wasting time over metaphysics. He has no use for God or soul or even self as an independent entity in his system. Dayanand's teachings revolve round God and independent souls.

Though both of them sometimes went without ordinary comforts and even necessities of life in order to be able to find out some satisfactory remedy for the woes of the world, both failed to find out any particular formula or remedy, failed because there is no such remedy. Both learnt in the course of their long quest, the lesson that though suffering cannot be avoided in life, yet deliverance from life may be achieved. Both realized that death and disintegration are inherent in the nature of life itself and are inevitable and unpreventable. Dayanand learnt that man being *alpavya*, (possessing limited capacity to know and understand) was incapable by his very nature to discover the ultimate realities of things, and that we have to rely for this on God's Revelation; for, as Sankara has held, Revelation alone gives us knowledge of objects that transcend the senses—and strive to find within the compass of our intellectual and spiritual capacities means to avoid as much *dukkha*, suffering, as possible. Buddha also found that man's limited intellectual capacities were incapable of penetrating into the mystery of the ultimate realities, and that all attempts to know them are pure waste and futile. He therefore contented himself with finding out what in his opinion would eventually lead to freedom from birth; for, suffering and death are inherent in life.

The why of the first birth of man which led to subsequent rebirths and the nature of *dukkha* eluded Buddha; because he did not believe in the Revelation and the Revelation alone gives this knowledge. And seeing that the knowledge of this and similar other things was neither essential nor helpful to men to escape rebirth, he confined his teachings to the means which he thought would attain that result.

Dayanand, by developing his spiritual powers by practising Yoga, and acquiring the knowledge of Revelation, came to know that the ultimate realities of life can be known to a certain extent—full knowledge being vested only in the Omniscient God—and that all that man can know, and is capable of knowing will be known if he is guided in his life by the knowledge ~~conveyed~~

to mankind by God himself in the Revelation, and by a constant and never ending effort to developing as much as possible his intellectual and spiritual powers. Both Buddha and Dayanand recognized that *dukkha*, suffering, will remain as long — life remains, and that it cannot be eliminated from life by any means.

Buddha saw that life was full of *dukkha*, suffering and the problem before him was how to avoid *dukkha*. His solution was that *dukkha* cannot be eliminated from life, and we must therefore get rid of life itself, in other words, we must become free from rebirth. Buddha declared that by destroying *trishna* 'or the will to live', there will be no further rebirth: and as there is no such eternal entity as soul, *dukkha* will vanish. Dayanand declared that soul is an eternal and indestructible entity and will continue to exist for ever, that finite deeds can have only finite results, and all acts of man being of a finite nature, deliverance from *dukkha* or salvation can only be temporary and not for ever; that a soul must be reborn after enjoying such period of *mukti* (salvation) as his deeds deserve, and that the world will thus go on and on for ever without end.

Sankara practically denied that there is such a thing — life or death or *dukkha*. Life, death and the world are all illusions, that nothing except Brahma or God exists. Except Brahma there is no reality. Sankara's solution was denial of the problem itself. And when there is no problem and there — no such thing as *dukkha*, — question of a solution arises.

Buddha was gentle, tender, peaceful: Dayanand was firm as a rock and knew no compromise, though he was full of pity for men and animals. He was always forgiving: he always forgave people who wronged and injured him.

Buddhism is eclectic. Dayanand's religion is faith in the God's revelation, the Vedas.

Sankara unlike both Dayanand and Buddha believed *mukti* to be the result of *jñāna* or knowledge, the realization by man that he is Brahma and there is no other Being. Both Buddha and Dayanand held that *mukti* is the result of action, of right action, and that knowledge

*Subhadra Bhikshu's *Buddhist Catechism*, p. 39, says:— "This will to live (*trishna*) inherent in all of us, and the essential factor in our being, is the true creative power which other religions personify — God; it is the — of — existence and our re-incarnation and is in fact the Creator, Preserver, and Destroyer of all things—the true Trinity."

by itself cannot secure emancipation. Buddha relied on oral preaching. Dayanand and Sankara wrote books so that their teachings may reach distant places.

Buddha was concerned with the happiness of the individual and did not consider the question of collective or national wellbeing. Dayanand worked to secure national wellbeing, and through national, international wellbeing. Buddha was for a time a householder and had a wife. Dayanand had no experience of sex life.

During the fortyfive years in which Buddha preached his doctrine, he met with no hostility or active opposition from anyone in the shape of abuse or assault or persecution. Dayanand during the fifteen years of his active work, was stoned, assaulted, attacked with swords, and several times poisoned.

After he began his work, Buddha's life was easy and not hard. He was treated with respect everywhere, entertained and given all comforts. Dayanand when he began his work had often for several days to go hungry; had bricks for his pillows and bare earth for bed. The reason of this difference of treatment was that Buddha attacked no faith publicly, denounced no evil practices, or false doctrine, did not hold any sastrarths or discussions and made no enemies. Buddha's appeal was to individuals to strive to avoid suffering inseparable from life.

Dayanand's mission was to redeem and regenerate the people of India and then to uplift humanity. He had to denounce falsities and evil practices and doctrines wherever found. He called on people to give up worshipping false gods and believing in false doctrines, and give up harmful practices. As vested interests suffered by this, they rose up in opposition. Religious fanatics became angry and attacked Dayanand.

DAYANAND SARASWATI AND SANKARACHARYA

Sankara and Dayanand both renounced the world in early life and tread the same path. In fundamentals they keep close to each other, though, owing to differences of training, education, environment, and the circumstances of the times they lived in, and above all, to their genius, their paths diverged and their teachings and ideals of

life differed. There are strong resemblances in their lives and thought, yet there are vital differences in their teachings. To study their similarities as well as their dissimilarities is a matter of absorbing interest.

Both were born in high class Brahmin families, one in the Nambudari, and the other in the Audich caste. Both received in their early childhood the Sanskrit education usually given to well-to-do Brahmin boys. Both showed insatiable thirst for knowledge. Both renounced the world and became sannyasis in early life so as to be able to devote themselves unhampered to learning. The mothers of both wanted them to marry and settle down in life when they came to be of marriageable age. Both abhorred marriage, and refused to enter into wedlock. Dayanand had to flee from home to escape it, while Sankara by some means or other obtained his mother's consent to become a sannyasi. Both later went in search of gurus (preceptors) to initiate them into the highest sastras. Both had become sannyasis before they found their gurus. Sankara found his in Govind Bhagwadpada on the banks of the Narbada; Dayanand in Virjanand Saraswati in Muttra. Both in later life showed anxiety in acknowledging their debt to their gurus, one describes himself in his works as the disciple of Sri Govind Bhagwadpada, the disciple of Gaudapada; the other (Dayanand) in all his principal works delights to call himself disciple of Swami Virjanand Saraswati. Both were entrusted by their gurus with their respective missions. Sankara was asked to become a peripatetic teacher, while Dayanand was entrusted with the mission to remove the darkness of ignorance and superstition from the world. Both after finishing their studies went to Benares, the chief seat of orthodox thought and learning in India. Sankara stayed there for five years; Dayanand visited it seven times staying several months there. Both were great Sanskrit scholars and possessed supreme dialectical skill. Both went round the country holding Sastrarths (religious discussions) challenging the learned and the orthodox religious leaders everywhere to prove the truth of their own teachings or to accept the truths preached by the challengers (Sankara and Dayanand). Both triumphed in these Sastrarths and established the truth of Vedic teachings.

Both Sankara and Dayanand accepted the Vedas as

the basis of their faiths and as the final authority in all religious matters. Both held the Vedas to be of super-human origin (God's Revelation).¹ Both also held that the Smṛiti has not absolute validity and is to be accepted when its teaching conforms to Śruti²

Both Sankara and Dayanand found the prevailing religion in India to be corrupt and not in accordance with the Vedic teachings, and both made it their mission to purge it of its impurities and restore it to its original purity so as to be in strict accord with the teachings of the Vedas. Neither Sankara nor Dayanand claimed originality for their teachings. Both declared that they were only exponents of the Vedic faith and nothing more.

Sankara was a very precocious boy and acquired all his knowledge when he was in his twenties. Dayanand was not fully equipped for his mission till he was thirty nine. Sankara died having done his work when he was thirtyeight or, as some hold, thirtytwo. Dayanand started on his mission when he was fortyone.

Thus though there are strong resemblances in their lives and their work, the differences and dissimilarities between them are radical and vital, not only in their teachings but also in their methods and in the work they did.

Sankara's appeal lay only to the intellectuals. His approaches were only to the learned pandits. Wherever he went, he talked to the learned and held discussions with those who were Sanskrit scholars. The language of the people, however, had ceased to be Sanskrit and the masses did not understand it. But Sankara did not appeal to them. He concerned himself with their teachers and their religious leaders. Dayanand — the contrary, went to the masses. He appealed to the common people, lectured to them in Hindi, the language which all understood and spoke. He held religious discussions (sastrārthas) with all who knew Sanskrit or Hindi in public so that the masses could follow the debate. Sankara wrote all his works in high Sanskrit; Dayanand wrote his books in Hindi.

¹ *Sankara Bhāṣya on Brāhma Sū* 7 I. 3

² *Ibid.*, II. I. I.

Sankara did not touch the Vedas. Dayanand translated the Vedas into Hindi and wrote his great work *Satyarth prakash* in Hindi, as also his other books. Not only this. For the benefit of all he wrote small books in Sanskrit, *Vakya prabodh* and others, to enable students to learn Sanskrit on the right lines so as to be able to follow his translation of the Vedas.

Sankara helped, perhaps unconsciously, to keep the sacred books in the sole possession of the Sanskrit scholars: Dayanand brought out all Sastras from their cloistered seclusion to the homes of the people. He wanted every man and woman in the country to know the teachings of the Sastras and God's message to man, and brought them within the reach of all men and women.

Sankara established a religious hierarchy and built Mutts for the cloistered life of its members. Dayanand broke all gradation and rank and established equality amongst men. Dayanand is the first amongst the religious teachers and savants in India since the days of Krishna (Mahabharata) to take the highest religious thought to the doors of every house and hamlet in the country. In this, he occupies a unique position amongst the great teachers of India. No other great teacher has thought of or attempted it.

The question naturally arises why this difference between these two great men. The answer is to be found in the different bringing up and education of Sankara and Dayanand, as also in the difference in the times in which they lived. The differences between Sankara and Dayanand are due partly to fact that (a) the religious and social conditions of things existing in India when Sankara lived were different from those when Dayanand was born several centuries later, but principally (b) to the training and the kind and extent of education each of them received and the beliefs and teachings they imbibed under their respective gurus (preceptors)

Swami Virjanand Saraswati;¹ the guru of Dayanand was a man of the strongest possible personality, of a far higher mental and moral calibre, and infinitely better versed in Vedic Literature than Govind, the guru of Sankara.

¹The great savant, Humein Balland, says of him:—"More implacable than himself (Dayanand) in his condemnation of all weakness and his hatred of superstition, a Sannyasin, a learned man, a terrible man."—*Prophets of the New India*, p. 98.

Govind's highest reach was the Upanisads, which his guru Gaudapada, the first systematic exponent of the Advaita Vedanta, taught him contained the advaita philosophy. Sankara thus learnt that the Sastras taught advaitism, and he, therefore, expounded it in his works with all the brilliance of his supreme intellect.

Dayanand on the contrary went beyond the Upanisads to the very fountain head of all knowledge, the Vedas, the Sruti and took his stand on them, leaving the Upanisads and the sutras behind.

As regards the conditions of life at the time when Sankara and Dayanand lived, a cursory view of the history of India will show that when Sankara was born two thousand years ago or, as the Europeans, and following them, the South Indian scholars who take their cue from the European orientalisks, say, between the sixth and the ninth century A.D., the whole of India was under Hindu Rule. It had not then been subjected to foreign political or economic control. India was free: old historical tradition, indigenous religious, social and cultural influences of any kind.

But when Dayanand was born in 1824 A.D., two thousand or as some hold, a thousand years later, things had completely changed. When Dayanand finished his education and was preparing to fulfil his mission, India was ruled by a foreign power. It had already passed through six hundred years of Afghan and Turk rule, and was then passing, province by province, under the British rule. Christian and Muslim religions and cultural forces were assailing Hindu society on all sides. Long foreign domination of the country had stifled life, stopped natural growth by choking up springs of action, killed initiative, crippled thought, fostered inferiority complex and paralyzed intellect. The weight of the accumulated noxious overgrowth of ages of stagnant thought had crippled and cabined action, the deteriorating influence of old, antiquated rites and out-of-date practices had scotched the soul of the country which now was in danger of being killed outright by overwhelming foreign pressure on the moral, social, economic and political life of the people throughout the country.

The task before Sankara was very simple. Buddhism which had at one time spread in every nook and corner of India had been practically beaten out. In its later stages, it had

degenerated and become corrupt: and Kumarila Bhatta, Mandana Misra and several others before them, had exposed its falsities and corruption, and the people of India had reverted to the old faith though in a greatly modified form. Jainism had reached its zenith and had become a rival faith in some quarters. The popular Hinduism was a corrupt form of the old Vedic faith, with Karmakand predominating. It consisted principally of religious rites and practices supposed to have been sanctioned by the Karmakand, and of debasing worship of several gods and goddesses with animal sacrifices and other rites, revolting to the mind nurtured on high and refined philosophic thought.

Sankara was a great Sanskrit scholar, "Supreme as a philosopher and dialectician, great as a man of calm judgment and wide toleration, Sankara's task was to refute the atheistic and non-Vedic doctrines of the Jains, the Charvakas and the decayed Buddhists, to wean away people from these atheistic faiths, as also to cleanse the popular Hindu faith of the impurities that the various sects which had arisen on the fall of Buddhism like the Saktas, the Vamias, the Kapalikas or Bhairavas, the Bhagwats, the Mullarias, the Ganapatiyas and others had introduced in it. As all these sects based their religious practices on some texts or others of the Vedas or the Brahmanas or the Sutras, Sankara with the vast learning he possessed and the brilliant dialectic skill he commanded, refuted their contentions and exposed the hollowness of their pretensions by quoting against them, texts from the same books as those on which his opponents relied.

Moreover, as Indian rulers governed the whole of the country and administered the laws, they wielded great influence in religious and social matters. Sankara won them over easily, and with their assistance, for instance of king Sudhanwan of Ujjain, he suppressed evil and corrupt practices and introduced reforms.

As regards the second reason, the difference of training and discipline which these two great men passed through in early life and the beliefs and the ideals of life which they imbibed under the guidance of their gurus, we find that Sankara's early life was comparatively easy. His father died when he was eight years old and his mother brought him up. She sent him to teachers who gave him the education usually given to Brahmin boys. He then became a sannyasi and went

to the hermitage of the amiable Govind, who taught him the advaita philosophy in his *ashram*. When his education was finished, Sankara went to Benares and wrote his books there.

Dayanand, however, had to undergo very hard training. The discipline he underwent was very strict. Dayanand passed his childhood under the stern rule and discipline imposed by his father, a fanatic follower of the Saiva faith, whose imperious temper and unbending will eventually drove Dayanand from home. After leaving home when he was about twentyone years old, Dayanand went in quest of Yogis to teach him Yoga, and wandered alone about the country for fifteen years going to the Deccan, Mt. Abu, the Himalayas and various other places suffering great hardships, facing difficulties which were appalling. He had bare earth to lie down on and bricks for his pillows, going hungry for days, facing tigers, bears and wild animals in dense, pathless jungles, making his way without any guide amongst the intricate ranges of hills in the Himalayas, crossing rivers amidst snows without faltering, denouncing vice, falsehood and evil fearlessly wherever he found them, bearing with the wrath of unprincipled vagabonds, defying the threats of offended religious fanatics, calmly suffering the armed attacks of misguided religious zealots. The discipline and the hardships he suffered in early life and during his search of teachers to teach him Yoga and true religion, gave him experience of the realities of life and equipped him to fulfil his high and noble mission, which his guru imposed on him.

As regards the education and learning, their respective gurus imparted to Sankara and Dayanand, little is known of the details of what Sankara learnt from Govind. All we know about Govind is that he was a learned man and was the disciple of Gaudapada, also a very learned man. Govind learnt the advaita philosophy from Gaudapada and taught it to Sankara. Govind taught Sankara the Upanisads, the Brahma Sutras and the Bhagwad Gita. There is nothing to show that Sankara was taught the Vedas, the *Sruti*, the *Samhitas*. Thus Sankara's education, so far as it is possible to judge at present was confined to the Gita, the *Darsanas*, the *Smritis* and the *Upanisads*.

The study of the Vedas had fallen into disuse long before Jainism and Buddhism arose, owing to the teachers of religion concentrating on the Upanisads and the Sutras. The Vedas themselves had become sealed books. The

commentaries written on them by Brahma and other rishis, and known as the Brahmanas, the Upanisads and other writings of rishis and learned men purporting to teach the Vedic truths were all that were studied and taught. As the Vedas were not easy to understand, the professors of religion and philosophy confined their instruction to the Brahmanas, the Upanisads, the Sutras and similar other works. And consequently some of the teachers began to treat the Brahmanas and the Upanisads as sastras having the same authority as Sruti or Vedas.

Sankara's guru and paramguru (guru of his guru) held that the Upanisads contained the essence of the Vedas. The Upanisads and the Sutras were given an advaita twist and interpreted by thinkers as teaching the advaita philosophy. Such having become Sankara's belief, he combated the various sects then prevalent and tried to expose the falsities and perversities of the worship and the practices they enjoined by preaching to them the purifying doctrine of the advaita philosophy. As nobody then knew the real Vedic teachings, the language of the Vedas not being understood by the people, Sankara's luminous exposition of the Upanisads prevailed.

Sankara's *advaita*—the identity of Brahma and Jivatma, the denial of separate I and thou and he, and the affirmation of the identity of I and thou, resulted in non-resistance to evil, and to apathy, non-action and passivity. Why bother with doing this and doing that, when there is only one Being and everything else but delusion; and when mukti, deliverance, may be obtained merely by the knowledge that there is no thou and I and no friend and foe, and that I and thou are one and the same. All that is necessary for salvation is this knowledge and nothing else.

Sankara forgot the teaching of the greatest of the World Teachers, Sri Krishna, who explained to Sanjaya how salvation can be secured. The great Teacher says: ¹

“Some say knowledge is the way to salvation, and others say that work is the way to it. But, O Sanjaya, ■ without eating, hunger is never satisfied, **SO ONLY KNOWLEDGE MINUS WORKS CAN PRODUCE NO RESULT.** As thirst ■ instantly quenched by drinking water, so such works should be performed ■ this world the results of which can be immediately perceived. Behold, O Sanjaya, the wind blows

¹See *Udyoga Parva, Mahabharata.*

through work, and the Sun causes day and night through work. The sleepless ~~sun~~ rises in the sky, fire burns, and the earth carries weights all through work. Work, *karma*, is supreme in Nature."

Sankara forgot the lesson, "Knowledge without works (*karma*) can produce no result." Knowledge, *jnana* alone, cannot bring salvation. It cannot by itself prevent rebirth, as rebirth is the result of action (*karma*). Action based on *jnana* will lead to salvation. Dayanand insists on action. Dayanand's teaching is "Know the realities and act." By action alone you will get salvation."

Things, however, were quite different in Dayanand's time. European scholars had secured copies of the Vedas, and with painstaking research began to interpret them. They began to study our system of philosophy and compare them with the results of European philosophic thought.

In India too, a great man had arisen who, though blind, had studied the Sastras and by his supreme genius, separated the Vedas or Sruti from the commentaries on them and their expositions. He saw, with regret and sorrow, to what abysmal depths of ignorance and darkness, the descendants of the great Aryas of yore had fallen. He became impatient of the follies and the superstitions prevailing amongst the people. He separated the real from the unreal, truth from falsehood, the pure from the impure, the genuine from the counterfeit, obtained the key to the interpretation of the Vedas and realised the supreme sublimity of their teachings. In his *Kuti* at *Muttra* he began to teach the truth he had discovered.

The disciples who came to this great man were young men with very ordinary mental capacities. At last Dayanand who had long been wandering about the country in search of a worthy guru heard of Virjanand and came to him for enlightenment and to learn from him the truths of life. Virjanand found in Dayanand a man worthy of his steel and taught him the truth and the whole truth, and subjected him to a stern discipline which would fit him successfully to undertake the task which was so dear to his own heart but which he himself did not attempt owing to his physical handicap. This task, when Dayanand's education was finished, he imposed upon Dayanand to fulfil.

It was under the iron rule of this "terrible" man as Romain Rolland calls him, that Dayanand's genius unfurled and blossomed and expanded — as to take within its sweep the religious requirements not only of India but of

the whole of humanity. It was under his guidance that Dayanand acquired the knowledge which enabled him later to gain complete mastery over the Sastras and revealed to him what the Vedas—which all rishis and munis, the thinkers and leaders of thought, the teachers of ancient and medieval India have held to be of divine origin and therefore of unquestionable authority—teach mankind. It was this knowledge that enabled Dayanand to distinguish the divine law and teachings from what the great and learned of old times themselves have thought and written and to know what the gift of God, the ultimate wisdom everlastingly true knowledge vouchsafed for the good of man for all time was, as distinct from what holy and pure men but with limited knowledge and fallible understanding had left as their legacy to the world. Dayanand thus was able to distinguish between what was God-made, and what was man-made: what is ever true and what may or may not be true at any time and under any given circumstance. Dayanand was thus equipped as neither Sankara nor Buddha nor the other great teachers who came after Sankara were equipped to instruct and guide mankind.

Both Sankara and Dayanand were men of lofty intellects and high purpose, but neither the training and discipline of Sankara, nor his education under his Guru came upto the standard of Dayanand. It was unfortunate that Sankara could only find a guru whose mental horizon was bounded by the works of the commentators of the Vedas.

Nor did Sankara pass through years of hard toil, of privations and suffering to strengthen the fibres of his character, and take him from his idealism to the realm of that reality which enabled Dayanand fully to visualize and understand the disease which had afflicted the people of India. With the enlightening knowledge of the Vedas and its teachings, and acquaintance with the varied views of the rishis and teachers who had studied the Vedas, he could not only envisage the whole trend of thought that had through centuries moulded and shaped the life of the people of this country, giving rise to those maladies and infirmities which at last reduced the Hindu polity to a state of helplessness and misery, but was able with unmistakable accuracy to lay his finger on the diseased parts and say "Thou ailst here and here and here."

Determined to save from the imminent danger of moral and spiritual destruction this land of sages, the abode of the

ishis and teachers of mankind, who had given culture and civilization to the world, and having found the true remedy of the ills from which the land was suffering; conscious also of the mission imposed on him by his guru prompted by some unknown power, Dayanand threw himself heart and soul in the work of fulfilling that mission in order to carry through the task of redeeming this land and its people from darkness and servility, and setting it up afresh on a high pedestal, from where it may once again spread those ancient and eternal truths, those unfailing guides to humanity, those dynamic and energizing principles and springs of action which are bound to uplift humanity and pull mankind all over the world out of the slough of the falsehood, brutality, misery and suffering in which centuries of worship of false gods, selfishness, injustice, darkness and ignorance had thrown it.

It is a matter of regret that though like Dayanand, Sankara also held the Vedas to be of Divine origin and final authority in matters of faith, and to which the Smritis and the Puranas must bow : though he admits in his commentary on the sixth anuvak of the Brahmanda Valli of the Taittiriya Upanisad that, "*The Sruti is our source of knowledge in matters transcending the senses*", he never made any serious effort to study the real Sruti, the Samhitas, and to differentiate it from the non-Sruti. In his early life he was told that Sruti was Vedas and was taught by his guru that the Vedanta (Veda-ant) was the end of the Veda or the result of the teachings of the Veda, and that the Upanisads were Vedanta. It is not easily understood why Sankara accepted this great and deplorable error. He was thoroughly well versed in the Upanisads and the Brahmanas, and yet he failed to distinguish between the Sruti or Vedas (Samhita) and what were only commentaries and expositions of them—the Brahmanas and the Upanisads. The Brahmadaranyaka Upanisad says:—

“ऋग्वेदो यजुर्वेदः सामवेदोऽथर्वाङ्गिरस इतिहासः
पुराणं विद्या उपनिषदः श्लोकः सूत्राणि व्याख्येयसंज्ञाद् मन्त्राण्ये”

Translation : “Rig Veda, Yajur Veda, Sam Veda, Atharva Veda, Itihas (history) Purana, Upanisads, Slokas and Sutras and others all became known by speech.”

The *Brahmadaranyaka Upanisad* thus enumerates the four Vedas and then makes separate mention of the Puranas, Upanisads, and *Itihas* or history. To class the Upanisads with the Puranas, Sutras and *itihas* and hold them to be separate

from the four Vedas clearly means that the Upanisads are separate and are not the Vedas or Sruti. The author of the *Brahadaranyaka Upanisad* thus clearly holds that Upanisads are not the Vedas but are separate and distinct from them.

If Sankara had not stopped at the Upanisads but had gone to the Vedas themselves, and preached their truths, what a change would have occurred in India. With his magnificent intellect, his vast learning and his supreme dialectic skill, he would have shot those truths through the fabric of Hindu Society and changed it entirely. If he had not tolerated the untruths, superstitions and degrading non-Vedic, practices prevailing at the time, he would perhaps have saved our country centuries of degradation and servitude.

Dayanand clearly saw that by accepting the Brahmanas and the Upanisads as Vedas and as final and unquestionable authorities, and upholding the rites and practices and beliefs prescribed by the authors of those writings, Sankara had thrown wide open the doors for idol-worship and practices such as the shraddhas, the caste and others. Thus, though Sankara purified the lives of the intellectuals who could understand the Advaita doctrines, he let the Hindu society as a whole fall a prey to the evils of the caste and the worship of images and all other evils that flow from such practices.

Aware, therefore, of the dire results to which Sankara's toleration and acquiescence in non-Vedic popular practices, and his sanctioning idol worship and the organization of religious hierarchies had led, and fully realising that the slightest deviation from absolute truths in matters of faith always leads to superstition and degeneration, Dayanand took up an uncompromising attitude of strict adherence to truth and denounced all beliefs and practices which were contrary to and violated the letter or the spirit of the teachings of the Vedas, the Samhitas.

Dayanand realised that the eternal verities taught by the Vedas were the only ultimate realities and tried to restore belief in them. With one sweep he brushed aside the excrescences, the foreign accumulations, the refuse of ages of false thought and action, that had overlaid the truth so thickly as to completely to hide it from view.

Dayanand's mission was world embracing: to uplift and redeem humanity. He calls on all Indians and non-Indians to give up worshipping false gods, to accept one God, the

Creator and Preserver of the universe, to accept the basic truths of life which are true at all times, to measure and test all beliefs, tenets and doctrines and principles by the unfailing and unmistakable and ever true standards and tests prescribed by the Vedas, to accept as true all that is in accord with those standards and reject all that is found to be inconsistent with those eternal truths.

MAHATMA GANDHI.

It is a notable fact that in one century—the nineteenth century A. D.—India gave birth to two such great men as Dayanand Saraswati and Mohandas Karamchand Gandhi. Both were born in Kathiawar, Western India, one in Tankara (Morvi State) in 1824 A. D.; the other at Rajkot, not very distant from Tankara in 1869 A. D. Both are among the great men of the world. Time alone will show how greatly and in what way, each influenced humanity.

The poverty and the political subjection of India distressed them both, and the efforts of both have been directed to making India free and prosperous. Mahatma Gandhi's prime objective is political: Dayanand's spiritual, and therefore universal. Dayanand's objective was the elevation of the entire human race. And as he firmly believed that God had given his Revelation for the guidance of mankind, it was this Revelation which alone, according to him could be the foundation of the edifice of human happiness and wellbeing. With a vision given to the greatest amongst the builders, Dayanand espied the rock, the solid rock, which centuries of work of lesser minds had covered with a crust of doubtful value. It was this rock on which the structure of Aryan civilization and culture had been built by our forefathers, and it was this rock on which after removing the crust overlying it, Dayanand tried to build the national edifice of India which would not only be strong, stable and enduring, but a haven of happiness and peace to the world at large.

Sri Aurobindo says: "The essential is that, he (Dayanand) seized justly on the Veda — India's Rock of Ages and had the daring conception to build on what his penetrating glance perceived in it a whole education of youth, a whole manhood and a whole nationhood."

Dayanand found in the Vedas, the perennial spring not only of national inspiration but of human welfare and human

happiness, and he therefore led mankind to that eternal fountain of knowledge and truth and told all men that they can always find strength, inspiration and help, now and in future, in that untainted and inexhaustible spring, for, it is Divine.

A close student of Mahatma Gandhi's teachings will, however, find that they are mostly the same as Dayanand's teachings. Political independence was one of the first objectives of Dayanand. Indeed he was the first man to use the term *Swaraj*, now the common aim of all parties in the country; He was the first to insist on people using only Swadeshi things, manufactured in India and to discard foreign things. He denounced the present caste system based on birth obtaining in India. He condemned untouchability — being against the teachings of religion and justice. He was the first to recognize Hindi (Aryabhasha) as the national language of India. Though his mother tongue was Gujrati and his education was all in Sanskrit, he wrote all his works in Hindi or Aryabhasha.

Dayanand laid the greatest stress on Brahmcharya, celibacy before marriage and continence in marriage. Dayanand taught that hatred begets hatred, and violence is no remedy. Love and patience alone can conquer hostility. Mahatma Gandhi acknowledges that "among the many rich legacies that Swami Dayanand has left to us, his unequivocal pronouncement against untouchability is undoubtedly one".¹

Mahatma Gandhi's teachings and Dayanand's teachings are nearly the same. Only Gandhiji lays great stress on non-violence or Ahimsa and the use of *Khadi* (handspun and handwoven cloth). He insists on every man and woman taking to spinning. And he has extended the use of non-violence to all fields of life, including the political. He has accepted the teaching of Jesus and Tolstoy, *Resist not evil*. Dayanand accepts the principle of Ahimsa as taught by Indian seers and thinkers, who do not wholly discard violence. As Sri Krishna, in the *Bhagavad Gita* calls on Arjuna to fight and destroy evil, so does Dayanand call on all to resist evil.

Herbert Spencer says that Non-resistance to evil destroys altruism. Bernard Shaw² says :— "Those who understand the evil pardon it: Those who resent it destroy it."

Mahatma Gandhi too qualifies the practice of non-violence by a most important condition, which, so far as the masses —

¹ *Dayanand Commemoration Volume*.

² Bernard Shaw's *Prefaces*, p. 194.

concerned, brings non-violence for practical purposes in line with the view of old Indian thinkers. He says that non-violence is ■ weapon to be used only by the strong but not by the weak. He says :

"I do believe that where there is only a choice between cowardice and violence, I would advice violence. Thus when my eldest son asked me what he should have done, had he been present when I was almost fatally assaulted in 1908, whether he should have run away and seen me killed or whether he should have used his physical force which he could and wanted to use, and defended me, I told him that it was his duty to defend me even by using violence. Hence it was that I took part in the Boer War, the so-called Zulu Rebellion and the late war. Hence also do I *advocate training in arms for those who believe in the method of violence*. I would rather have India resort to arms in order to defend her honour than that she should, in ■ cowardly manner, become or remain a helpless witness to her own dishonour."¹

While Gandhiji is devoting himself primarily to freeing the country from the yoke of Britain, Dayanand devoted himself primarily and chiefly to emancipating mankind from the thralldom of ignorant beliefs and superstitions in which the professional teachers and leaders of the various religions prevalent in the world, operating under different names and adopting various devices have kept the people enslaved. By breaking their fetters and restoring to them the light of truth and their mental and spiritual freedom. Dayanand's aim was to make the people of India physically, intellectually and spiritually strong, and by lifting them to a higher moral and spiritual plane, enable them not only to achieve political independence but to take the torch of truth and freedom to all parts of the world, and to make all men realize their true relationship with one another as sons of the same Father.

Dayanand found India sunk in darkness and its people unaware of their fallen state. He was the first to teach Indians that they are a great nation, inheritors of the highest human culture and thought, and descendants of great men of action. He was the first to make them aware of their fallen state, and conscious of their manhood, and infuse in them the spirit of nationalism.

The mass political awakening in India is Mahatma Gandhi's

¹ M. K. Gandhi: *Non-Violence in Peace and War*, p. 1.

work. He has carried politics to the door of every home in the country. Before him, political work was confined to the intelligentsia : he has made politics the business of every man and woman alive.

Prof. MaxMuller says that philosophy is the pursuit of the learned in Europe, but that in India it is discussed in the streets of every town. Mahatma Gandhi by his work has made every Indian think of and talk politics in the towns as well as the villages. The soil, however, was prepared to a great extent by Dayanand's incessant work in the country. And the world forces which originated in the West and are transforming life there have materially helped India in becoming self-conscious politically.

Another distinctive contribution of Mahatma Gandhi in the cause of political emancipation of India is the courage and the spirit of resistance he has infused among the people. After centuries of stagnation, life in India felt the first stirrings when Dayanand began to infuse his own courage and will-power into the masses. Mahatma Gandhi has, by personal example, instilled this spirit amongst the people. This spirit of resistance and defiance, he has infused to some extent in the people. Going to jail was looked upon as an indelible disgrace in India : going to jail in the cause of the country is now the hallmark of distinguished public service. What was regarded at one time as a disgrace is now a source of pride. This transformation is due to Mahatma Gandhi's example and work, the result of his *tapasya*.

Mr. W. E. Gladstone was the first in English politics to apply to politics the principles of private morality. He is said to have been the first to declare that what is morally wrong for an individual cannot be politically right for a nation. Mahatma Gandhi is the first to introduce the use in the political field of the weapon of non-violence and passive resistance hitherto employed only by individuals in social or domestic life. This is his great contribution towards the good of humanity. Those whose only weapon is violence, constantly seek for more and more destructive weapons : this search is never-ending. The result will be greater and greater destruction of humanity.

It has been said that 'He who increaseth knowledge increaseth sorrow'—sorrow and death. How true is this of the advance of scientific knowledge in Europe and America.

The English poet W. J. Turner says :

I have flown ■ hundred miles
Over the blurred plain,
Dropping devastation and death,
Blotting men's nerves with pain,
Their miserable cries were as tiny as insects
Calling their God in vain.

The discovery of the tremendous explosive power pent up in an atom and the invention of the atomic bomb prove the truth of the above dictum. Where will this persistent search for destructive weapons dictated by purely materialistic view of life end, and how can a world catastrophe be prevented, only the spiritually great can envisage.

The utter callousness with which the Governments of the *civilized* nations of the West, perpetrate cruelties, inhumanities and horrors such as gaschambers, throwing babies of enemies into burning fires, expulsion of vast helpless populations from their homelands, tearing babies from their mothers and wives from their husbands in hundreds of thousands, committing heinous crimes in the name of justice, blotting out whole cities and destroying millions of human beings and animals by atomic bombs, while the populace looks on with undisturbed mind and even satisfaction, is an unmistakable symptom of a fatal disease which has attacked Europe and America, and which if not checked in time, shall eventually destroy the Western Civilization.

This disease is the result of the West taking a purely materialistic view of the world, doubting the existence of a Governor of the Universe, and denying that of souls which are the real men and women and not the material bodies we see.

Rev. Davies¹ deploras "the moral lethargy of *civilization* in face of the *really satanic monstrosities* of our age—the inhumanities which civilised Governments perpetrate to-day in the name of justice." He says that though "Conscious belief in God, varying in depth, may still be widespread, but it no longer pervades the subconscious mind of to-day. *The denial of the divine existence has become customary.* The modern temper has acclimatised itself to the denial of belief in God"—God and the personal responsibility of man for the good or the evil he does in life.

The cure for this fatal disease is nothing else than the

(1) *The Nineteenth Century and After*, for January 1946.

acceptance by the West of those fundamental principles of life which the India sages have taught and Dayanand preached during his life—the existence of God as Governor of the universe and dispenser of justice, and the personal responsibility of every man and woman for the evil he or she does according to the *Law of Karma*, from which one can, in no circumstance, escape.

One thing, however, is clear. A nation that can produce a great man like Dayanand Saraswati while in political subjection, need not despair of its future. India is bound to have as glorious a future as its past. The foundations of this future are being laid deep in spiritual Reality; and though the forces of matter are for the time being triumphing, a consciousness of its real self and strength, will as surely as that the day follows the night, awaken the soul of India when it will cast off the shroud of sorrow and suffering and rise in its strength and lead the world again to light and to bliss.

The noblest product of pure Aryan (Hindu) culture in modern times, embodying in himself all that is great and good in the Indian civilization; at once the child and the exponent of the noble Vedic teachings; the personification of truth, faith, virtue and service; the Pride of India and the Hope of Humanity; one of the great benefactors of mankind; the *Last of the Rishis*—that noble line of teachers, purifiers and redeemers of humanity—Dayanand is dead and yet he lives—
ONE OF THE IMMORTALS.



PART I

LIFE OF DAYANAND SARASWATI

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CHAPTER I.

FAMILY AND EARLY LIFE.

अग्निसु विभक्तमं पुत्रिं ॥ मुचमम् ।

अहोँ भावयद् पतिं पुत्रं ददाति दायुवे ॥ ५० ॥ १।२।५।५७

"Agni (God) gives to the worshipper a son, the best, of the highest fame, of deep devotion, of an unconquerable spirit, and the bringer of glory to his parents".—*Rg. Veda*, 5, 55, 5.

IN Kathiawar, the Saurashtra of the Puranas, is situated an Indian State called Morvi, which contains several towns, one of which is called Tankara. In one of the mohallas of the town of Tankara called Jivapura which adjoins the State palace, there lived a Samvedi Audich Brahmin called Karsanlalji Tiwari.

According to the *Audich Prakash*, a history of the *audich* clan of Brahmins, king Mulraj Solanki of Anbalwara Patan who lived in the tenth century A. D., invited one thousand learned Brahmins of high character from various places in Upper India and settled them in different places in his dominions, which covered the whole of Gujrat. He gave the town of Sidhpur to the Samvedi Tiwari Brahmin immigrants. He selected twenty one learned men out of the thousand Brahmins imported from the North and gave them high positions and showed them the respect due to the learned in India. The fourth in order of merit was Tiwari Upadhidhari Samvedi Dalbhyagotri. The female deity of the Upadhidhari Brahmins was Mahagori and the male deity, Devashwar Mahadeva. The term Audich means "From the north," and these thousand Brahmins were called Audich, because they had come from North India.

Karsanji's father Lalji left Sidhpur and settled in the Kaushia village of the Jamnagar State. In Samvat 1881 (1824 A. D.) a son was born to Karsanji, who later became a sannyasi known as Dayanand Saraswati. He was the eldest son of Karsanji and was named Mulshankar. He was also called Dayalji. Karsanji had two more sons and two daughters.

Of these two sons, one is said to have died of cholera in Samvat 1918 (A. D., 1861) and the other Vallabhji, died two months after his marriage. The eldest daughter of Karsanji named Prembai was married to one Mangalji Lila Rawal whom Karsanji had brought from Gundimandu, a village in the Gondal State. Prembai's great grandson Prabhashankar Kalyan Rawal, commonly called Popal Rawal came and took up his residence in Karsanji's house in Tankara after Karsanji's death.

Karsanji was a landholder and a banker, and owned a large part of the Kaushia village. He had two sisters who were married to two Brahmins of Harina in Jamnagar. Karsanji assigned some land to Mogibai, widow of his son Vallabhji for her maintenance in Kaushia.

Karsanji also held the office of Revenue Collector. Swami Dayanand in the course of a conversation in 1873 A. D. told Manna Chaudhri, that his father held the same office in Tankara as a Collector of Revenue does in British India. That Karsanji was a wealthy man is proved by certain facts related by Swami Dayanand Saraswati in his autobiographical fragment published in the *Theosophist*:

- (1) While Mulshankar after leaving home was on his way to ■ Shela Yogi, he came across a group of Brahmins who told Mulshankar that in the next world he would get ■ much ■ he would give in charity in this world, and thus persuaded Mulshankar to give away the money and ornaments he had with him.
- (2) Later, a bairagi sadhu who carried an idol with him, taunted Mulshankar that with gold rings on his fingers he could not become a bairagi, and relieved Mulshankar of his three gold rings.
- (3) Later still, when Dayanand went to the Himalayas, the Mahant of Okhimath, struck by the great learning, intelligence and high character of Dayanand, asked him to become his disciple and offered him his great estate as his heir, Dayanand replied that if he had cared for wealth, he would never have left his father, whose estate was in no way smaller than the estate owned by the Mahant.
- (4) Balshankar Bhimji, nephew of Mogibai, told people that Mogibai used to say that her father-in-law was ■ very wealthy and prosperous man.

Karsanji was a firm believer in Saivism. He built the temple of Kubairnath Mahadeva in Tankara. After the

departure of Mulshankar and the death of his other two sons, Karsanji made provision for his widowed daughter-in-law and other dependants and relations and gave the rest of his estate to his son-in-law Mangalji and give more of his time and attention to the worship of Siva. After Vallabhji's death he gave himself up entirely to religious practices. He went on pilgrimage to the sacred places in India, Prayag (Allahabad), Kaashi (Benares), Dwarka and others and give large gifts to Brahmins. Karsanji's son-in-law Mangalji had a son Boga, whose son was Kalyanji. Kalyanji's son Prabbashankar called Popal Rawal, still has in his possession account books of Karsanji's money transactions which show that Karsanji — a big moneylander, often lending several thousand rupees at a time.

The political and social conditions in Western India early in the nineteenth century were extremely unsatisfactory, as the Mughal rule had come to an end and the British rule was yet gathering strength. Anarchy and chaos prevailed in many places. Kathiawar was partly under the Gaikwar of Baroda and partly under the Peshwas of Poona and paid tributes to them both. British influence, however, had begun to predominate in Kathiawar.

During the Mahratta supremacy in Kathiawar, the Mahrattas being worshippers of Siva, Saivism spread in the province. Vithal Raodeoji, a devoted follower of Saivism built hundreds of Siva temple in the province. Jiyaji Vagji, the Raja of Morvi had borrowed money from Seth Gopal Madhol Narayana and mortgaged Tankara to him. Tankara thus remained in Gopal M. Narayana's possession till 1841 A.D. At the time of Mulshanker's birth, Tankara, was under Seth Gopal Madhol Narayana of Baroda, who was a devoted votary of Siva. And as he held charge of the Tankara taluka for thirty years, Saivism became firmly established in that territory.

People had forgotten the Vedas, the Upanisads and other sastras. In their place, books like *Gangalahari* and *Gopalsahasranam* were read by Brahmins. Side by side with Saivism, there flourished in Gujrat, Vaisnavism of Vallabhacharya and the Swaminarayana faith. While the Brahmin and the state officials worshipped Siva, the Mahajans, Lohanas and Bhatiyas were followers of Vallabha; the Kumbhi and other lower classes followed the Swaminarayana faith. As only a very small part of Kathiawar had come into British possession, Western education, culture and manners, made little impression on the people. Kathiawar

remained much longer under the deadening influence of religious superstition and ignorance than other parts of the country. The loose character of the Gosains of the Vallabhacharya sect weakened the bonds of morality in the whole of Gujrat. And the greed and thirst for money of the Mahants of the Swaminarayana faith made the people petty-minded. Infanticide practiced by the Yadava or Jadeja Rajputs of Kathiawar made the province of Gujrat infamous.

Such was the environment in which Mulshankar (Dayanand) was born in S. 1881 (1824 A. D.) When he was five years old, Mulshankar began to learn the Devanagri alphabet and his parents and other elders began to instruct him. He began to commit various slokas and mantras to memory. Three years later, at the age of eight, he was invested with the sacred thread¹ and his father initiated him in the cult of Siva (Saivism). As Siva worship involved fasting, Mulshankar's mother² opposed her husband in imposing fasts on her son, for she feared that fasting at such an early age would injure her son's health. This created constant quarrels between Mulshankar's father and mother.

Karsanji built a temple on the bank of the Demi river and named it Kubairnath Mahadeva. H. H. Thakur Prithviraj, the Ruler of Morvi granted some land for its maintenance. After the investiture, Mulshankar began to devote more time to his education. He began to do his Sandhya regularly. At the age of ten, he was initiated into idolworship by his father. His father always took him wherever *Siva Mahatmya* was recited. Owing to frequent fasts and other observances, Mulshankar's studies were interrupted. He had finished his grammar *Rupshabadawali* and committed to memory the whole of Yajurveda and parts of the other Vedas. Before that, he had committed to memory *Rudradhyaya* which every worshipper of Siva must know. Thus by the time Mulshankar was fourteen years old, his education as a Saivite was finished.

Two events now happened, one when he was thirteen years old, and the other when he was eighteen, which vitally affected Mulshankar's life and completely turned the tide of his life from its ordinary course. The first event occurred on ■ Sivaratri. His father asked him to keep a fast on that day and keep a vigil in the Jhadeshwar³ temple at night.

¹The investiture imposes vows of chastity, purity and poverty.

²Rukminibai is said to have been her name.

³Jhadeshwar temple ■ made by Vithal Rasdeoji in Samvat 1869. ■
Sundershivji built the western part of the temple in 1878.

This event is fully described by Dayanand in his autobiographical fragment, for it destroyed his faith in idolworship. The second event occurred five years later when he was eighteen. Dayanand describes the two events thus :

Wherever the Siva Purana was to be read and explained, there my father was sure to take me along with him. Finally unmindful of my mother's remonstrances, he imperatively demanded that I should begin practising Parthiva Puja. When the great day of gloom and fasting—called Sivaratri—arrived, this day falling on the 18th of Vadya of Magh, my father regardless of the protest of my mother that my strength might fail, commanded me to keep a fast adding that I had to be initiated on that night into the sacred legend and participate in that night's long vigil in the temple of Siva. Accordingly, I followed him along with other young men, who accompanied their parents. This vigil is divided into four parts called *paharas*, consisting of three hours each. Having completed my task, namely, having sat up for the first two *paharas* till the hour of midnight, I remarked that the *pujaria*, or temple servants and some of the lay devotees, after having left the inner temple, had fallen asleep outside. Having been taught for years that by sleeping on that particular night, the worshipper loses all the good effect of his devotion, I tried to refrain from drowsiness by bathing my eyes now and then with cold water. But my father was less fortunate. Unable to resist fatigue, he was the first to fall asleep, leaving me to watch alone.

Thoughts upon thoughts crowded upon me, and a question arose after another in my disturbed mind. Is it possible, I asked myself, that this semblance of man, the idol of a Personal God that I see bestriding his bull before me, and who, according to all religious accounts, walks about, eats, sleeps and drinks; who can hold a trident in his hand, beat upon his *dumroo* (drum), and pronounce *Om* upon men,—is it possible that he can be the Mahadeva, the great Deity, the same that is invoked as the Lord of Kailash¹, the supreme being and the Divine hero of all the stories we read of in the Puranas. Unable to resist such thoughts any longer, I awoke my father, abruptly asking him to enlighten me and tell me whether this hideous emblem of Siva in the temple was identical with the Mahadeva, (Great God) of the scriptures, or something else. "Why do you ask it?" said my father. Because, I answered, I feel it impossible to reconcile the idea of an omnipotent, living God, with this idol, which allows the mice to run upon its body, and thus suffers its image to be polluted without the slightest protest. Then my father tried to explain to me that this stone representation of the Mahadeva of Kailasa, having been consecrated with the Veda mantras in the most solemn way by the holy Brahmins, became in consequence the God himself, and is worshipped as such, adding that Siva cannot be perceived personally in this Kali Yug—the age of mental darkness,—we have the idol in which the Mahadeva of Kailasa is worshipped by his votaries; this kind of worship is pleasing to the great Deity as much as if, instead of the emblem, he were there himself. But the explanation fell short of satisfying me. I could not, young as I was, help suspecting

¹A mountain peak of the Himalayas where Siva's Heaven is believed to be situated.

misinterpretation and sophistry in all this. Feeling faint with hunger and fatigue, I begged to be allowed to go home. My father consented to it, and sent me away with a sepoy, only reiterating once more his command that I should not eat. But when once home, I told my mother of my hunger and she fed me with sweetmeats, and I fell into profound sleep.

In the morning, when my father returned and learnt that I had broken my fast, he felt very angry. He tried to impress ■ with the enormity of sin; but do what he could I could not bring myself to believe that that idol and Mahadeva were one and the same God, and therefore, could not comprehend why I should be made to fast for the worship of the former. I had, however, to conceal my lack of faith, and bring forward as an excuse for abstaining from regular worship my ordinary studies, which really left me little or rather no time for anything else. In this I was strongly supported by my mother and even my uncle who pleaded my cause so well that my father had to yield at last and allowed me to devote my whole attention to my studies. In consequence of this, I extended them to Nighantu and Nirukta, Purvamimamsa and other sastras ■ well as to *Karmakand* or ritual".

The second event is thus described by Swamiji.

There were besides myself in the family, two younger sisters and two brothers, the youngest of whom was born when I was already sixteen. On one memorable night, ■ we were attending a nautch festival¹ at the house of a friend, a servant was despatched after us from home, with the terrible news that my sister, a girl of fourteen, had been just taken ill with ■ mortal disease. Notwithstanding every medical assistance, my poor sister expired within four *gharries*² after we had returned. It was my first bereavement, and the shock my heart received was great. While friends and relatives were sobbing and lamenting around me, I stood like one petrified, and plunged in a profound reverie. It resulted in a series of long and sad meditations upon the instability of human life. Not one of the beings that ever lived in this world could escape the cold hand of death³. I thought I too, may be snatched away at any time and die. Whither then shall I turn for an expedient to alleviate this human misery connected with our deathbed; where shall I find the assurance and means of attaining Mukti, the final bliss? It was there and then, that I came to the determination that I must find it, cost whatever it may, and thus save myself from the unbold miseries of the dying moments of an unbeliever. The ultimate result of such meditations was to make ■ violently break, and for ever, with the mummeries of external mortification and penances, and the more to appreciate the inward efforts of the soul. But I kept my determination secret, and allowed no ■ to fathom my innermost thoughts. I was just eighteen then.

¹Singing and dancing by professional women.

²A ghari is twenty two and ■ third minutes.

³This brings to mind an incident in Kabir's life. The saint, we are told, once came to a place where a woman ■ plying a handmill. He stopped, watched, and all of a sudden burst out crying. People gathered round him and could not understand why such an ordinary thing as a hand-mill should move him to tears. So they asked what the matter was with him. He pointed to the hand-mill and said that

Soon after this, an uncle, a very learned man and full of divine qualities, one who had shown to me the greatest tenderness, and whose favourite I had been from my birth, expired also, his death leaving me in a state of utter dejection, and with a still profounder conviction settled in my mind that there was nothing worth living for or caring for in a worldly life.

This happened in S. 1899 (1842 A. D.) when Mulshankar was nineteen years old. Mulshankar's mind was engrossed in thinking out how he could escape death and how people could be saved the misery and suffering caused by death. He often asked his relations and other elders, how men could avoid death and obtain salvation. His relations and others told Karsanji and his wife what their son was thinking of, adding that he was averse to worldly life. On this they determined to get Mulshankar married, thinking that marriage was the best remedy to cure him of his broodings and his *Vairagya*.

Karsanji now asked Mulshankar to look after the collection of revenue, but Mulshankar declined to do so. His father then decided to celebrate his marriage at once. Marriage apart, the very idea of marriage was repugnant to Mulshankar. He asked his relations to intercede with his father to postpone the betrothal and himself also pleaded for it. Karsanji agreed to postpone the betrothal. Mulshankar then proposed that he should be allowed to go to Benares to finish his studies and become perfect in *Vyakaran* (Science of language) and *Jyotish* (Astronomy). His father agreed but his mother objected to part with her son. On this, Mulji made a suggestion which his parent accepted. He was allowed to go to a village six miles from Tankara to read with a learned pandit there. He had not long been there when one day he expressed his aversion to marriage. This was carried to his parents. They thereupon recalled him and began to make preparation for his marriage.

whatever grains were put into it from the aperture above were pounded to atoms. Similarly, this world, he proceeded further, was such a machine which pulverised everybody that got into it. Many people laughed and called him a lunatic. But there were some who admired him, but could give him no comfort. Kabir, however continued crying till a saint of the name of Nipat Niranjan came. On learning why the former was weeping, the latter smiled and remarked that what Kabir saw was half the truth. It is true that whatever grains were put into the hand-mill were mostly reduced to powder, but there was that pivot pin which was driven tight into the lower stone and round which the upper stone revolved, and the grains which stood close to this central pivot remained whole and intact. Similarly even in this machinelike world, those human beings were saved who stuck fast to the immovable pivot, namely, the supreme soul. Kabir understood the exposition, came up with a smiling face, and went home.

Dayanand made of sterner stuff than the saint. He neither cried nor gave way to helplessness. He resolved to find out means to conquer death.

CHAPTER II.

SEARCH FOR YOGIS

सम्पत्तिविनाशं च यस्त द्वेदो भवति ॥

विनाशेन मृत्युं लीलां सम्भूत्यामृतमश्नुते ॥ यज्ञ० ४० ॥ १४ ॥

"Whoever thoroughly understands the nature of the visible creation and of the imperishable atom from which the visible creation springs at one and the same time, the same shall, by virtue of his knowledge of the primal atom, triumph over death, and shall obtain beatitude by virtue of his knowledge of the visible creation and by reason of his virtuous activity in that creation."—*Yaj.* V. 40—14.

MULSHANKAR on return home saw that preparations for the marriage were briskly going on. He says in his autobiographical fragment :

"I had entered upon my twenty first year and had no more [] to offer. I fully realized now that I would never be allowed to pursue any longer my studies, nor would my parents ever make themselves consenting parties to my celibacy. It was when driven to the last extremity that I resolved to place an eternal barrier between myself and marriage. One evening in the Samvat Year 1903 (1846 A. D.) without taking any one this time into my confidence I secretly left my home, [] I hoped, for ever. Passing the first night in the vicinity of a village about eight miles from my home, I rose three hours before dawn, and before night had again set in I had walked over thirty miles; carefully avoiding the public thoroughfare, villages, and localities in which I might have been recognised. These precautions proved useful to me, as on the third day after I had absconded, I learned from a Government officer that a large party of men including many horsemen, were diligently roving about in search of a young man from the town of..... who had fled from his home. I hastened further on, to meet with other adventures. A party of begging Brahmins had kindly relieved me of all the money I had on me, and made me part even with my gold and silver ornaments, rings, bracelets, and other jewels, on the plea that the more [] gave away in charities, the more my self-denial would benefit me in the after-life. Thus, having parted with all I had, I hastened to the place of residence of a learned scholar, a man named Lala Bhagat,

of whom I had heard much on my way from wandering Sannyasis and bairagis (religious mendicants). He lived in the town of Sayals, eight miles from Mooli, a station on the Ahmedabad Morvi Railway where I met with a Brahmochari who advised me to join at once their holy order, which I did. After initiating me into his order and conferring upon me the name of Shuddha Chaitanya, he made me exchange my clothes for the dress worn by them (Brahmocharies)—a reddish-yellow garment. From thence, and in this new attire, I proceeded to the small principality of Kot Gangara, situated near Ahmedabad".

Mulshankar found a large number of bairagis in the place. With them there was a young princess, but Dayanand could not find out where she had come from. The autobiography says that she began to joke with Dayanand, but Dayanand looked upon it as a sin to enter into joke with her. A bairagi there saw Mulshankar with a silk dhoti on and taunted him how he could remain a bairagi and put on costly clothes. Mulshankar then gave away the silk clothes, purchased cotton clothes and put them on. He had only three rupees left with him. He lived in Kot Gangara for three months. Losing all hope of getting from the Sadhus there what he wanted, he resolved to go to Sidhpur, thinking that in the Kartic Fair at Sidhpur he would be able to benefit by the company of Sannyasis. The autobiography continues:

"To my misfortune, I met with a bairagi at Kot Gangara, the resident of a village in the vicinity of my native town and well acquainted with my family. His astonishment was as great as my perplexity. Having naturally enquired how I came to be there and in such an attire, and learned of my desire to travel and see the world, he ridiculed my dress and blamed me for leaving my home for such an object. In my embarrassment he succeeded in getting himself informed of my future intentions. I told him of my desire to join in the Mela¹ of Kartic, held that year at Sidhpur and that I was on my way to it. Having parted with him, I proceeded immediately to that place, and taking my abode in the temple of Mahadeva at Neelkantha, where Daradi Swami and other Brahmocharies already resided. For a time, I enjoyed their society unmolested, visiting a number of learned scholars and professors of divinity who had come to the Mela, and associating with a number of holy men.

Shuddha Chaitanya wandered about to find out if there were any eminent sadhus and yogis there. He saw several sadhus and passed several days in their company. The autobiography continues:

"Meanwhile the Bairagi, whom I had met at Kot Gangara proved treacherous. He despatched a letter to my family informing them of my intentions and pointing to my whereabouts. In consequence of this, my father came down to Sidhpur with his sepoy, traced me step by step in the Mela, learning something of my wherever I had sat among the learned pandits and finally, one fine morning appeared suddenly before me. His wrath was terrible to behold. He reproached

¹Mela is a religious gathering numbering at times hundreds of thousands of pilgrims.

— violently, accusing me of bringing an eternal disgrace upon my family. No sooner had I met his glance though, then knowing well that there would be — use in trying to resist him, I suddenly made up my mind how to act. Falling at his feet with joined hands in supplicating tones, I entreated him to appease his anger. I had left home through bad advice, I said; I felt miserable, and was just on the point of returning home, when he had providentially arrived and now I — willing to follow him home again. Notwithstanding such-humility, in — fit of rage he tore my yellow robe into shreds, snatched at my tumba,¹ and wresting it violently from my hand flung it far away, pouring upon my head at the same time a volley of bitter reproaches, and going so far as to call me a matricide. Regardless of my promise to follow him, he gave me in the charge of his sepoy, commanding them to watch me night and day and never to leave me out of their sight for — moment.

But my determination was — firm as his own. I was bent on my purpose and closely watched for an opportunity of escaping. I found it on the same night. It was three in the morning, and the sepoy whose turn it was to watch me believing me asleep, fell asleep in his turn.

All — still; and so, softly rising and taking along with me a tumba full of water, I crept out and must have run over a mile before my absence was noticed. On my way, I espied a large tree, whose branches were overhanging the roof of a pagoda; on it I eagerly climbed, and hiding myself amongst its thick foliage upon the dome, awaited what fate had in store for me. About four — the morning, I heard and saw through the apertures of the dome, the sepoys enquiring after me, and making a diligent search for me inside as well as outside the temple. I held my breath and remained motionless until, finally believing they were on the wrong track, my pursuers reluctantly retired. Fearing a new encounter, I remained concealed on the dome the whole day, and it was not till darkness had again set in, that alighting I fled in an opposite direction. More than ever I avoided the public thoroughfares, asking my way to people as rarely — I could, until I had again reached Ahmedabad, when I at once proceeded to Baroda. There I settled for sometime; and at Chetan Math (temple) I held several discourses with Brahmanand and a number of Brahmacharis and Sannyasis, upon the Vedanta philosophy. It was Brahmanand and other holy men who established to my entire satisfaction that I was Brahma, the Deity was no other than my own Self—my Ego. I — Brahma, a portion of Brahma; jiv (soul) and Brahma, the deity, being one. Formerly while studying Vedanta, I had come to this opinion to — certain extent, but now the important problem was solved, and I gained the certainty that I was Brahma.

"At, Baroda learning from a Benares woman that a meeting composed of the most learned scholars was to be held at a certain locality, I repaired thither at once, visiting — personage known as Satchitanand Parmahansa, with whom I was permitted to discuss various scientific and metaphysical subjects. From him I learnt also, that a number of great Sannyasis and Brahmacharis resided at Chanoda Kanyali. In consequence of this, I repaired to that place of sanctity on the banks of the

¹A vessel to hold water, made of a dried gourd.

Narbada, and there at last met for the first time with real Dikshits, or initiated Yogis, and such sannyasis — Childashrama and several other Brahmcharis. After some discussion, I — placed under the tuition of one Parmanand Parmahansa, and for several months studied "Vedantasar", "Arya Karimide Totak" "Vedanta Paribhasha" and other philosophical treatises. During all this time, as a Brahmchari I had to prepare my own meals which proved a great impediment to my studies. To get rid of it, I therefore concluded to enter, if possible into the fourth order of the Saanyasis.¹ Fearing, moreover, to be known under my own name on account of my family's pride, and well aware that once received in this order I was safe, I begged of a Deccani pandit, a friend of mine, to intercede on my behalf with a Dikshit—the most learned among them, that I might be initiated into that order at once. He refused, however, point blank to initiate me, urging my extreme youth. But I did not despair. Several months later, two holy men, a Swami and a Brahmchari, came from the Deccan and took up their abode in a solitary, ruined building in the midst of a jungle near Chanoda and about two miles distant from us. Profoundly versed in the Vedanta philosophy, my friend the Deccani pandit, went to visit them, taking me along with him. A metaphysical discussion following brought them to recognise in each other Dikshits of vast learning. They informed us that they had arrived from *Shringires Muth*, the principal convent of Sankaracharya in the South, and were on their way to Dwarka. To one of them Parmanand Saraswati, I got my Deccani friend to recommend me particularly, and state at the same time the object I was so desirous to attain, and my difficulties. My friend told him that I was a young Brahmchari, who was very desirous to pursue his studies in metaphysics unimpeded; that I was quite free from any vice or bad habits for which fact he vouchsafed; and that, therefore, he believed me worthy of being accepted in this highest probationary degree and initiated into the fourth order of the sannyas, adding that thus I might be materially helped to free myself from all worldly obligations and proceed untrammelled in the course of my metaphysical studies. But this Swami also declined at first. I was too young, he said. Besides, he was himself a Maharashtra, and so he advised me to appeal to a Gujrati Swami. It was only when fervently urged on by my friend, who reminded him that Deccani sannyasis can initiate even *gowdas*, and there could exist no such objection in my case as I had been already accepted, and was one of the five Dravids, that he consented. And on the third day following, he consecrated me into the order, delivering unto me a Dand and naming me Dayanand Saraswati. By the order of my initiator though, and my proper desire, I had to lay aside the emblematical bamboo—the Dand, renouncing it for a while, as the ceremonial performances connected with, it, would only interfere with unimpeded progress of my studies.

After the ceremony of initiation was over they left us, and proceeded to Dwarka. For sometime I lived at Chanoda Kanyali as a simple sannyasi. But upon hearing that at Vyasaashram there lived a

¹Sannyas. There are four orders prescribed in the Sastras: (1) Brahmchari—one who leads a simple life of celibacy and purity maintaining himself by begging while prosecuting his studies; (2)—*Grakushta* one who leads a married but a virtuous life; (3) *Vanprasth*—one who lives the life of a hermit; (4) Sannyas or Chaturthashrama—this is the highest of the four, into which members of any of the three may enter, the necessary condition for it being the renunciation of all worldly considerations.

Swami whom they called Yoganand, ■ ■ ■ thoroughly versed in Yoga: to him I addressed myself as ■ ■ ■ humble student, and began learning from him the theory ■ ■ ■ well as some of the practical modes of the science of Yoga (Yoga Vidya). When my preliminary tuition was completed, I proceeded to Sincor, for on the outskirts of this town there lived Krishna Sastri under whose guidance I perfected myself in the Sanskrit grammar, and returned to Chanoda where I remained sometime longer. Meeting there two Yogis—Jwalanand Puri and Shivanand Giri, I practiced Yoga with them also, and we all three held together many a dissertation upon the exalted science of Yoga, until finally, by their advice, a month after their departure I went to meet them at Dudheshwar near Ahmedabad at which place they had promised to impart to me the final secrets and modes of attaining Yoga-Vidya. They kept their promise, and it is to them that I am indebted for the acquirement of the practical portion of that great science. Still later, it ■ ■ ■ divulged to me that there were many far higher and more learned Yogis than those I had hitherto met—yet still not the highest—who resided on the peaks of the mountain of Abu in Rajputana. Thither then I travelled again, to visit such noted places of sanctity as the Arvada Bhawani and others; encountering at last, those whom I so eagerly sought for, on the peak of Bhawani Giri, and learning from them various other systems and modes of Yoga,

II SEARCH IN THE HIMALAYAS

It ■ ■ ■ in the y ■ ■ ■ Samvat 1911, (1845 A.D.) that I first joined in the Kumbha¹ Mela at Hardwar, where so many sages and divine philosophers meet, often unperceived, together. So long as the Mela congregation of pilgrims lasted, I kept practicing that science in the solitude of the jungle of Chandee across the Ganges. After the pilgrims had separated, I transferred myself to Rishikesh where sometimes in the company of good and pure Yogis and Sannyasis, oftener alone, I continued in the study and practice of Yoga.

"When I had passed a certain time in solitude in Rishikesh, ■ ■ ■ Brahmchari and two mountain ascetics joined me, and we all three went to Tehri. The place was full of ascetics and Raj pandits—so called on account of their great learning. One of them invited me to come and have dinner with him at his house. At the appointed hour he sent a man to conduct ■ ■ ■ safely to his place, and both the Brahmcharis and myself followed the messenger. But what was our dismay upon entering the house, first to see ■ ■ ■ Brahmin preparing and cutting meat, and then proceeding further into the interior apartments, to find ■ ■ ■ large company of pandits seated with a pyramid of flesh, rump-steaks and dressed up heads of animals before them. The master of the house cordially invited me in, but, with a few brief words—begging them to proceed with their good work and not to disturb themselves on my account, I left the house and returned to my quarters. A few minutes later the meat-eating pandit ■ ■ ■ at my side praying me to return, and trying to excuse himself by saying that it was on my account that the sumptuous viands had been prepared. I then firmly declared to him that it was all useless: They were carnivorous, flesh-eating men, and myself ■ ■ ■ strict vegetarian, who felt sickened at the very sight of meat. If he would insist upon providing me with food, he might do so by sending me a few provisions of grain and vegetables which my Brahmchari would prepare for me. This he promised to do, and then very much confused, retired.

¹This fair was held in Vaisakh, S. 1912 (May 1855 A.D.)

WAM MARG OR INDIAN BACCHANALIANISM

"Staying at Tehri for some time, I inquired of the same pandit about some books and learned treatises I wanted to get for my instruction, what books and manuscripts could be procured at that place and where. He mentioned ■■■ works ■■■ Sanskrit grammar, classics, lexicographies, books on Astrology and the Tantras or Ritualistics. Finding that the latter were the only ones unknown to me, I asked him to procure the same for me. Thereupon the learned man brought to me several works upon this subject. But no sooner did I open them, than my eyes fell upon such an amount of incredible obscenities, mis-translations, misinterpretations of the text and absurdities, that I felt perfectly horrified. In this Ritual, I found that incest was permitted with mothers, daughters, sisters and women of the shoemakers caste, ■■■ well as the *Pariahs* or the outcastes; and worship was ordained to be performed in a perfectly nude state. Spirituous liquors, fish, and all kinds of animal food, and Moodra (exhibition of indecent images) were allowed from Brahmin down to Mang. And it was explicitly stated that all these five things of which the names commence with the nasal 'm' as for instance, *Madya* (intoxicating liquor), *Meen* (fish), *Mams* (flesh), *Moodra* and *Maithun* (Coition) were so many means for reaching mukti (salvation) ! By actually reading the whole contents of the Tantras, I fully assured myself of the craft and viciousness of the authors of this disgusting literature which is regarded as religious. I left the place and went to Srinagar (Garhwal).

VISIT TO RELIGIOUS PLACES

Taking up my quarters at a temple at Kedar Ghat, I used these Tantras as weapons against the local pandits, whenever there was an opportunity. While there, I became acquainted with ■■■ sadhu named Gangagiri, who by day never left his mountain where he resided in a jungle. Our acquaintance resulted in friendship as I soon learnt how entirely worthy he was of respect. While together, we discussed Yoga and other sacred subjects, and through close questioning and answering became fully and mutually satisfied that we were fit company for each other. So attractive was his society for me, that I stayed over two months with him. It was only at the expiration of this time, and when autumn was setting in that I, with my companions, the Brahmohari and the two ascetics, left Kedar Ghat for other places. We visited Rudra Prayag and other cities, until we reached the shrine of Agasta Muni. Further to the north, there is a mountain peak, known as Shivapuri (town of Shiva), where I spent the four months of the cold season when, finally parting from the Brahmohari and the two ascetics, I proceeded back to Kedar Ghat, this time alone and unimpeded in my intentions, and reached Gupta Kaashi.

SEARCH OF YOGIS

"I stayed but a few days there, and went thence to the Triyugi Narayan shrine, visiting ■■■ my way Gauri Kund tank and the cave of Bhingupha. Returning in a few days to Kedar Ghat, my favourite place of residence, I there finally rested, a number of ascetic Brahmin worshippers—called pandas and the devotees of the temple of Kedar of the Jangam sect, keeping ■■■ company until my previous companions,

the Brahmachari with the two ascetics returned. I closely watched their ceremonies and doings, and observed all that was going on with the determined object of learning all that was to be known about these sects. But when that object of mine was attained, I felt a strong desire to visit the surrounding mountains, with their eternal snow and glaciers, in quest of those true ascetics I had heard of but as yet had never met. I was determined, come what night, to ascertain whether some of them did or did not live there ■ rumoured. But the tremendous difficulties of this mountainous journey and the excessive cold forced me, unhappy, to first make inquiries among the hill tribes and learn what they knew of such men. Everywhere I encountered either a profound ignorance upon the subject or a ridiculous superstition. Having wandered in vain for about twenty days, disheartened, I retraced my steps as lonely as before, my companions who had at first accompanied me having left me two days after we had started through dread of the great cold. I then ascended the Tunganath Peak. There, I found a temple full of idols and officiating priests, and hastened to descend the peak on the same day. Before me were two paths, one leading to the west and other to the south west. I chose at random that which led towards the jungle, and ascended it. Soon after, the path led me into ■ dense jungle with rugged rocks and dried up or waterless brooks. The path stopped abruptly there. Seeing myself thus arrested, I had to make my choice either to climb up still higher or to descend. Reflecting what ■ height there was to the summit, the tremendous difficulties of climbing that rough and steep hill, and that the night would come before I could ascend it, I concluded that to reach the summit that night was an impossibility. With much difficulty, however, catching at the grass and the bushes, I succeeded in attaining the higher bank of the *nala* (the dry brook) and standing on a rock, surveyed the dense environs. I saw nothing but tortuous hillocks, highlands, and a dense pathless jungle covering the whole, where no man could pass. Meanwhile the sun was rapidly descending towards the horizon. I pondered that darkness would soon set in, and then without water or any means for kindling a fire, what would be my condition in the dreary solitude of that jungle.

TEMPTATION OF PRIESTCRAFT

By dint of tremendous exertions though, and after an acute suffering from thorns, which tore my clothes to shreds, wounded my whole body and lamed my feet, I managed to cross the jungle, and at last reached the foot of the hill and found myself on the high-way. All was darkness around and over me, and I had to pick my way at random trying only to keep to the road. Finally I reached a cluster of huts, and learning from the people that that road led to Okhee Math, I directed my steps towards that place, and passed the night there. In the morning feeling sufficiently rested and refreshed, I returned to the Gupta Kashi, whence I started the next day on my northward journey. But that journey attracted me, and soon again I repaired to Okhee Math, under the pretext of examining that hermitage and observing the way of living of its inmates. There I had time to examine at leisure doings of that famous and rich monastery so full of pious pretence and a show of asceticism. The high priest (or chief hermit) called Mahant, tried hard

to induce me to remain and live there with him, becoming his disciple. He even held before me the prospect, which he thought quite dazzling, of inheriting some day his lacs of rupees, his splendour and power, and finally succeeding him in his Mahantship or supreme rank. I frankly answered him that had I ever craved any such riches or glory, I would not have secretly left the house of my father which was not less sumptuous or attractive than his monastery with all its riches. The object, which induced me to do away with all these worldly blessings which, I added "I find you neither strive for, nor possess the knowledge of." He then enquired what was that object for which I so strived. "That object", I answered, "is sacred knowledge, the Vidya or true erudition of a genuine Yogi, the mukti which is reached only by the purity of one's soul, and certain attainments unattainable without it; in the meanwhile, the performances of all the duties of man towards his fellow men, and the elevation of humanity thereby." The Mahant remarked that it was very good, and asked me to remain with him for some time at least. But I kept silent and returned no reply. I had not yet found what I sought. Rising on the following morning very early, I left this rich dwelling and went to Joshi Math. There in the company of Dakehni or Maharashtra sastis and sannyasis, the true ascetics of the fourth Order, I rested for a while.

At Joshi Math I met many Yogis and learned ascetics and, in a series of discussions, learnt more about Yoga Vidya. Parting with them, I went to Badri Narayana, the famous place of pilgrimage. The learned Rawaji was at that time the chief priest of that temple; and I lived with him for a few days. We held discussions upon the Vedas and the Darshanas. Having enquired from him whether he knew of some genuine Yogi in the neighbourhood I learnt, to my great regret, that there was none there at the time, but that he had heard that they were in the habit of visiting his temple at times. Then I resolved to make a thorough search for them throughout the country and especially in the hills.

One morning at day-break I set out on my journey; when, following along the foot of the mountains, I at last reached the banks of the Alaknanda river. I had no desire of crossing it, as I saw on its opposite bank the large village, called Mana. Keeping, therefore, still to the foot of the hills, I directed my steps towards the jungle, following the river course. The hills and the road itself were thickly covered with snow and, with the greatest difficulty, I succeeded in reaching that spot where the Alaknanda river is said to take its rise. But once there, finding myself surrounded by lofty hills on all sides, and being a stranger in the country, my progress that moment was greatly retarded. Very soon, the road ceased abruptly and I found no vestige of even a path. I was thus at a loss what to do next; but I determined finally to cross the river and enquire for my way. I was poorly and thinly clad, and the cold was intense and soon became intolerable. Feeling hungry and thirsty, I tried to deceive my hunger by swallowing a piece of ice, but found no relief. I then began to ford the river in some places it was very deep, in others shallow—not deeper than a cubit but from eight to ten cubits wide. The riverbed was covered with small and fragmentary bits of ice, which wounded and cut my naked feet to bleed. Very luckily the cold had quite benumbed them, and even large bleeding cracks left me insensible for a while. Slipping on the ice more than once, I lost my footing and was nearly falling down and thus freezing to death on the spot. For, should I

find myself prostrated on the ice, I realized that benumbed as I was all over, I would find it very difficult to rise again. However, with great exertion, and after a terrible struggle, I managed to get safe enough on the other bank. Once there—more dead than alive—I hastened to denude the whole upper part of my body, and with all I had of clothes on me to wrap my feet upto the knees and then—exhausted, famished and unable to move—I stood anxiously waiting for help, knowing not whence it would come. At last throwing a last look around me, I espied two hill men, who came up and having greeted me with their “Kashianba” invited me to follow them to their home, where I would find food. Learning my trouble, they, moreover, promised to guide me to Sadpat, a very sacred place; but I refused their offer, for I could not walk. Notwithstanding their pressing invitation, I remained firm and would not take courage and follow them as they wanted me to do; but, after telling them that I would rather die, refused even to listen to them. The idea had struck me there that I had better return and prosecute my studies. The two men then left me and soon disappeared among the hills. Having rested, I proceeded on my way back. Stopping for a few minutes at Vasudhara a sacred bathing place, and passing by the neighbourhood of Mana village, I reached Badri Narayana at eight o'clock that evening. Upon seeing me, the Rawalji and his companions were much astonished and enquired where I had been ever since the early morning. I then sincerely related to them all that had happened to me. That night, after having restored my strength with a little food, I went to bed, but getting up early on the following morning I took leave of the Rawalji and set out on my journey back to Rampur. That evening, I reached the home of a hermit, a great ascetic, and passed the night at his place. That man had the reputation of being one of the greatest sages living, and I had a long conversation with him upon religious subjects. More fortified than ever in my determination, I left him next morning, and after crossing hills, forests and having descended the Chilkia Ghati, I arrived at last at Rampur, where I took up quarters at the house of the celebrated Ramgiri, so famous for the holiness and purity of his life. I found him a man of extraordinary habits, though. He never slept but used to pass whole nights in holding conversation—very loud sometimes—apparently with himself. Often we heard a loud scream, then—weeping, though there was no one in his room with him. Extremely surprised, I questioned his disciples and pupils and learnt from them that such was his habit, though no one could tell me what it meant. Seeking an interview with him, I learnt sometime after what it really was; and thus I was enabled to get convinced that it was not true Yoga he practiced, but that he was only partially versed in it. It was not what I sought for.

Leaving him, I went to Kasipur and thence to Drona Sagar, Nainital District where I passed the whole winter: thence again to Sambhal through Moradabad; when, after crossing Garh Mukteshwar, I found myself again on the banks of the Ganges.

Besides other religious works, I had with me the *Sibsanada Hat-pradipika Yoga-Bij* and *Gherand Samhita* which I used to study during my travels. Some of these books treated of the Nari-Chakras (nervous system) giving very exhaustive descriptions of the same, which I could never grasp, and which finally made me doubt as to the correctness of these works. I had been for sometime trying to remove my doubts, but had found as yet no opportunity. One day,

I chanced to meet a corpse floating down the river. There was the opportunity, and it remained with me to satisfy myself as to the correctness of the statements contained in the books about anatomy and man's inner organs. Ridding myself of the books which I laid near by, and taking off my clothes, I resolutely entered the river and soon brought the dead body out and laid it on the bank. I then proceeded to cut it open with a large knife in the best manner I could. I took out and examined the Kamal (the heart) and cutting it from the pavel to the ribs, and a portion of the head and neck, I carefully examined and compared them with the descriptions in the books. Finding that they did not tally at all, I tore the books to pieces and threw them into the river after the corpse. From that time gradually I came to the conclusion that with the exception of the *Vedas*, *Upanisads*, *Patanjali* and *Sankhya* all other works upon Science and Yoga were false.

Having lingered for sometimes on the banks of the Ganges, I arrived next at Farrukhabad, when having passed Shringirampur I was just entering Cawnpore by the road east of the Cantonment, the Sambat year 1912 was completed — 5th April 1856 A. D.

During the following five months, I visited many a place between Cawnpore and Allahabad. In the beginning of Bhadrapad 5th, S. 1918, 1856 A.D. I arrived at Mirzapur where I stopped for a month or near the shrine of Vindhichal Ascolajee. I arrived at Benares in the early part of Aswin, and took up my quarters in the cave at the confluence of the Varuna and the Ganges, which then belonged to Bhunanda Saraswati. There I met with Kakaram, Rajaram and other Sastri, but stopped there only twelve days and renewed my travels after what I sought for. It was at the shrine of Durga-Kohi in Chandalgarrh (now known as Chunar) that I passed ten days. I now left off eating rice altogether, and living but on milk I gave myself up entirely to the study of Yoga, which I practised night and day.

Unfortunately, I got at this time into the habit of using *dhang*, a strong narcotic leaf, and at times felt quite intoxicated with its effect. One day after leaving the temple, I came to a small village near Chandalgarrh (Chunar), where by chance I met an attendant of mine of former days. On the other side of the village and at some distance from it stood a Sivalaya (a temple of Siva) whither I proceeded to pass the night. While there under the influence of *dhang*, I fell fast asleep and dreamt that night a strange dream. I thought I saw Mahadeva and his wife Parvati. They were conversing together and the subject of their talk was myself. Parvati was telling Mahadeva that I ought to get married, but the god did not agree with her. She pointed to the *dhang*. This dream annoyed me a good deal when I awoke. It was raining and I took shelter in the verandah opposite the principal entrance to the temple, where stood the huge statue of the bull-god Nandi. Placing my clothes and books on its back, I sat and meditated, when suddenly happening to throw a look inside the statue which was empty, I saw a man concealed inside. I extended my hand towards him which must have terrified him; for, jumping out of his hiding place, he took to his heels in the direction of the village. Then I crept into the statue in my turn and slept there for the rest of the night. In the morning

an old woman came and worshipped the bull-god with myself inside. Later on, she returned with offerings of *gur* (molasses) and a pot of *Dahi* (curd) which, making *pūja* to me (whom she evidently mistook for the god himself) she offered and desired me to accept and eat. I did not disabuse her, but being hungry, ate it all. The curd being very sour proved a good antidote for the *bhāng* and dispelled the signs of intoxication, which relieved me very much.

ON THE BANKS OF THE NARBADA.

After this adventure, on 26th March, 1857 I renewed my journey towards the hills to reach the place where the Narbada takes its rise. I never once asked my way, but went on travelling southwards. Soon I found myself in a desolate spot covered thickly with jungles, with isolated huts appearing now and then among the bushes at irregular distances. At some of such places I drank a little milk and proceeded onward. But about half a mile further, I came to a dead stop. The road had abruptly disappeared and there remained but the choice of narrow paths leading I knew not where. I soon entered a dreary jungle of wild plum trees and very thick and huge grass with no signs of any path in it, when suddenly I was faced by a huge black bear. The beast growled ferociously and rising on its hind legs, opened wide its mouth to devour me. I stood motionless for some time and then slowly raised my thin cane over him, when the bear ran away terrified. So loud was its roaring, that the villagers whom I had just left, hearing it, ran to my assistance and appeared armed with large sticks and followed by their dogs. They tried hard to persuade me to return with them. If I proceeded any farther, they said, I would have to encounter the greatest perils in the jungles which, in those hills, were the habitats of bears, buffaloes, elephants, tigers and other ferocious beasts. I asked them not to feel anxious for my safety, for I was protected. I was anxious to see the sources of the Narbada and would not change my mind for fear of any peril. Then seeing that their warnings were useless, they left me after having made me accept a stick thicker than my own for self-defence, they said, but which stick I immediately threw away.

FOREST LIFE

On that day I travelled without stopping until it grew quite dark. For many hours I had not perceived the slightest trace of human habitation around me, no villages in the far off, not even a solitary hut, or a human being. But what my eyes met the most, was a number of trees, twisted and broken, which had been uprooted by the wild elephants and felled by them to the ground. Further on, I found myself in a dense and impenetrable jungle of plum trees and other prickly shrubs, whence at first I saw no means of extricating myself. However, partly crawling on the belly, partly creeping on my knees, I surmounted this new obstacle and after paying a heavy tribute with pieces of my clothes and even my skin, bleeding and exhausted I got out of it. It had grown quite dark by that time, but even this—if it impeded—did not arrest my progress onward. I proceeded until I found myself entirely hemmed in by lofty rocks and hills thickly grown over with a dense

vegetation, but with evident signs of being inhabited. Soon I perceived ■ few huts, surrounded by heaps of cowdung, a flock of goats grazing on the banks of a small stream of clear water and ■ few welcome lights glimmering between the crevices of the walls. Resolving to pass the night there and to go no farther till the next morning, I took shelter at the foot of a large tree which overshadowed one of the huts. Having washed my bleeding feet, my face and hands in the stream, I had barely sat to tell my prayers, when I was suddenly disturbed in my meditations by the loud sounds of tom tom. Shortly after, I saw a procession of men, women and children, followed by their cows and goats, emerging from the huts and preparing for a night religious festival. Upon perceiving a stranger, they all gathered around me, and an old man came enquiring curiously whence I had appeared. I told them I had come from Bepares, and was on my pilgrimage to the Narbada sources, after which answer they all left me to my prayers, and went farther on. But in about half ■ hour came one of their headmen accompanied by two hillmen and sat by my side. He came as a delegate to invite me to their huts. But, as before, I declined the offer (for they were idolaters). He then ordered ■ large fire to be lit near me and appoint two men to watch over my safety the whole night. Learning that I used milk for my food, the kind headmen asked for my Kamandal (a bowl) and brought it back to me full of milk, of which I drank a little that night. He then retired, leaving me under the protection of my two guards. That night I soundly slept until dawn, when rising and having completed my devotions, I prepared myself for further events."

The autobiography ends here. It is a pity Swami Dayanand did not write an account of his further quest for Truth. There is a gap of three years here in an account of the life of Swamiji. His autobiography takes us to Samvat 1918 (A.D. 1856). Nothing is known about the next three years, as to what Dayanand did or where he went during that period. P. Lekhrām in his *Life of Dayanand Saraswati* says that he lived on the banks of the Narbada during this period visiting several places and meeting sadhus and mahatmas there.

DAYANAND FINDS A GURU.

Having learnt that a very learned Sannyasi well versed in the sastras, Swami Virjanand, lived in Muttra, Dayanand became anxious to meet him and started for that place. On reaching Hathras, he heard that Swami Virjanand was to hold a *sastrarth* (religious discussion), at Mursan. Dayanand therefore left for that place. On arriving there, he learnt that Virjanand had gone back to Muttra after the *sastrarth*. He therefore left for Muttra.

According to the late P. Yogalkishore, who later became ■ fellow pupil of Dayanand, Dayanand came to Muttra in Baisakh Jetha S. 1916 (May 1859 A.D.), when Muttra along with other places in the United Provinces was suffering from a

famine, as after the suppression of the Indian Rebellion of 1857, there was great scarcity of food. Dayanand when he came to Muttra was clad as a Sannyasi and had a lota in his hand. As this famine according to Government Reports began in November, 1860 and ended in October 1861, according to P. Yugalkishore Dayanand must have gone to Muttra sometime after October 1860. P. Lekhram in his Urdu biography of Dayanand says that Swami Dayanand reached Muttra on Kartik sud second S. 1917, the 14th of November, 1860. Another pupil of Swami Virjanand, P. Purshottam Chaube, is reported to have declared that Dayanand was present at the sastrarth between Virjanand and Vasudeva Swami held in S. 1860 in the building then known as Himmat Bahadur-ki-Kutcheri at Brindaban where now stands Shahji-ka-temple.

It is difficult to say with any certainty as to when Dayanand first heard of the great learning of Swami Virjanand Saraswati. P. Lekhram¹ says that he heard of Virjanand from somebody while he was living on the banks of the Narbada. B. Devendranath Mukhopadhyaya in his *Life of Swami Dayanand Saraswati* says that Swami Dayanand told Pandit Mohanlal Vishnulal Pandya, late Secretary of the Paropkarini Sabha, that when he, Dayanand, first went to Hardwar and wished to become a pupil of Poornanand Saraswati, also called Purnashram Swami, the latter having become very old, told him to go to Muttra and become Virjanand's pupil. Whether Dayanand first heard of Swami Virjanand's great learning when he was in Upper India or some years later when he was going from place to place on the banks of the Narbada is not a matter of great importance. It may be that Dayanand first heard of Virjanand from Purnashram Swami of Hardwar, but he wanted to become a disciple of some learned man who was not blind and continued to look out for one such. But when he could not find such an one and again heard glowing accounts of Virjanand, he decided to go to him.

¹ Lekhram's *Jivancharita of Dayanand*, p. 25.

CHAPTER III

SWAMI VIRJANAND SARASWATI

अवमग्रे कृतिता स्वे अभूवदि सहासः दूतो नक्षत्रदस्ताः ॥

॥ १० । १४२ । १ ॥

"He hath paid sacrifice, toiled in worship and offered gifts to wealth-increasing Agni, Him the displeasure of the mighty moves not ; outrage and scorn affect not such a mortal." Rig-Veda. 6. 8, 2.

THE famous French savant Romain Rolland says:

"Dayanand found at Muttra an old Guru even more implacable than himself in his condemnation of all weakness and in hatred of superstition, a sannyasi blind from infancy and from the age of eleven quite alone in the world, a learned man, a terrible man, Swami Virjanand Saraswati."¹

Swami Virjanand Saraswati was a great man. Intellectually, he towered high above his contemporaries in India. He was a great Teacher, the like of whom there was none in the country. In independence of character, indomitable courage, and a burning desire to spread enlightenment in India and pulling the people out of the mire of ignorance and superstition in which they had got stuck, he had no equal.

In order to understand Dayanand Saraswati's ideals and appreciate the great work he has done, one must know his guru Virjanand Saraswati, who was the source of those ideals and the inspirer of his work.

Virjanand was a remarkable personality. He had an irascible and implacable temper. He hated hypocrisy. He was consumed with anxiety to purge the world of ignorance, superstition and all kinds of wrong. Himself a personification of perfect will power, he could not tolerate weakness of

¹ *Prophets of the New India*, p. 99.

any kind. He was a dedicated devotee of Truth and hated and condemned all untruth. Being convinced that all misery, sorrow and distress are the results of ignorance, superstition and false beliefs, he made it his life's business to destroy falsehood and deceit, and illumine the minds of men by teaching them the truth and nothing but the truth.

Perhaps as a protest against nature's injustice which deprived him of eyesight at the beginning of life and thus imposed a terrible handicap on him in his great fight—for what is life but a fight, a long, continuous, never ending fight—Virjanand turned a rebel against her. Embittered by injustices heaped on him in early life, over which he triumphed by sheer will power, he declared war, unflinching war, against all weakness, great or small, against all injustice, deliberate or otherwise. And in the fight he put all his strength, all his skill.

He took to teaching in order to produce a man who, being free from the shackles which Virjanand's blindness had placed on him, and with the invincible weapon which he, Virjanand, had discovered would storm the enemy's fortress and demolish it for good. It was in this confident hope that he worked and lived and poured his soul into his pupils.

Just as in Queen Mary's time in England when religious persecution was the order of the day, when Latimer, and Ridley the ex-Bishop of London, were tied to the same stake to be burnt, the eighty years old Latimer consoled the young Ridley with the words: "We are today lighting a candle which all the power of Rome shall not put out", ■ did old Virjanand declare to his pupils: "I am kindling a fire in you which will burn out wrong notions and superstitions in the whole of India in course of time."

And he was right and prophetic. He soon found a worthy warrior in his pupil Dayanand. To him he entrusted the weapon he had discovered, the weapon with which to fight untruth and the false gods who held sway over the land.

When Hannibal, the great Carthaginian general, one of the greatest the world has yet produced, asked his father Hamilcar Barq (Barq = Lightning) to take him to Spain, to which country Hamilcar was going in order to carry on war against the Romans in the twenties of the third century B.C., Hamilcar first took Hannibal, then only nine years old, to the altar and made him swear *Eternal enmity to Rome*. So did Virjanand, when his spiritual son Dayanand finished his education, demand of him and made him take a vow that Dayanand "shall devote his

life to the spreading of the true knowledge of the Vedas, denouncing all false doctrines and tenets, and removing the darkness of ignorance from the land, and that he shall always be prepared to sacrifice his life if necessary, in accomplishing this task."

Swami Virjanand Saraswati was one of those rare saints of India, who devoted their lives to the uplift of humanity. He was born in the village of Gangapur situated on the Boye river near Kartarpur in the Punjab. His father's name was Narayanadatta, a Saraswat Brahmin of the Bharadwaja gotra. The name, that Virjanand's father gave him is not known; nor is the date of his birth. If, as Swami Dayanand has said in one place that Swami Virjanand was 81 years old when he, Dayanand, went to him and became his disciple at Muttra, which event took place in 1860 A. D., Swami Virjanand must have been born about the year 1779 A. D.

Virjanand was attacked by that fell disease, smallpox, at the early age of five and lost both his eyes. His father began to teach him grammar. When he was scarcely twelve, he lost both his parents. So far he was only blind: now he became an orphan. Misfortunes never come singly. He was left at the mercy of his uncle and aunt, who treated him very badly. Whenever he asked for bread, he received a stone. Life became a burden to him. The miseries and sufferings of Virjanand increased day by day. His home, if ever it could be called so, now became intolerable to him. At the age of fourteen or fifteen, therefore, he left this home one day and went to Hardwar and thence to Rishikesh. He roamed about in the dense Himalayan jungles for three long years living on roots and fruits, and often meditating on the significance of the *gayatri* mantra, which he recited day and night. One day he heard a strange voice saying, "What was to happen to you has happened, go away from here now." He took it as a divine warning and left.

From Rishikesh, Virjanand went to Kankhal near Hardwar where he met a learned Sannyasi Swami Poorna-shram, who initiated him in sannyasa, and gave him the happy name Virjanand Saraswati. After taking diksha (initiation) from him, he studied grammar and finished *Avratta*, *Sutramala* and *Kaumudi*. He then went to Benares. Here Swami Virjanand took up further studies, particularly in *Vyakarna* (grammar). He also began to give lessons to students in a new style, which soon attracted attention.

Virjanand was now about twenty two years old. After staying at Benares for sometime, Swami Virjanand left for Gaya, the celebrated place of Hindu pilgrimage. The journey was not an easy one, for he was attacked on his way by some dacoits. Blind as he was, he cried for help, hearing which a Sardar from Gwalior who was encamping near by, sent his servant to see what the trouble was. The dacoits fled on the approach of the servant. When asked, Swami Virjanand began to speak in Sanskrit which the servant did not understand. The Sardar sent his pandit who, after listening to Virjanand, took him to the Sardar who was surprised to find a vagrant blind Sannyasi talk good Sanskrit. He took Virjanand under his protection and supplied all his necessities.

After staying a few days with the Sardar, Virjanand resumed his journey to Gaya. He continued his studies there for sometime and then went to Calcutta. But he did not stay there long. He returned to the Gangetic Peninsula and came to the sacred place Soron, district Eta. He was on the look out for a quiet place on the banks of the Ganges where he could pass his life engaged in the study of Dharma. He stopped at Soron for a few days. Soron is famous as the place where the Varaha Avatar, the boar incarnation of Vishnu—one of the twenty four avatars—had taken place. There is a Varaha temple with an idol of Varaha at Soron. Owing to this, Soron is one of the recognised Hindu places of pilgrimage. Its situation on the banks of the Ganges has added to its importance. The river has, however shifted its course to some distance from Soron. Virjanand therefore moved to Gadiaghat on the banks of the Ganges and made arrangements to settle there.¹ Here he continued his studies. P. Angadram and Buddha Sen of Soron became his pupil and studied grammar under him. One day while Virjanand standing in the Ganges was reciting Vishnustotra, His Highness Maharaja Vinai Singh of Alwar who had come on pilgrimage to Soron, heard him and was charmed by the sweet melodious voice of the Swami, whose dignified bearing and resplendant face produced a great impression on the Maharaja. When the Swami came out of the river, the Maharaja approached him and requested him to go with him to Alwar. The blind monk peremptorily refused, saying: "You are a king and a *bhogi*; I am a *sadhu* and a *yogi*. There is nothing common between us. What can I do with you." But the Maharaja followed him to his cell (*kuti*) and

¹Gaurangdeva, better known as Chaitanya, the founder of a Vaishnava sect in Bengal is recorded during his visits to the sacred places of India to have come to Soron four hundred years before Virjanand and had his bath in the Ganges there.

repeated his request. Virjanand at last consented to go with the Maharaja on the condition that the latter would promise to study Sanskrit with him three hours every day. The Maharaja agreed and both came to Alwar. Virjanand was lodged in a State palace and every comfort provided.

The Maharaja began to study grammar and Swami Virjanand composed for the Maharaja a treatise called *Shabdabodh*. The Maharaja was always punctual at his study; but one day some business or amusement detained him and he was found absent without obtaining the Swami's previous permission. The Swami's rage knew no bounds when he found the Maharaja absent at the time of his lessons. He at once left Alwar, leaving all his books and things behind him. While Virjanand was at Alwar, the Maharaja got a son, Sheodansingh; and as Sheodansingh was born in 1844, it is clear that Virjanand's departure from Alwar took place sometime in 1844 or 1845 A.D. Thus, after staying six months at Alwar, without giving a thought to the courtesy and consideration which the Maharaja had always shown to him, Swami Virjanand left Alwar.

From Alwar, Virjanand went with his disciple P. Angadram to Soron and stayed there for a few days in Mathuradas's *ashrama*. He fell ill there. P. Angadram attended on him and nursed him to health again. When he fully recovered his health, Virjanand decided to leave Soron. He went to Mursan, where Raja Tikamsingh welcomed him and supplied him with all comforts. Later, he left for Bharatpur, where Maharaja Balwantsingh (1835 to 1858 A. D.) received him well and pressed him to reside permanently. But after six months' stay, Virjanand left for Muttra.

Swami Virjanand's one aim in life was to spread knowledge of the *Arsha Sastras*. At Soron and other places he had taught pupils who came to him. He now decided to open a regular Pathshala (school) for imparting to his pupils knowledge of Sanskrit and the true Sastras. The first Pathshala opened in the Brahmনারain Temple at Muttra had a life of only two months. He took a house on rent for his residence and removed the Pathshala to this place, which was situated on the public road going from the Holi Darwaza to Vishrama Ghat on the Jumna. It was a two storied building, in no way attractive and possessing no architectural features. But it has played a part in the history of the resuscitation of the Vedic religion in India, and has therefore acquired historical importance and will always be remembered. He settled down in this house, provided himself with all means necessary for a quiet and restful life, and began with earnestness to teach pupils, who came to him in increasing

numbers as his reputation for learning and for new methods of teaching increased. He charged no fees. The expenses of the Pathshala were met by donations given by three Ruling Princes, Maharaja Balwantsingh of Bharatpur, Maharaja Ramsingh of Jaipur and Maharaja Vinaisingh of Alwar, and such visitors as appreciated Virjanand's work.

MUTTRA SETHS

In these days the well known family of the Muttra Seths enjoyed great power and prestige. In wealth, status and reputation, the Seths occupied the highest position in Muttra and the country round about. Maniram, the founder of this family which later became famous in Rajputana and the United Provinces, was a resident of Jaipur. He was a poor man; but as luck would have it, he entered into the service of Gokalchand Parekh and went with him to Gwalior. He ingratiated himself in Parekhji's favour. The Parekhji was a Vaish of Gujrat and a follower of the Vaishnava sect. He had come to Gwalior as a servant of Seth Koshalchand Ambabhaidas, treasurer of His Highness Maharaja Daulat Rao Scindia. By his cleverness and steady work he obtained the favour of Seth Koshalchand and later of His Highness the Maharaja Scindia and became the foremost contractor in Gwalior and amassed a large fortune.

After a time Parekhji left Gwalior and taking his immense riches came away to Muttra. Here, he built the magnificent temple of Dwarkadheesh and donated a large amount of money for its maintenance. As he had no son, he bequeathed his property to Seth Maniram's eldest son Lakshmichand. Maniram had three sons, Lakshmichand, Radhakishen and Govindas. Radhakishen though a Jain by birth lost faith in Jainism and became a Vaishnava. It looks as if, having inherited the wealth and the rich temple of Dwarkadheesh, the chief centre of the Sri Vaishnava sect in Upper India, he accepted the faith also of that sect. He was initiated into the Sri Vaishnava sect by one Rangacharya, whose story is of some interest; for Rangacharya was the indirect cause of a great change in the life and teaching of Virjanand. Dayanad too had to deal with him later.

There was a temple of the Sri Vaishnava sect in Goverdhan near Muttra. Its principal priest was one Srinivasacharya, who succeeded in propagating the Ramanuja tenets to some extent in Brindaban. Rangacharya was the cook to Srinivasacharya who now resolved to make Rangacharya his successor in the temple. At the time of his death, Srinivasa-

charya appointed Rangacharya, *Adhikari* or Superintendent of the temple. Rangacharya thus came into prominence and began to be looked upon with respect. Seth Radhakishen and Govindas became Rangacharya's disciples sometime between 1844 and 1848 A. D. a little before Swami Virjanand came to Muttra and opened his pathshala. They became zealous Vaishnavas; and with the zeal of new converts they built a great temple at Brindaban at a cost of rupees forty-five lakhs, known as Sethji-ka-Mandir, installed an idol of Rangji in it and assigned for its upkeep, an estate comprising thirty-three villages with an yearly income of one lakh sixteen thousand rupees, the land revenue alone being rupees thirty-four thousand. It is the biggest and the best known temple in Brindaban. They prepared a *tamba-patra* (copperplate grant) dated 18th March 1857 A. D. and gave the whole of the temple and its estates to Rangacharya, their guru.

A few years after the establishment of Virjanand's Pathshala, a pandit named Krishna Sastri came to Muttra. He was reputed to be a master of grammar and dialectics (*Vyakarana*, and *Nyaya*). When it became known that Rangacharya had received education under him, the Seths of Muttra became his devotees.

A rumour soon spread that a *sastrarth* would take place between Swami Virjanand and P. Krishna Sastri. But Seth Radhakishen, aware of the profound learning, the wonderful memory and the superb dialectic skill of Swami Virjanand, did not like to take the risk of confronting Krishna Sastri with Swami Virjanand and decided to send to the *sastrarth* two disciples of Krishna Sastri, Lakshman Jyotshi and Modhmudhya Pandia. Virjanand refused to hold a *sastrarth* with the Sastri's disciples and insisted that the Sastri himself should come. As the Seth was unwilling to entertain the idea of his guru's defeat, only the two disciples of the Sastri appeared at the *sastrarth*. The stake was Rs. 500, the two disputants giving Rs. 200 each and the Seth contributing Rs. 100 making a total of Rs. 500. The Seth appointed himself as umpire. The subject of the debate was not a religious doctrine or a tenet of either Vaishnavism or the Vedas. It was a purely grammatical matter, the construction of a phrase, a matter of no concern to anyone except to students of grammar. It was whether the *Siddhant Kaumudi* sutra वाङ्मयस्य¹ was a genetive Tatpurush compound or a locative Tatpurush compound, Swami Virjanand holding that it was a genetive one. Swami Virjanand's contention was supported by his great knowledge of Sanskrit philology and grammar and his acquaintance with Arsha Sastras which are of superior authority to the un-Arsha books of later times.

The place of the sastrarth was the Gautama Narayan Temple. The disciples of Virjanand and Krishna Sastri assembled for the sastrarth. After a few minutes discussion, the Seth anxious to secure the triumph of his faction, declared that the Sastri's disciples had won the debate. But he knew that the whole thing was a farce, and did not therefore award the stake to any party but distributed it amongst the Chaubes of Muttra to win their applause.

Conscious of the inherent weakness of his case, Seth Radhakishen tried every means to uphold it. He sent a man with a large sum of money to Benares to get a verdict of the pandits there in favour of his protege. The Pandits of Benares began to consider the question, but the Seth's money decided the matter. They gave a verdict in favour of the Sastri's contention. Such has been the degeneration of the Hindu Dharma: To such depths of degradation has the Hindu learned samaj fallen that money, neither truth nor learning, has become the test even in matters of religion and faith. Krishna Sastri was proclaimed victor. He left Muttra immensely delighted.

But the anger of Swami Virjanand was roused, and he wrote to the pandits of Benares demanding the grounds of their verdict. For a time the pandits did not know what to say, knowing as they did in their heart of hearts that Swami Virjanand's contention was right according to grammar. They dared not reject Virjanand's contention. At last they sent a verbal reply to the effect that as a matter of fact Swami Virjanand's contention was true, but as they had once given a verdict, they could not do anything further. This reply made Virjanand still more angry, for he never could bring himself to believe that the pandits of Benares, the final court of appeal in India in matters of Sanskrit learning, had fallen so low as to sell Truth.

He now complained to the Collector of Muttra that Seth Radhakishen had by unfair means cheated him of Rs. 200/-, and that either the Seth should be made to return the amount to him or the Collector should bring about a regular sastrarth between him and Krishna Sastri. The Collector did nothing beyond advising Virjanand to keep quiet, — the Seth was a very rich and influential man. Finding the Collector unwilling to do anything, Virjanand saw the officer-in-charge of the Sadar Board (Board of Revenue) and asked P. Chiranjiva Sastri, who was employed by the Board to give awards in matters involving religious questions, either to get him (Swamiji) back his money from the Seth or himself to sign a declaration that Virjanand's

contention was right. But the Sastri returned the same answer as the pandits of Benares, adding that the Seth had already secured his signatures. In sheer disgust, Swami Virjanand composed a satire on the pandits of Benares named " कथं कस्य विदुमती " (What are the Pandits of Benares like.)

This incident was a landmark in Swami Virjanand's life. He began to look out for sastric authority to support his contention, which his knowledge of the Sanskrit language had told him was true. One day he was attracted by a recitation of *Ashtadhyayi*, which a Deccani pandit used to recite every day. Swami Virjanand carefully listened to his recitation from the beginning to the end and his clear intellect told him that Panini's *Ashtadhyayi* was the only true guide to understand the ancient sastras. He found that Panini's sutra कर्तुं कर्मणो ह्यसि fully proved that his contention as against Krishna Sastri was quite correct.

Swami Virjanand after this rejected all later date grammars such as the *Siddhant Kimmudi*, *Shekar*, *Chandrika*, *Manorma* and others and condemned their study as leading to grave errors in interpreting the sastras and as the chief cause of the deterioration of Dharma.

It was Swami Poornanand (Poornashram) of Hardwar who had first told Swami Virjanand that Panini's *Ashtadhyayi* was the only true and authentic grammar of the Sanskrit language and that the *Ashtadhyayi* alone could give the true meanings of the Vedas and the other Arya sastras which are authoritative.

Swami Virjanand made a clear distinction between the Arsha and Un-Arsha books and looked upon Arsha books alone as of authority and value. The Arsha books were composed by rishis when the Vedas were studied and understood, and the Un-Arsha books were composed in later times when the Vedas had ceased to be properly understood and had gone out of vogue.

According to Swami Virjanand there are three tests by which Arsha literature can be distinguished from the Un-Arsha. Firstly : Un-Arsha books never begin with the word अथ, now. They always begin with some invocation like सरस्वत्यै नमः (I bow to Saraswati, the goddess of learning), दुर्गायै नमः (I bow to Durga), नारायणाय नमः (I bow to Narayana). The Arsha books begin with the word, Om or with अथ. The Purva Mimansa begins with अथातो धर्मविज्ञासा (We now begin to discuss Dharma); the Patanjali with योगानुशासनम् (We now discuss Yoga); the Brahma Sutra with अथातो ब्रह्मविज्ञासा (Now we begin to state Brahma); and the Mahabhashya with अथ शब्दानुशासनम् (We now begin to describe or discuss words). Thus all books which do not begin with the term Om or are not Arsha books.

SECONDLY: "The Un-Arsha books contain hatred and jealousy and narrowness and are devoid of universal spirit, i.e. they are not of universal application. The Siva Purana extols only Siva: the Vishnu Purana says that Vaishnavism alone is noble. The Vaishnavas have great faith in Hari and look upon Tulsi (a plant) as sacred. The Sakta people hate and condemn both. Thus the books of both these faiths are Un-Arsha. The Arsha books nowhere exhibit narrowmindedness, hatred or contempt. They are full of noble spirit. For instance, the books of the Sakta faith say that the temple of Devi is the proper place for worship: the Vaishnava books say that a Vishnu temple or where Tulsi grows is the proper place, and so on: but the Arsha books say, offer worship wherever you can have concentration of mind.

THIRDLY: Those are true Arsha books, on which commentaries have been written by recognised Acharyas. For instance, the authoritative *Upanisads* have been commentated on by Sankara, and the *Ashtadhyayi* has Patanjali's *Mahabhashya* as commentary. Virjanand took every opportunity to condemn Un-Arsha books and particularly the *Siddhant Kaumudi* and other grammars.

A renowned Sannyasi Adityagiri came to Muttra and gave recitations from the Bhagwata Gita. Virjanand sent his pupils Mohanlal and Jugalkishore to tell him that the *Siddhant Kaumudi* was quite unreliable. Adityagiri came to Virjanand and had a discussion with him and eventually accepted the latter's contention. So also did Gangaram Sastri and Dharnidhar Naiyayik (Professor of Nyaya). A great sastrarth between Rangacharya's guru Anantacharya and Virjanand lasting nearly three months took place at Mursan. At the end, Anantacharya left Mursan saying he would carry on the debate by correspondence. The well known grammarian of Gwalior P. Gopalacharya came to Muttra. Seth Gurusahaimal presented him Rupees one hundred as a token of respect for his knowledge of Vyakarana (grammar). Swami Virjanand told the Seth that he was at liberty to make any presents he liked to the Acharya as a Brahmin but that if it was to recognise his proficiency in grammar, then the Acharya's knowledge of Vyakarana should be proved. The Seth said nothing, but P. Vishveshwar Sastri of Benares who was present at Muttra at the time, thought that Swami Virjanand was right and arranged a sastrarth between Gopalacharya and Virjanand, with Rangacharya as umpire. The parties assembled in the Rangacharya temple at Brindaban. The subject of the debate was "Are there two kinds of interpretations or meanings according to the Mahabhashya, *abhyantar* (esoteric) and *vahya* (exoteric)?"

Gopalacharya denied the proposition and Virjananda supported it. Swami Virjanand, in the presence of the pandits assembled, set forth both the esoteric and the exoteric meanings of the Mahabhashya Sutra साधयन्ते यद्. Virjanand's profound learning surprised and won the admiration of all present. Rangacharya and the Sastri present accepted Swami Virjanand's contention and declared that he had won the debate.

Swami Virjanand wrote a commentary on the first half of the Ashtadhyayi and compiled Vakyamimansa (grammar) in refutation of *Shekhar*. Later, however, looking upon himself as an ordinary man and not an Acharya, he thought that these works were un-arsha and likely to do more harm than good, he gave them to one of his pupils Gopinath, to be thrown into the Jumna.

Virjanand took great interest in the work of teaching: he would when necessary teach day and night. His fame as a great teacher spread throughout Upper India and students who had gone to Benares for education began to come to him. Brijkishore who was a student in Benares for several years left that place and came to Muttra and became Virjanand's disciple.

After school hours, Virjanand kept the doors of his house closed. If any one went to him for his *darsan*, he would say he had no time. But if anybody went to him for study, he always found the doors open.

Virjanand never sat in a chair, not even on a mattress (*gadi*) while teaching. He ridiculed the idea of sitting on the *gadi* (mattress) by calling it *gaddhi* (female donkey). He loved his pupils and treated them as his equals.

Virjanand was very particular about the pronunciation and the accent of his students.

Swami Virjanand was a terrible man. He could not tolerate even the smallest vice in his pupils or in those with whom he came in contact. He was a man of indomitable courage and fiery enthusiasm. But he always remained calm in the face of adversities. No adversity however great could break his spirit.

Virjanand's joys were as simple as his discipline was strict. One night, while thinking about some point, he suddenly came upon a solution. He was overjoyed that though it was midnight he went and knocked at the door of Udaiprakash, a pupil of his and told him that the meaning of a certain sutra had come to him like a flash which even Seshji (Patanjali) could not get. I have come to give you this good news. Please take it down lest I forget it.

Virjanand was very abstemious in his food. Sometimes he lived only on milk, sometimes only on fruits, and sometimes he only ate dates boiled in milk. At other times he took only a preparation of dry ginger. He was in the habit of taking *Jyotishmati* (*cleome nigrum* plant). According to the Ayurveda (Hindu Medical Science), this drug among other good properties possesses the property of promoting and increasing mental power.

Swami Virjanand hated the termination *das* (slave.) If a Brahmin's name had this termination, as Rindas, Krishnadas, he would say, "Can a Brahmin ever be a *das* (slave). One day a disciple of the Mahant of the Chhabildas Kunj of Muttra came to Virjanand and gave his name as Gangadas. Virjanand at once said, "say Gangadeva or Gangadutt, but never Gangadas."

Once, P. Gattulal, the well-known poet and *Shatavadhani* of Bombay, who too, like Virjanand, was a Sanskrit scholar and blind, came to Muttra. Muttra is famous for its chaubes whose favourite pastime is athletics and wrestling. Used to witnessing wrestling matches, they now wished to see these two blind learned men give a public exhibition of their Sanskrit knowledge and skill in debate. A meeting was convened and when Swami Virjanand appeared, P. Gattulal composed and began to recite a poem. Virjanand said his disciples could compose such poems, and then began to point out literary defects in Gattulal's composition. Gattulal became silent and the audience said nothing.

VIRJANAND AND MAHARAJA RAM SINGH

In old days when there was Swarajya in India, the learned men appealed to the ruler when any evil teaching was propagated or any wrong perpetrated to the detriment of the public. Acting on this principle, Swami Virjanand sought the help of the Commissioner of Muttra to discourage the reading of the *unarsha* (unauthoritative) works and to spread the knowledge of the *arsha* literature. But the Commissioner declined to interfere in religious matters. The Swami was greatly distressed and disappointed at this. He did not realize that an alien Ruler belonging to an alien faith was not interested in teaching the right knowledge of Sanskrit and Dharma to the people.

In November 1859, after the suppression of the Indian Rebellion, Lord Canning, the Governor General of India held a Durbar at Agra to which he invited all the Maharajas, the Ruling Princes of Rajputana. Swami Virjanand looked upon His Highness Maharaja Ramsingh of Jaipur as a true Katriya

and as such likely to help him in spreading the knowledge of Arsha literature. With the object of enlisting his support in this noble work, Swami Virjanand went to Agra to see the Maharaja and ask him to convene a Sarvabhoom Sabha (All India Assembly).¹ Swami Virjanand spoke to Maharaja Ramsingh about the degradation of India, the neglect of the Vedas and other Arya literature and the prevalence and wide propagation of non-Arsha literature. He denounced the recently compiled grammars, *Shekhar*, *Siddhanta Kaumudi* etc. and spoke against the various religions and sects that had come into existence in India. He said:

"Maharaja, there is great scarcity of true Kshatriyas and Dharma cannot be protected except by Kshatriyas. Hence the country is without true Dharma, and the Brahmins are without (ignorant of) the Vedas. Sastras on sastras have come into existence but they are all false. You Maharaja, possess some qualities of true Kshatriyas and you hold a foremost position. I have come to you to ask you to convene an All India Assembly, and to invite all the learned pandits of India to attend it and yourself become convenor or patron of the Assembly and send invitations to the various Rulers of Indian States. I will come there and place before the gathering the merits of the ——— books. I will expose the errors of the Kaumudi and other books — grammar and prove that only Panini's *Ashtadhyayi* and Patanjali's *Mahabhashya* — authorities on grammar, that the Puranas and the Tantras are false and have — authority. I will then establish fully that the Vedic Dharma is the only true and eternal Faith. I will present an address to you as protector of the Faith so that whatever Sastras are proved in that Assembly as true, may be taught in future and the untrue sastras be rejected everywhere, and a proclamation be sent to every place in India to that effect. With this aim, — All India Assembly should be convened."

It is a notable fact that the wellknown Professor Goldstucker had also suggested the convening of a religious conference in India to compose religious differences and dissensions. He said:

"Buddhists and Christians composed their differences in synods or councils composed of their most learned and influential men; and such councils, met as often as religious problems had become so serious or troublesome as to require a solution by common consent. If the Hindus followed their example they would not only remove intrinsic disorders which exist in their religious body, but by forming a canon of sacred texts essentially Vedic, prove to the world at large that they possess one containing doctrines and sentiments — good, moral and elevated as that of any existing creed."—Theodore Goldstucker's *Literary Remains*, Vol. VII, pp. 47-48. (The Religious Difficulties of India.)

Maharaja Ramsingh admitted that all that the Swamiji had said was true, but added that it was neither possible nor

¹P. Lekhram's *Life of Dayanand Saraswati* says that it was Maharaja Ramsingh who had invited Swami Virjanand to Agra and accommodated him in his camp, and that P. Kedarnath Sastri of Bundi, P. Parandrasingh of Rewa, P. Ramji of Ojha of Tirhut, the last a great scholar of Nyaya, were present when Virjanand spoke to Maharaja Ramsingh about the Sarvabhoom Sabha.

profitable to convene such an Assembly at once. He promised to convene it on his return to Jaipur.

The Maharaja offered rich presents to Virjanand but he declined to accept them and said that he did not care for money and had not gone to the Maharaja for it. He added that if the Maharaja undertook to convene an All India Assembly, he would become famous like Vikramaditya, but that otherwise no one would remember him after his death, just as men and animals die every day and no one cares for them. The Maharaja failed to keep his promise to convene the Assembly, for his court pandits strongly opposed the idea. This caused great sorrow and pain to Swami Virjanand, who then addressed himself to Maharaja Ranvir Singh of Kashmir, and later, Maharaja Jiyaji Rao of Gwalior, but found them all unresponsive. Swamiji was thus at his wits end and did not know what to do. The more and more he came to know and understand the social plight of the Hindus, he became more and more convinced of the importance of his mission.

VIRJANAND AND DAYANAND

While Virjanand was thus at a loss to know what to do, Swami Dayanand came to him as a pupil. After wandering about the country in search of a guru to teach him the true anstras and having heard of the great learning of Swami Virjanand Saraswati, whose fame as a teacher had spread all over the country from the Himalayas to the Vindhya-chala, Dayanand came to Muttra to become Virjanand's disciple. He arrived at Muttra on the fourteenth of November 1860 and put up in the Rangeshwari temple. One day he went to Virjanand's house and knocked. Virjanand asked who he was. Answer, Dayanand Saraswati. "What do you want?" Dayanand said he wished to become Virjanand's pupil. "What have you read," was the next question. Dayanand told him that he had read Vyakarana and some other books. The door was opened and Dayanand went in, bowed and sat down. Virjanand said that the first condition of becoming his disciple was that he, Dayanand, should forget all that he had learnt from the un-Arsha books (those written by ordinary men and not rishis); for, so long as he remained under the influence of such books he could never — the light which the Vedic literature would give him. He said:

"Look here, Dayanand, the Sanskrit Literature is divisible into two periods, the Ante-Mahabharata and the Post-Mahabharata. The doctrines embodied in the Ante-Mahabharata Literature clearly indicate the high water mark of spiritual, moral and intellectual greatness reached in ancient times

by the Aryas. The books of that period were composed by Rishis who led noble lives and were pillars of light and strength to erring humanity. Their books are wholesome reading. In the Post-Mahabharata period, however, the study of those works has been neglected; and intensely prejudiced and narrow-minded ■■■ have written books, the study of which has brought to ruin the cause of Dharma. You, therefore, shall have to adjure those that are the works of bad authors and study only the *Rishi-krit granthas* (books written by Rishis).

He then related to Dayanand the story of Anubhutiwarupa Acharya, the author of *Saraswat*, who owing to the loss of his front teeth pronounced the word *सु* as *सु*, and when reminded that it was not correct, he wrote a new book trying vainly to prove that the correct word was *सु*. "Such", said Virjanand, are the grammarians of recent times." Swami Virjanand was so angry with Bhattoji Dikshit, the author of *Siddhant Kaumudi* (a most popular book on Sanskrit grammar) that he used to ask his pupils to beat the name of Bhattoji with shoes, so that the pupils may have no respect whatever left for him and his grammar.¹ He also asked Dayanand first to throw into the river Jumna, if he had any such (Un-Arsha) books. When Swami Dayanand accepted this condition, Virjanand confronted him with another. The second condition to be fulfilled was that as Dayanand was a sannyasi, he could not be sure of getting his food regularly. A real student should be free from such anxiety. Dayanand should therefore first make arrangements for his food and residence and then go to him to begin his studies.

Dayanand now began to think of making permanent arrangements for his food. Durga Khatri used to give him parched gram. After a few days, Dayanand came across one Amarlal Joshi, a very liberal-minded Gujrati Brahmin of the Audich caste, whom the Maharaja Scindia had given a village as jagir. He was known as Joshi Baba. Dayanand told him of his difficulty. Amarlal at once undertook to provide food and abode for Dayanand. He secured for him a cell on the ground floor of the Lakshminarayana temple on the Vishram Ghat, which though small could accommodate one man. It commanded a beautiful view of the Jumna and the gardens and buildings on the other side of the river. Amarlal was so particular about Dayanand's daily food that he himself took his meals only after Dayanand had had his. Swami Dayanand ever afterwards in

¹An incident shows how strong was Virjanand's condemnation of the latter day Sanskrit grammars which were responsible for the misinterpretation of the *sastras* resulting in people taking to worshipping false gods. Mr. Priestley, Officiating Collector of Muttra having heard of the saintly character of Virjanand and his profound learning paid him a visit and enquired if he could do any thing for the Swami. Virjanand replied; "Will you really help me? If so, will you kindly collect all the copies of the Bhattoji Dikshit's *Kaumudi* to be found in Muttra and burn them or throw them into the Jumna".

life expressed his gratitude to Amarlalji for his generous help in providing him with food and books. One Hardeva gave Dayanand two rupees a month for milk, and Goverdhan Sarraf used to give annas four a month for oil for his lamp with which to read at night.

Dayanand lived in a cell on the ground floor of the Lakshminarayana Temple on the Vishram Ghat. He used to get up very early, and after ablutions and bath and Sandhya he punctually appeared before his Guru for his lessons. He found when studying with Virjanand that though Virjanand had been blind since his childhood yet he knew the sastras. Moreover, Virjanand explained the principles and teachings of the various sacred books to his pupils in a manner so as to be easily understood by them. Dayanand was surprised to find that owing to his wonderful memory, Virjanand was able fully to explain and expound the principles of grammar and general literature.

Virjanand's system of teaching was such that his pupils easily mastered Panini's Ashtadhyayi. Dayanand who had studied grammar before, soon mastered it. After finishing Ashtadhyayi, Dayanand took up Mahabhashya. As Ashtadhyayi is unrivalled as a grammar, so is Mahabhashya also unequalled as a commentary on Panini's Ashtadhyayi. By mastering these two books, Dayanand acquired complete command over the Sanskrit language, Vedic as well as classical. It was this mastery that enabled him to triumph over the grammarians of Benares and Poona, the two seats of Sanskrit learning in the North and the South.

After finishing Mahabhashya, Dayanand took up the study of Nirukta, Nighantu and other works necessary for a proper understanding of the Vedas. Ashtadhyayi, Mahabhashya, Nirukta and Nighantu furnished Dayanand with the key to unlock the treasury of the Vedas which had remained locked and sealed since the time of the Mahabharata.

Virjanand was not only very strict and stern in his discipline, but was implacable. An instance of his implacable temper and unbending attitude may be cited. Though Swami Dayanand had an unusually strong memory, and anything recited once or twice to him, fixed itself indelibly on his memory, yet one day some शब्दविधि (Mode of constructing words) of Panini's Ashtadhyayi taught to him was so complex that he forgot it when he went home after his lessons. He tried hard to remember it but could not. He then went to Guruji and asked him to give it to him again. Virjanand refused.

"Go and recollect it. I don't sit here to repeat things to you." For two or three days, Dayanand prayed to Virjanand to give it once again, as inspite of his best efforts he could not remember it. Virjanand got angry and said, "I have told you once for all, unless you repeat to me the passage I taught you, I shall not teach you further. If you cannot remember it, go and drown yourself in the Jumna, but do not come back to me."

Dayanand touched his guru's feet and left. He went to Sita Ghat near Vishram Ghat and exerted his brain to recollect the forgotten passage and resolved to plunge into the Jumna if he failed to remember it by evening. He was so engrossed in it that he lost all count of time or space and went — it were into a trance. Then he felt that some one was reciting the whole *प्रयोगसिद्धि*. He then woke up and was delighted. He ran to Virjanand and repeated the whole of the passage (*प्रयोगसिद्धि*) of Panini. Virjanand was greatly pleased with the extra-ordinary patience and courage and determination of Dayanand and blessed him.

One day, a distant relation of Swami Virjanand came to Muttra, anxious to — Virjanand, whose fame had reached him in his distant home. Virjanand had sternly forbidden all except his pupils to go to his house. This relation of Virjanand met Dayanand when the latter was coming to the Pathshala, and begged him to take him to have *darsan* of Virjanand. Dayanand said his guru had forbidden any one except his pupils to go to his house. The man pleaded hard with tearful eyes and said that he had come from the Punjab only for Virjanand's *darsan*. Dayanand took pity on him, and took him to the Pathshala. The man stood quiet for a few minutes and then quietly went downstairs. Dayanand also went down to go to the Vishram Ghat. At the foot of the staircase, a fellow pupil of Dayanand met them. Dayanand in a whisper told him not to speak to Virjanand about the stranger. But the fellow pupil of Dayanand went up and asked Virjanand who the man was who had come with Dayanand and gone a little while ago, and that he looked like a Punjabi. When Dayanand appeared the next day, Virjanand castigated him and told him to go away and not to come to the Pathshala again, saying, "for you, the door is closed." He turned a deaf ear to Dayanand's entreaties. At last, one Nainsukh, a precious stone-setter, interceded and Dayanand was received into favour again.

Swami Virjanand possessed an extremely choleric and irascible temper. During his pupilage, Dayanand was taken to task even for a trivial offence and the slightest neglect of his duties. Inspite of all this, Dayanand served his guru very diligently and faithfully.

His pupils did not argue with him, but Dayanand used to raise objections which Virjanand had to answer. Dayanand's keen intelligence and reasoning interested and pleased Virjanand who said that teaching no one gave him so much pleasure as he derived in teaching Dayanand. Their intellectual encounters reminded one of the encounters of another kind which took place between another great Guru and his great disciple, Dronacharya and Arjuna, the hero of the Mahabharata.

Dayanand became a favourite pupil of Virjanand and in time became more like a colleague than a pupil. After school hours, Dayanand used to discuss with his guru various matters. Virjanand soon recognised that Dayanand was not an ordinary man. He realized that Dayanand was the only one of his pupils who was capable of spreading enlightenment in the country: for, he possessed a superb intellect and was as firm as a rock in maintaining truth. If it is true that Dayanand had never met an acharya like Virjanand it is equally true that Virjanand had never got a pupil like Dayanand. It is said that Virjanand's pet names for Dayanand were *Katjihva* and *Hullakkar* which mean, "One whose tongue completely destroys untruth", and "firm as rock" respectively. Virjanand became convinced that his pupil Dayanand was the man who would fulfil his own heart's desire which was to spread the light of the Arsha literature in India and remove the darkness of superstition, worship of false gods, and abolition of non-Vedic observances and practices.

Education in ancient India was looked upon as a gift. No fees were charged monthly or yearly from pupils. The practice was that the pupil after finishing his education under a guru gave a present to him at parting according to his means. Wherever the old system is followed even now in India, this custom is observed. Dayanand spent two and a half years with Swami Virjanand. When he finished his education he had no worldly possessions; and as he knew that his guru, liked *मलम* (cloves), Dayanand took half a seer of them to his Guru and said that he was a poor man and the present he had brought was all that he could manage to get. Virjanand told him that he knew that Dayanand was a sannyasi, and he did not look for any rich *dakshina* from him. He would not ask him for anything which he did not possess. Then Virjanand said; "I demand from you something else as *dakshina*. Take a vow before me that so long as you will live, you

shall work incessantly to spread Arsha literature and a true knowledge of the Vedas, and condemn works which teach false doctrines and tenets, and that you shall even give up your life if necessary, in re-establishing the Vedic religion. This is my *dakshina*". Dayanand heard it, bowed and said, *सत्यम्* "So it be". He accepted his guru's behests unreservedly and without hesitation.

Swami Virjanand was of medium height and his complexion was inclined to be fair. He executed a will in favour of his pupil Yugalkishore giving him his property, books, utensils and money Rs. 300/-. He died on Monday the thirteenth of Asvin Bad, S. 1925 (14th September, 1868 A.D.)

His death was as unique as the life he had led. He predicted his death a few days before the event took place. He became ill and lay in bed for a little while. When he saw his end coming, he asked his attendant pupils to take him to his usual seat of teaching. He sat there against a bolster as he used to do when instructing his pupils and composed himself for going into Samadhi (ecstasy). A slight fall of his hand indicated to his pupils that the spirit had gently passed away to Heaven.

The news of his death cast a gloom of sorrow over the whole town of Muttra. Thousands of people followed his bier to the cremation ground proving that his vast learning and high character commanded the respect even of his enemies.

When the news of the demise of Swami Virjanand Saraswati reached Dayanand at Shahbazpur, he heaved a deep sigh and exclaimed, "Alas Bharatvarsha, Holy Aryavarta, today the glorious Sun of Vedic grammar has set."

The greatness of Swami Virjanand cannot be denied. Without Virjanand, there could have been no Dayanand Saraswati, and without Dayanand Saraswati there could have been no revival of Vedic Dharma, which is so essential to bring salvation to India. And if Dayanand had not become Virjanand's pupil, Virjanand would have died unknown and unhonoured. Not this only. Virjanand would have died carrying with him the key of the Vedic literature, and the most precious heritage of the Indians and of the world would have remained buried in oblivion. Heaven knows how much longer. It was Virjanand who discovered the Rosetta Stone, with the aid of which, Dayanand deciphered the Vedas, which had long become to the Indians what the hieroglyphs had become to the Egyptians of the seventeenth and the eighteenth centuries.

CHAPTER IV.

PREPARATION FOR THE MISSION

अमरं मित्रादभयममित्रादभयं ज्ञातादभयं परोक्षात् ।

अमरं नक्तमभयं दिवा नः सर्वं प्राप्ता मम मित्रं भवन्तु ॥

अथर्व० २३ । २५ । २ ॥

May we have no fear from friends and from the unfriendly, fearless from whom we know and whom we know not, fearless in the night and fearless in the daytime. May all the directions be friendly to us." *Ath. XIX, 15, 6.*

IT was early in Vaisakh V. S. 1921 (May A. D. 1864) that Swami Dayanand arrived at Agra and put up in Seth Gullamal's garden on the banks of the Jumna. Seth Gullamal's father Rupmal had built this garden to provide accommodation for sadhus and sannyasis. Dayanand occupied one of the cells built for sadhus in the garden. A Brahmchari lived in the garden to look after the sannyasis. P. Sunderlal, Vidyaram and Balmukand, all three Sanadhya Brahmins and employees of the Postal department used to frequent this garden to meet and discuss religious matters with the learned sannyasis who came to stay in the garden. One day the attendant Brahmchari went and informed P. Sunderlal that a learned sannyasi had come from Muttra. P. Sunderlal and his two friends at once came to the garden. When they came, Swami Dayanand was taking his food in the cell. They sat outside the cell waiting for him to come out. After finishing his meals, Dayanand came out and advanced towards them reciting a sloka. One of the three friends named Balmukand who knew a little Sanskrit began to talk to Dayanand. The three friends began to visit Dayanand every afternoon and found his talk very satisfying and profitable.

Another sannyasi, Swami Kailas Parvat also came and took up his abode in the garden and an acquaintanceship

sprang up between the two sannyasis. One day some people came to S. Kailas Parvat and asked him to explain the passage *sarvadharmam Parityajya* of Gita. S. Kailas Parvat explained it but the explanation did not satisfy them. They then went to Swami Dayanand, who said the letter *v* had disappeared owing to *samas* and the passage should be read as *Sarva Adharmam Parityajya*, meaning, "leaving all false religions". This explanation satisfied them and they began to entertain high respect for Swami Dayanand's learning. Swami Dayanand compiled a *sandhya*, and Ruplal printed thirty thousand copies of it at an expense of Rs. 1500 and distributed them. Dayanand, remembering his mission, one day told P. Sunderlal that idle talk every day was useless, and something useful should be done. At the request of people, Swamiji began to recite *Panchdasi* daily. One day, finding it not *rishtikrit*, he threw it away and declined to recite it further. P. Sunderlal then began to read Gita and *Ashtadhyayi* with Swamiji. P. Sunderlal had lost his sense of smell owing to some disorder of the brain. Swamiji taught him the Yogic practices of *Neti*, *Dhori* and *Neoli* by which Sunderlal recovered his sense of smell and got rid of his chronic headache and some other ailments. As pimples and boils appeared on Swamiji's body, he had recourse to the Yogic practice *Basti*. Standing in the river Jumna, Swamiji drew a quantity of water through the rectum and circulated it in the entrails and round the navel and then threw it out, cleansing the inside. He had learnt this from a Yogi on the banks of the Narbada.

Dayanand passed most of his time at Agra practising Yoga and studying sastras. He denounced the Bhagwata. He was at this time preparing himself for his mission and was studying the Vedas and used to go down now and then to Swami Virjanand at Muttra for enlightenment and removal of such doubts as arose in his mind. Two years thus passed at Agra. Then hearing that H. H. the Maharaja Jiyajirao Scindia had resolved to celebrate an *Utsava* beginning on Magh Sukla 9 V. S. 1921 = 4th February, 1865 and ending on Magh Sukla 15 V. S. 1921 = 10th February, 1865 in which Bhagwata was to be recited one hundred and eight times, and that the Maharaja had invited pandits for the purpose from Benares, Poona, Nasik, Satara and other places, Dayanand decided to go to Gwalior and denounce the Bhagwata there. Dayanand put up in the temple of Maharudra Moteshwara, Mahadeva

at Gwalior¹ on Magh Bad 12, S. 1921 (24th January, 1865 A. D.). His arrival at Gwalior became the talk of the town. The Maharaja sent Pandit Vishnu Dikshit to Swamiji and asked for his opinion as to the spiritual benefit of the recitation of Bhagwata. Dayanand smiled and said that the only result would be sorrow and trouble. However, as the arrangements for the festival had been completed, the recitation of Bhagwata began. Swamiji was invited to the function but he declined to go there.

Three magnificent mandaps were put up : one for an adorned idol of Sri Krishna, another for the recitation of Bhagwata, and a third outside. H. H. Jiyajirao Scindia himself went out to welcome the well known reciters who came from Benares, Poona and other places. The recitation began at 5 A. M. on the fourth of February, 1865, A. D. with one hundred and eight reciters and an equal number of hearers. The first session ended at 12 noon. From three P. M. to nine P. M. Govind Baba of Benares gave his discourse. The same night, Her Highness the Maharani, had an abortion. On 5th February, P. Haribaba gave a discourse and there was a death in Raoji Sasri's family. On 6th February, Govind Baba gave a discourse and two lakhs of rupees were given to him. The 10th February, 1865 was the last day of the festival. The pandits were taken out in procession and Govind Baba and others blessed the heir apparent (Chhote Maharaj). The pandits departed. On 25th March, cholera broke out and thousands died. Chhote Maharaj died of cholera on Baisakh Sud 5 S. 1922, 30th April, 1865. Swamiji shifted for a few days to the temple of Bapu Ad (बापू आद) and then to the garden of Yadu Sahib at Gwalior. The daily routine of Swamiji was that after his morning bath he was engaged in Pranayama and Yoga till 12 noon. Then he took milk and talked to people. In the evening, chapati and moong ki dal (green gram) formed his dinner.

From Gwalior, Swamiji went to Karauli in June, 1865 A.D. and took up residence in the garden of Gopalsingh on the bank of the river Bhadravati. H. H. the Maharaja made arrangements for Swamiji's board and residence. Swamiji saw the Maharaja several times. The pandits talked of a sastraarth but no one came forward to hold it. One day P. Maniram mispronounced a

¹ According to P. Lekhran, Swamiji went to Dholpur for fifteen days.—*Neel Chaitanya*, p. 38

word while giving *Sankalp* to the Maharaja. Swamiji pointed out the mistake, and saying that His Highness had got ignorant pandits, left the palace.

After staying a few days¹ in Karauli, Swamiji went to Khushalgarh, now known as Gangapur, where the Brahmins treated him with respect. From Khushalgarh Swamiji went to Jaipur in Kartic S. 1922 (October, 1865 A.D.) and put up at Bhawanilal Bohra's garden. Later he shifted to the temple of Dpuleshwar Mahadeva, and later still to the garden of Rampunya Daroga. One Gopalchand Parmahansa asked Swamiji in writing whether God and Atma were independent of each other or otherwise. On receiving Swamiji's answer, Gopalchand was so pleased that he left his place and came to live with Swamiji to have the benefit of his instruction.

Swamiji sent twelve questions in Sanskrit to the pandits of the Sanskrit College, Jaipur. When the pandits and Swamiji assembled in the temple of Raj-Rajeshwar for a discussion, the pandits attempted to reply to the first question. Swamiji showed the futility of the reply and exposed their mistakes. The pandits then asked Swamiji to give a reply himself if he did not accept their view. Swamiji then gave an exposition of the matter. The pandits asked him for his authority. Swamiji said that his authority was Mahabhashya. The pandits said Mahabhashya was not accepted as an authority on grammar. Swamiji asked them to put in writing that Mahabhashya was not a grammatical work. The pandits felt ashamed and said nothing. As nobody consented to put in writing that Mahabhashya was not an authoritative work on grammar, Bakhshiram, in order to avoid further exposure of the pandits' ignorance, suggested that the meeting should come to an end. Swamiji objected and said that the only thing to be done was to get the contention of the pandits signed and it would take no time. But people got up. Swamiji said that people should not run away from a sabha (meeting) when vanquished.

Thakur Ranjitsingh of Achrol was fond of visiting sannyasis, who came to Jaipur. Having heard from Th. Hamirsingh of Bikaner of Swamiji's learning and his knowledge of true dharma, he invited Swamiji to take his food at his house. Swamiji accepted the invitation. The Thakur was impressed with Swamiji's learning and wisdom that he

¹According to Babu D. Mukhopadhyaya, a week only (Vol. I p. 78), but according to Prof. Maheshprasad of the Benares Hindu University, three months.

requested Swamiji to live in his garden in Jaipur. The garden is situated outside the Gangapol in Madanpura. The Thakur put up a good building for Swamiji's residence there. Swamiji here taught Bhagwat Gita to Laxmansingh, the eldest son of the Thakur. The Thakur himself used to listen to the exposition of the Chhandogya and Brihadaranakya Upanisads from Swamiji.

H. H. Maharaja Ramsingh of Jaipur disapproved of the loose morality in the Vaishnava temples, gave up Vaishnavism and became a follower of the Saiva cult. Hundreds of Siva temples sprang up in the city and Siva Lingams were set up everywhere. As the Maharaja became Saiva, hundreds of State servants gave up Vaishnavism and became Saiva too. One day when the Maharaja was talking to the Acharya of a Vallabha temple, his Prime Minister, Sir Faiz Ali Khan, came and sat on the same carpet. The Acharya of the temple on going home did penance for having sat on the same floor with a Muslim. This was reported to the Maharaja with the additional embellishment that the Brahmchari of the Vallabh sect was doing penance because he had to sit on the same carpet with a Saiva (Maharaja). This gave offence to the Maharaja. Another reason for the Maharaja's condemnation of Vaishnavism was that when a culprit took shelter in a Vaishnava temple, the temple authorities refused to surrender him to justice. This interference in the course of justice set the Maharaja against them.

Pandits from all over the country assembled in Jaipur and began to issue leaflets condemning Vaishnavism. P. Shivram of Jaipur who lived in Benares obtained a declaration from two thousand pandits to the effect that Vaishnavism was against the Vedas and that Saivism was in accord with it, and brought it to Jaipur. How low have the religious leaders of Benares fallen that any one who pays them can get a *Vyavastha* or religious verdict of any kind one wants. Many Vaishnavas began to leave Jaipur on the Maharaja becoming a follower of the Saiva sect.

Thakur Ranjitsingh of Achrol and his kamdar Hiralal Kayaastha gave up idol worship after listening to Swamiji's lectures. Hiralal gave up drinking also. Though Swamiji resided in Siva temples for long periods, he never worshipped the Siva linga in any way.¹

¹It has been wrongly stated both in Babu D. Mukhopadhyaya's and P. Lekhram's *Jivan Charit* of Swami Dayanand that Swamiji supported Siva worship at Jaipur. It is inconceivable that Swamiji after rejecting the worship of Siva at Tankara, his home and particularly after his contact with Virjanand Saraswati, should advocate Siva worship. Moreover, when Swamiji condemned the worship of Siva at Pushkar only a fortnight after leaving Jaipur, it can hardly be believed that he supported it at Jaipur.

Swamiji left Jaipur on Chaitra Bad 5th 1922 (6th March, 1866) for Pushkar after a stay of four and half months. The Thakur of Achrol made arrangements for conveyances and sent three Brahmins with Swamiji to serve him. He also sent his Kamdar (Minister) Rupram to take Swamiji to Pushkar and bring him back. On the way, Swamiji stopped two days in Bagru, and two days in Dudoo where Thakur Indersingh became Swamiji's disciple. Swamiji went and stopped for six or seven days at Kishangarh, where he took up residence in a temple on the Sukhsagar well. H. H. the Maharaja ordered food to be supplied to Swamiji's party. When, however, the Rajpandits Devidutt and Vitthaldas, whom the Maharaja had sent to Swamiji, told the Maharaja that Swamiji denounced Bhagwata and Vaishnavism, the Maharaja became angry and ordered Swamiji to leave Kishangarh. Swamiji paid no attention to the order and stopped there for five or six days more and then left for Ajmer. After staying for four days in Rai Daulatram's garden, Swamiji went to Pushkar on Chaitra Krishna II, S. 1922 (23rd March, 1866) and took up residence in Brahmaji temple and began to denounce idol worship and the Vaishnava faith. This offended the Brahmins of Pushkar. A learned pandit Venkat Sastri, unable to hold his own in a sastrarth took Swamiji to his guru, who was an Aghori, and who after a brief conversation declared that what Swamiji said was quite true. Swamiji declared in a public lecture at Pushkar that the *ślotras* reputed to have been composed by Acharyas were not composed by Acharyas but written by other people under the names of various Acharyas. Swamiji denounced the practice of the followers of Ramanuja who get certain signs burnt into the skin of their bodies, and said that the saying *सप्तसुः स्वर्गं गच्छति* did not mean that certain signs should be burnt into the body. The true meaning of it, he declared, was that *Vraja* (determination), *tap* (austerity), and *Niyama* (Regular practice) discipline the body and the mind and bring happiness to men.

Swamiji asked the *pujari* of the Brahmaji temple if his Brahma spoke to him when he worshipped the idol. When the drums used to be beaten in the temple, Swamiji would ask what was the good of beating the skin. Swamiji condemned the worship of *Siva* and asked people to worship only one God. Acting on Swamiji's advice, Shivadayalu gave up his job of *Pujari* and took up service in the Postal Department. Gusain Manpuri who was incharge of the temple of Brahmaji, used to supply

milk to Swamiji. One day, Manpuri gave Swamiji milk which had been placed ■ food before the idol of Brahma. When Swamiji came to know this, he felt sorry and told the Gusain : " You have given me milk which had been offered as food to a stone." As Swamiji called the idol of Brahma a stone, the Gusain ceased supplying milk to Swamiji. Swamiji told P. Gangaram who used to recite the Bhagwata that the Bhagwata had been written by Bopdeva and not by Vyasa. So many people gave up their *kanthi*s in Pushkar under Swamiji's advice that in Brahmaji temple they made ■ heap about ten inches high.

After staying nearly two months¹ in Pushkar, Swamiji returned to Ajmer on Jesth Bad I. S. 1923=30th May 1866 A.D.) and stopped in the garden of Rai Bansilal. Two public sastrarths were held at Ajmer, one with Revs Gray, Robson and Shoolbred, and the other with Maulvi Murad Ali. The sastrarth with the three European missionaries was held for three days. The subjects were God, Soul, and the Creation. On the fourth day there was a discussion on the divinity of Christ and his resurrection. The missionaries placed ■ piece of Sanskrit writing before Swamiji and said that it was ■ Veda mantra. But they could not point it out in the Vedas when asked to do so. Rev. Shoolbred, becoming angry with the frank and outspoken expression of Swamiji's opinion, threatened that Swamiji may have to go to prison for saying such things. Swamiji smiled that he would not mind it at all, adding that fear of prison would never prevent him from telling the truth. This sastrarth was probably Swamiji's first public religious discussion. When Swamiji was in Ajmer, a mahanta of the Ramnehi sect was also staying in Ajmer. One day passing by the Mahanta's abode, Swamiji saw a number of women going in and coming out. Swamiji sent Rupram to the Mahanta and challenged him to ■ sastrarth. The Mahanta did not accept the challenge, saying that there may be difficulties about the respective seats at the sastrarth. Swamiji replied that he would sit on the floor while the Mahanta may sit on the gadi. Swamiji issued a statement denouncing the Ramnehi tenets. The Mahanta, however, refused to hold a sastrarth and during the night slipped away from Ajmer.

While at Ajmer, Swamiji gave a public notice challenging people to show Vedic sanction for idol worship, but nobody

¹According to S. Satyanand's *Dayanand Prabak* only ■ days. There were two months of Jestha in S. 1923. First Jestha Bad Ist, 30th April 1866, and second Jestha ■ Ist, ■ May 1866.

could do it. One day L. Shyamlalsingh, a clerk in the Railway Audit Office, had milk sent to Swamiji from his house. Shyamlalsingh's mother objected to sending milk to a *Moondya* (head shaved) sadhu. When the man took the milk to Swamiji, he declined to accept it and said that he did not want milk which had been grudgingly given. Shyamlalsingh was surprised when he heard this in his office, but found out on reaching home that his mother had sent the milk grudgingly. It is said that Swamiji saw Major A. G. Davidson, Deputy Commissioner, Ajmer and asked him to do something to save the people from the clutches of those who under cover of religious practices were looting them. The Deputy Commissioner said that he did not interfere in religious matters.

One day while Swamiji was sitting in a chair in Bansilal's garden teaching Mahabhashya to P. Kirdhichand, Colonel Brooke, the Agent to the Governor General in Rajputana, passed by. Seeing Swamiji, he entered the garden, took off his hat, shook hands with Swamiji and sat in a chair. In the course of conversation Swamiji asked him if he supported Dharma (righteousness) or not. Colonel Brooke said, "It is good to support righteousness, but we do what is useful." Swamiji said, "No, you don't do what is useful but do what is harmful." Colonel Brooke asked, "How?" Swamiji said, "See, what great benefits people derive from a cow and how many people receive nourishment from her; now tell me whether cow killing is beneficial or harmful." Colonel Brooke said that no doubt it was harmful. Swamiji then asked, "Why do you kill cows?" Colonel Brooke said that he agreed with Swamiji but would like to talk over the subject at his bungalow. Next day Colonel Brooke sent his carriage to Swamiji. Swamiji went with Joshi Ruplal and talked to Colonel Brooke for fortyfive minutes. Colonel Brooke admitted cow killing was harmful, but he was powerless in the matter and asked Swamiji to see the Governor General of India and gave Swamiji a letter of introduction addressed to the Governor General. Colonel Brooke also sent a letter to Maharaja Ramsingh of Jaipur expressing regret that the Maharaja had not met and talked to Swamiji who was a great Vedic scholar. On receiving this letter the Maharaja expressed regret that he had not ■■■ Swamiji when he was in Jaipur and asked the Thakur of Achrol to invite Swamiji to Jaipur again.

As Swamiji denounced the Bhagwata and idol worship, the Brahmins of Ajmer were offended with Swamiji. A Patwari wrote out ten questions and gave them to Swamiji. One of the

questions referred to the custom that ■ sannyasi should not stop more than three days in any one place. Swamiji said that a sannyasi may stop more than three days where people were enveloped in ignorance. In Ajmer too, people discarded their *kanthis*. Among them was the Thakur of Sawar.

Swamiji on his way back to Jaipur, stopped for five days at Kishangarh, where Th. Gopalsingh came with thirty or forty people to talk to Swamiji. When Swamiji condemned the doctrines of the Vallabhachari sect, he became angry and prepared to assault him. Swamiji stood up and faced them all and told them that they would get the worst of it if they used violence. Then they sulked away. During the journey Swamiji stopped for three days with the Dudoo Thakur and a night at Bagru. At Jaipur Swamiji was the guest of the Thakur of Achrol. Maharaja Ramsingh invited Swamiji to the palace and sent several sardars for the purpose. After some hesitation Swamiji went to Maujmandir palace but the Maharaja did not come there and Swamiji returned to his residence. Swamiji then left for Agra and reached there on Kartic Bad 9th, S. 1923, 1st November, 1866 A. D. Lord Lawrence was holding his great Darbar at Agra in those days.

While at Agra Swamiji wrote a pamphlet condemning Bhagwata and took some copies of it to Hardwar to distribute at the coming Kumbha Fair. He stopped in Muttra for a few days and made a present of two gold mohurs and a piece of fine muslin to his guru Virjanand Saraswati and told him that he was going to Hardwar to preach during the Kumbha fair. Virjanand gave his blessings. Swamiji is stated to have discussed religious topics with his guru for further enlightenment and then left Muttra. This was the last meeting between Swami Virjanand and Swami Dayanand: they never met again.

On the way to Hardwar, Swamiji stopped at Meerut, for a few days. The well known Rais of Meerut, P. Gangaram Dakwala used to come to Swamiji. Swamiji gave him some *abrak* (preparation of mica) and told him that while using it he should lead a life of celibacy and go to sleep only when feeling very sleepy, engage in prayers and control his senses.

CHAPTER V.

LIFE AND WORK ON THE BANKS OF THE GANGES.

ब्रह्मचर्येण तपसा देवांस्तुष्टुमवाप्नुत ।

इन्द्रो ॥ ब्रह्मचर्येण देवेशः स्वर्गमाप्नु । ॥ ११ ॥ १२ ॥

"By Tapa and Brahmacharya the holy saints drove away death (attained salvation). By Brahmacharya did they receive heavenly light from God."—Ath. XI. 5, 12.

1.—KUMBHA FAIR.

SWAMIJI reached Hardwar on Falgun Sud 7th, S. 1923 (12th March 1867 A. D.) and encamped at Saptarovar, six miles away from Hardwar on the way to Rishikesh. He put up eight or ten huts and planted a flag with the inscription *Pukhand Khindan Paaku* (Denunciation of hypocrisy flag). He had with him fifteen or sixteen saunyas and Brahmins. He began publicly to denounce idol worship, *avatara* (Incarnation of God), the Bhagwata, pilgrimages, painting faces, and tying *Kuntis* round the neck, and similar other things. News of this spread in the Kumbha Fair and people came in crowds to see the extraordinary phenomenon of a sadhu preaching against the Puranas and the orthodox Sastras. Several people were simply amazed : many accepted Swamiji's teachings. Some denounced Swamiji as an atheist. Swamiji distributed to the pilgrims hundreds of copies of the pamphlet he had written condemning the Bhagwata. Pious pilgrims used to bring fruits, sweets and other edibles to Swamiji all day long. In the evening, Swamiji distributed them to the poor and the needy. A sadhu named Amirsingh Nirmala asked Swamiji to translate a passage from *Chitsukhi*. Swamiji said that he would do it but that the book was an *unarsa* book and must be rejected.

The well known Sanskrit scholar of Benares, Swami Vishudhanand, had come to Hardwar. He cited the eleventh

mantra of Adhyaya 31 of the Yajur Veda:

मातापोऽस्य मुखमासीद् बाहू राजन्यः कृतः ।

अरू तदस्य गद्वेश्यः पद्भ्याम् शूद्रो जजायत ॥

and translated it as follows:—"Brahmins are born out of the mouth of Brahma, Kshatriyas out of his arms, Vaishas out of the stomach and Sudras out of Brahma's feet." Swamiji declared that it was wrong and that the meaning of the mantra was that Brahmins are like the head, the Kshatriyas like the arms, the Vaishas like the stomach and the Sudras like the feet. A dispute arose between Swami Vishudhanand and the Gurus of the Vallabhachari sect. The Gurus filed a complaint in court against Vishudhanand. Thinking that Swamiji was opposed to Vishudhanand they asked for his help. Swamiji refused to take sides, declaring that he was the follower of the Vedas and would not support any party, but would always tell the truth.

Swami Mahanand, a Dadupanthi leader, was a man of learning. He, however, saw the Vedas for the first time with Swamiji. Swamiji's teachings converted him to the Vedic faith, and he became a Vedic preacher. Mahanand library in the Dehra Dun Arya Samaj building is named after him.

It was at this Hardwar Kumbha Fair that Dayanand saw clearly and fully how the world was compassed by ignorance. Those who knew Sanskrit were selfish and plundered the people in the name of religion. Those very people whose duty it was to instruct the house-holders in true religion were teaching them false doctrines and making them irreligious. The sadhu community was in a bad way, divided into innumerable factions and were worse than householders. There was no evil which they did not practise. Instead of preaching peace they themselves were torn asunder by discord and disunity. Religion was only a screen. The deplorable condition of the people touched Swamiji's heart and the desire to help them and redeem them now possessed him more than ever. He thought that living and working like an ordinary sadhu would lead him nowhere. He realized that the occasion demanded that he should rise above the limitations set by social conventions, and fearlessly proclaim the truth and impart to others the knowledge (Jnana) which he had acquired by the study of the Vedas. He considered that his possessions, money, books, clothes and other things, were a hinderance in his way. Such were his thoughts when one day while

lecturing he suddenly exclaimed सर्वं दे पूर्णं, स्वाहा (In the name of the All pervading Perfect God, I give away all) and getting up began to give away all his belongings. When Swami Kailas Parvat tried to dissuade him from doing this, he said that he wanted to proclaim openly and unreservedly the truth and the whole truth, and that he could not do that till his wants were reduced to the minimum. Keeping only a loin cloth for himself, he gave away all that he possessed to deserving people and resolved to wander about along the banks of the Ganges to gather fresh strength to fulfil his mission. He sent rupees thirtyfive, a piece of muslin, and a copy of Mahabhashya to his guru Swami Virjanand at Muttra by P. Dayaram. He gave up wearing clothes and imposed silence upon himself. But silence he was not able to observe long, for when one day a man came to Swamiji's door and began to recite praises of Bhagwata, Swamiji could not restrain himself and began to condemn it. Swamiji went to Rishikesh but returned after five or six days. He now commenced his peripatetic life on the banks of the Ganges. Thus ended another important stage of his life.

He had left home dissatisfied with life and to find out means to overcome the desolation of death and suffering. After a prolonged search for several years for a true teacher in the whole of Upper India from the Himalayas to the Narbada and having learnt and practised Yoga, he at last found his guru in Virjanand at Muttra. His restless spirit found peace in Virjanand's teachings. Here he acquired true knowlege and came to know what the Sastras taught and what the truth was. And he accepted the mission imposed on him by his guru. He then devoted two years to equip himself better to fulfil his life mission, visiting his guru frequently to have his doubts removed and see his way clear before him. He spent another year going to Gwalior and Jaipur, Ajmer and Pushkar, everywhere denouncing falsehoods and trying to bring people to the right path. He then went to Hardwar on the occasion of the Kumbha—the greatest religious assemblage in India which takes place once in twelve years. All religious minded people who can afford it, assemble at Hardwar for a bath in the Ganges but chiefly to come in contact with the learned and holy men who come there from all over India and to profit by their spiritual experiences and teachings. There he raised his standard of revolt against religious untruth and superstition, denouncing all false beliefs and irreligious practices and challenging one and all, the

religious and the irreligious, the sannyasis, the pandits, the mahants and the gurus. It was a sight for the gods to see. A solitary figure with a mere loin cloth on and feet bare standing upright, firm like a rock, defying the entire might of popular beliefs, the combined strength of the entire sadhu world accustomed to having their own way, the serried ranks of the privileged leaders of the various Hindu sects and vested interests, challenging the combined learning of Benares, Nasik, Poona and Nadia puffed up with the pride of centuries of unquestioned domination of the religious thought and observances of the masses in India, determined to redeem them all. It was an event unique in history, and never witnessed before. Neither the Buddha nor the great Sankara had attempted it. Dayanand saw before him — entire nation sunk in ignorance and superstition: the descendants of heroes, warriors, philosophers, statesmen, scholars, mighty potentates, leaders of world thought now grovelling in the dust, poor, hungry, helpless, deprived of political liberty, bound fast in iron chains of superstition and mental slavery which were digging into their flesh, and quite oblivious of the glory their forefathers had won in every field of human activity; strangers to their glorious heritage, daily drifting away farther and farther from truth, strength and happiness towards misery, suffering and death. Flying a flag of his own, proclaiming liberty and freedom from falsehood and superstition, he called on the world to renounce false beliefs, to accept the truth of the Vedas, and to cast off the chains stinting their growth and holding them in slavery. Determined to free humanity around him by breaking its chains and restoring it to intellectual, moral and spiritual liberty; and to make it happy, Dayanand stood there a god amongst men, a hero amongst pigmies.

The task he took up was more than Herculean, almost superhuman, appalling. He was alone, with a bare loin cloth on his body while the enemy stood before him fully armed with the resources that the whole world could furnish. He perceived that to achieve victory, he must equip himself with greater strength than he possessed. He cast off all that hindered him, and started to forge new weapons, and gather new and sufficient strength to accomplish the colossal task of redeeming the teeming millions that inhabited this ancient land.

II—WORK ON THE BANKS OF THE GANGES.

Swamiji left Hardwar and went to Landour, district

Saharanpur, *via* Kankhal. It was Swamiji's practice never to ask for food; and as here nobody offered him food for three days, he had to go hungry. A cultivator eventually gave him three brinjals, with which he satisfied his hunger. In Mirapur, district Muzaffarnagar, he held a two days' religious discussion with a pandit. In Muhammadpur district Bijnor, he passed a day in the shade of a peepal tree. Passing through Parikshatgarh, he came to Garhmukteshwar. He passed his time here lying on the sands and meditating. Here too he had to go without food for three days. When he was hungry, a manjhi gave him half of his roti (chapati) which Swamiji ate. Proceeding further, he reached Karnawas, a village twelve miles from Anupshahr, situated in an area inhabited by Kshatriyas (Rajputs). Master Gopalsingh and K. Shersingh went to see Swamiji, who asked them if they had taken Yagyopavit (sacred thread). Gopalsingh said that he had not, as he was unmarried, and according to custom Yagyopavit is taken at the time of marriage. Swamiji replied that the popes (Brahmins) had spoilt the country and strange customs had come into vogue. Swamiji learnt that some Sadhus give the following Gurumantra to their disciples:

कम्पनी किसकी जोक सिंधिया किसका साका पी प्यासा मर जाका, कसे बन,
 "Whose wife is the Company: whose wife's brother is the Scindia, take up the cup and drink, strike with the spear. Let us smoke," meaning that neither the East India Company nor the Scindia (the two great Powers in North before the Mutiny) would help: Eat, drink, smoke and kill your enemy.

After staying a day at Karnawas, Swamiji arrived in Jesth S. 1924 (June 1867 A. D.) at Farrukhabad and stayed there with Seth Jagannath, Rais of the place. He gave no lectures there but answered questions put by people. To a question put by a person, he replied that the Sun and the Ganges were material objects not fit to be worshipped. After three days rest he went to Anupshahr. He stopped there for eight days in Gaurishanker's bamboo storeyard outside the town. He found a kindred spirit there in Ramdas Bairagi who was the guru of His Highness the Maharao Sahib of Bundi. Swamiji later moved into the town. Here one Navaljung who was an athlete by profession, began to serve Swamiji. A Brahmin named Budha after a sastrarth became Swamiji's disciple. Swamiji paid a visit to Garhmukteshwar and returned to Anupshahr. In those days he used to have sand ■ his bedding and bricks as his pillow. He had only one kopin (loin cloth) as his clothing. People offered him clothes but he did not accept them. He used to study sastras and his desire was to uplift the Brahmins. He advise them to go to Muttra and become

Virjanand's disciples. At night, he allowed nobody to stay with him.

One day a man came and told Swamiji that a friend of his had gone away, nobody knew where. Swamiji made a sign which the pandits there interpreted as "Gone to Rameshwaram." He used to condemn the Puranas as gossip or false.

While at Karnawas, he heard that one Nandram was trying to persuade the people of Chasi, district Bulandshahr, to join the Chakrantik sect. He therefore went to Chasi to prevent this. When the arrival of Swamiji became known, some Brahmins took Nandram to Swamiji, but before a word was spoken, Nandram quietly slipped away and went to the other side of the Ganges. People then lost faith in Nandram. Swamiji went to Tahrpur and then to Ramghat and stayed in a paramkuti there. Here pandit Tikaram who was an idol worshipper, after listening to Swamiji's teaching, gave up worshipping idols and threw them in the Ganges. Tikaram was a priest in a temple at Karnawas and spoke to Thakur Gopalsingh about Swamiji and told him that he Tikaram had given up idol-worship and would no longer conduct worship in the temple. The Thakur sent Tikaram to Ramgarh to invite Swamiji to Karnawas. In the meantime, Swamiji had come to Karnawas and taken up his abode under a tree in a ghat on the Ganges. The Kshatriyas there began to visit Swamiji and showed him great respect. One day Swamiji, speaking to P. Bhagwandas, condemned the practice of tying a kanthi round the neck and applying *tilak* on the forehead. Bhagwandas said nothing at the time but stopped sending food to Swamiji.

Every year during the month of Aswin, people from the villages near by came to Karnawas for a bath in the Ganges. This year having heard of Swamiji, they came in large numbers. They were surprised to find a sannyasi condemning idol worship. Bhagwandas brought P. Ambadutt Parbati, a Sanskrit scholar from Anupshahr to have a sastrarth with Swamiji. After discussion he accepted defeat and declared that Swamiji's contention was quite right and that idol worship was against the Vedas. While at Karnawas, the ruler of Dharmpur who was a neo-Muslim asked Swamiji if by any means he could be reconverted to Hinduism. Swamiji told him that if he believed in the Vedas and lived a life as prescribed by them, he could be reconverted. The Kshatriyas of the area round about Karnawas became Swamiji's followers: many took Yagyopavit and started doing sandhya.

From Karnawas Swamiji went to Ahar and Chasi. In Chasi an athlete Onkardas Bohra, wishing to test the physical

strength of Swamiji, began to shampoo his legs with all his strength, but found the muscles of Swamiji's legs like iron, and his fingers made no impression on them. One then Gangaprasad told Swamiji that he had invested many people with the sacred thread. Swamiji asked if he had also deprived anyone of it, adding that those who do evil have no right to wear such a thread. Gangaprasad's guru gave up his *annaant* (thread round the arm) as useless and misleading. One Chhatrasingh Jat, an advaita Vedantist, entered into an argument with Swamiji about the non-duality of soul and God, and like Goldsmith's school master, "Though vanquished, argued still." Swamiji gave a mild slap on his head. He became angry and protested against Swamiji's act. Then Swamiji asked him why did he become angry when the giver of the slap and the receiver were one and the same. Chhatrasingh understood the whole thing and said that the slap had knocked out of his head the false notion of non-duality. A cotton wool cleaner asked Swamiji if he, an uneducated man could get salvation. Swamiji said, that if he would remain thoroughly honest in his dealings and worship God, he would get salvation.

At Uhasi, Swamiji told Mayaram Jat of Shafipur to offer shraddha only to the living elders and not to the dead. Swamiji went to *Ramghat* and *Beloon* and then returned to *Karnavas* in Margshish S. 1924 (November. 1867 A. D.)

Swamiji used to practice Yoga in these days. One day while at *Ramghat* Swamiji sat in *padmasana* from 10 A. M. till it was dark. One Brahmachari Kshema Karan who used to carry with him idols weighing twenty seers or more loaded on horse-back wherever he went, came to Swamiji and asked Swamiji to live in the temple of Bankhandeshwar Mahadeva, where he supplied him with food. As Swamiji condemned idolworship, avataras, pilgrimages, people persuaded a sanuyasi, Krishnanand, to have a religious discussion with Swamiji. Krishnanand recited the famous sloka of Gita.

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।

अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥

Swamiji said that God never takes birth: only the soul does. Krishnanand could not hold his own and departed, and the people who were present gave up idolworship. Brahmachari Kshemakaran threw the load of idols into the Ganges. So did P. Tikaram and others. Swamiji went to *Beloon* and then returned to *Karnavas*. P. Ambadutt who was smarting under his defeat, went to Anupshahr and brought a

great scholar, P. Harivallabha, who brought with him a *sinhasan* full of idols and said that he would finish the *sastrarth* after making Dayanand offer food to the idols. The *sastrarth* continued for six days. On the last day, Harivallabha who was a fair minded man admitted defeat and consigned his idols to the river Ganges, and gave up idol worship. About two thousand people witnessed this *sastrarth*. Swamiji was overwhelmed with joy at witnessing P. Harivallabha's attitude of justice and fairness and gave him his meed of praise. Several people threw their idols into the Ganges. Many of the gurus of the Kshatriyas also followed suit.

Swamiji used to condemn in these days the following eight *gup* (false things) as he called them, and advised people to give them up:

- (1) To hold the eighteen Puranas as works of Vyas Muni.
- (2) Idol worship.
- (3) Saiva, Shakta, Ramanuja and other Vaishnava sects.
- (4) Tantra, Mantra, Vamamarga.
- (5) Liquor, *Bhang* and other intoxicating drugs.
- (6) Adultery.
- (7) Stealing.
- (8) Cheating, deceiving, telling lies etc.

The daily life of Swamiji about this time was: Swamiji used to get up at 2 A. M. and take a long walk along the Ganges. After attending to his morning necessities and a bath, he used to go into *samadhi* (trance). After that he used to take exercise and then return to his cell and sit on a *takht* (large wooden seat) for about an hour after sunrise. Here people would assemble and seek enlightenment on various matters. He used to speak only Sanskrit. Except for a *langot* (loin cloth) his body used to be quite bare. At night he used to cover himself with a piece of cloth.

T. Gopalsingh had a ninety year old aunt, Thakurani Hansa, who, though owner of five or six villages, lived only on bread and *moongkidal* (pulse). She was revered by all women in that area for her saintly life. When she saw the life of people changing under Swamiji's influence, she also came with Gopalsingh, and hearing Swamiji's teaching gave up idol worship. Swamiji advised her to recite Gayatri. This was the first time the people heard that a woman had the right to recite Gayatri. Swamiji advised people to take Yagyopavit

(sacred thread) and perform sanskars. P. Indramani asked Swamiji why he, a paramahansa, bothered about condemning evils. Swamiji replied that selfish people had imposed evil rites on the descendants of Itishis which he could not bear to see, and he had therefore taken a vow to bring people to the right path. He was only discharging the debt due from him.

One day the Collector of Bulandshahr came to see Swamiji. Swamiji, who was in his cell, sent word that he had no time then to see him. The Collector asked when he would have time to see him. Swamiji enquired when the Collector would have leisure. The Collector said after four hours, he would be free all day. Swamiji then came out of his cell, offered a seat to the Collector, gave a discourse on the duties of rulers and said that he was surprised that the Collector, in spite of his responsibilities towards thousands of people, had so much leisure, when a householder, who had to look after his family had no time even to attend to his bodily wants. One day P. Nandkishore plucked a few **खजूर** ■ **कली** from a field and coming to Swamiji laid them before him. Swamiji rejected them, saying, that they were stolen goods. When Nandkishore denied this, Swamiji asked him if he had plucked them with the permission of the owner of the field. On this, Nandkishore felt ashamed. One day in midwinter, when a cold blast was blowing during a lecture and the people were shivering with cold, while Swamiji had nothing ■ his body except a loin cloth, T. Gopalsingh asked how was it that he did not feel cold at all, while they were all shivering in their quilts. Swamiji said it was the result of Brahmacharya and practice of Yoga. When pressed to show how Yoga could produce heat, Swamiji pressed his two thumbs on his knees and perspiration appeared on his body.

Swamiji suddenly left Karnawas one day and proceeded along the Ganges. One night while Swamiji was in *samadhi* two Europeans, one the Collector of Badaon and the other a missionary friend of his, passing by saw Swamiji quite naked in midwinter sitting in meditation. Surprised, they approached Swamiji and the Collector enquired how he managed to keep off the cold. The missionary impertinently said **आप खूब खाने करते हैं** (you eat good food and have become stout and don't feel cold). Swamiji replied he lived on *roti* (bread) and *dal* (pulses) only, while the missionary lived on meat and eggs and drank liquor, and added that if feeling or not feeling cold depended on eating good food, the missionary ought not to feel cold at all. He then invited the missionary to take off his clothes and sit for a while with him in the sand. The missionary felt abashed and asked what was the reason then that the Swamiji did not feel

cold. Swamiji said, "You do not cover your face like your body, what is the reason?" The Europeans bowed and went away. After a few days, Swamiji departed for *Ghatiahat* and arrived there in Chaitra V. S. 1925 (March A. D. 1869). It is situated near the famous place of pilgrimage, *Soron*. Soron shares with Pushkar (near Ajmer) the distinction of having a temple of *Varah* (Boar incarnation). Baldevagiri Gusain was held in great respect in Soron. He came to see Swamiji and began to supply him with food. As Swamiji condemned the Bhagwata, the Thakur of Odesa, who was a follower of the Nimbarkacharya, came with three men armed with swords and lathis to attack Swamiji and began to behave rudely. Swamiji expostulated with him, but as he continued to be rude, Swamiji got up and went into another room. The Thakur assaulted Baldevagiri, who was a powerful man and possessed athletic skill. He defended himself, disarmed the men and pushed the Thakur into the river. Swamiji praised Baldevagiri's valour. Seeing this, people assembled and upbraided the Thakur for assaulting their Guru Baldevagiri. Baldevagiri then took Swamiji to his own residence Ambagarh in Soron. Here people persuaded P. Angadram Sastri, who had studied *Sidhanu Kaumudi* with Swami Virjanand when the latter lived in Soron before settling down in Muttra, to have a sastrarth with Swamiji. He was however soon reduced to silence and both he and Baldevagiri became Swamiji's disciples, and consigned their idols to the Ganges.

Rangachari of Muttra, the head of the Sri Vaishnavas in Upper India, used to come every year to Soron and convert people to the Ramanuja sect, but after Swamiji's visit to Soron he gave up coming there. Swami Kailas Parvat (literally, Kailas mountain) whom Swamiji knew in Agra was at the time in Soron. When Swamiji heard of it he went to his cell and greeted him with the words "Wonder of wonders! How could Kailas Parvat (Kailas mountain) be contained in a small cell". Swamiji asked Kailas Parvat to co-operate with him in his crusade against the Ramanuja and other Vaishnava sects, but he declined to do so. He asked Swamiji to give up condemnation of idol worship and the Puranas, for the temples were useful to the ignorant and were a means of support to people. Swamiji replied that Vaishnavism and other sects were all based on the Puranas and until they were rejected, the Vedas and other rishi-made sastras will never be studied. He asked Swami Kailas Parvat to influence the Maharaja of Jaipur and other princes to help in restoring the Vedic religion. Disappointed, Swamiji

to go, when Kailas Parvat asked Swamiji to stay and take his food. Swamiji said he had not gone there to beg for food but for co-operation in spreading truth, and it was no use staying when this was refused. Kailas Parvat admired Swamiji's learning and high character. P. Sukhanand Ajodhya-prasad and Chaitram of Soron after listening to Swamiji's exposition of the Vedic mantras *सर्वो देवी* and others became his followers and threw their idols into the Ganges. P. Angadram used to read Mahabharata with Swamiji, who pointed out to him the slokas which were later interpolations. It is a pity that no record of this was kept. P. Angadram composed verses embodying Swamiji's teachings. One of the verses was:

सद्गुरु-पुलकित-कायमात्र-विषयक-पादपम् ।

पादप-वं विज्ञानीपाद-पादपाद-दिक-उत्तमम् ॥

In Jesth S. 1925 (May-June 1868) Swamiji returned to *Karnawas*. There was a solar eclipse on Bhadrapad Bad 30, S. 1925 (18th August 1868 A. D.) People did not know when the eclipse would take place and waited till 3 P.M. and then bathed and began to take their food. Just then the eclipse came on. Swamiji told people that they should take their food when they feel hungry and not think of the eclipse, which was a natural phenomenon.

A big landlord named Karansingh, a Badgujar Rajput, who was a disciple of the well known Ranganchari of Brindaban, came to Swamiji one day and asked him to visit the Rambila. Swamiji upbraided him and said, "What kind of Kshtriya are you? If anyone performs a play in which your ancestors are represented as singing and dancing on a stage, won't you feel offended? why do you then get people to represent your hoary ancestors and make them dance in public? You are a Kshtriya; why do you paint your head as beggars do?" Swamiji asked (pointing to the painted sign on the Rao's forehead) "What is this?" Rao Karansingh said, "This is Sri and those who do not use it are chandals." Swamiji asked, "How long have you been a Vaishnava?" The Rao said, "For many years." Swamiji asked, "Was your father also initiated in Vaishnavism?" The Rao replied, "No." "Then," said Swamiji, "according to you, your father and you yourself till some years ago were chandals." This threw Rao Karansingh into a rage. Karansingh unsheathed his sword. Swamiji calmly said: "If you wish to fight, fight with the Raja of Jaipur or Jodhpur. If you wish to find out the truth of religion by discussion, send for your guru Ranganchari to me. If you wish to kill me because I tell the truth, use your sword on me." On this, he abused Swamiji, and aimed a

blow, but Swamiji got up, snatched the sword and broke it into two. Thakur Kishensingh who was present told Karansingh either to stay and listen to Swamiji's teaching or go away. Karansingh then went away. Some of the people present said that the incident should be reported to the police. Swamiji said, "No" and added, "If Karansingh has not behaved like a Kshatriya, why should I fall from my Brahmin character. He has done me no injury after all. We must have patience." He then recited the sloka :

धर्म एव इतो हस्ति धर्मो रक्षति रक्षितः ।

तस्माद्धर्मो न हस्तध्मो मा नो धर्मो इतोऽजधीत् ॥

This speaks volumes for Swamiji's calm courage, forgiveness, highmindedness and tolerance. People were greatly impressed with Swamiji's wonderful self-possession and nobility of mind.

Karansingh after going home became ill and suffered some financial loss. When told by a pandit that this was the result of his misbehaviour towards a Mahatma, he sent a servant with sweets to Swamiji and asked for pardon. Swamiji returned the sweets, saying that he had received no injury from Karansingh. Later, when Thakur Karansingh came for his bath in the Ganges on the day of Sardapoonam (Full moon day in Asoj = September & October) he saw Swamiji still in Karnawaas fearlessly condemning all practices against the Vedic teachings. He became angry and instigated the bairagis to murder Swamiji. As the bairagis dared not commit such an act, he put up some servants to cut off Swamiji's head. One night he sent three of his men armed with swords to cut off Swamiji's head. They came to the door of the cell in which Swamiji and an attendant, Kethalsingh, were sleeping. Swamiji woke up hearing some sound. The men lost courage and fled. Karansingh sent them a second and a third time, calling them cowards. They returned, came upto the cell and asked who was in the cell. Swamiji got up and uttered हुंकार pronouncing हुं with such great force that the would-be murderers fell down in confusion and eventually ran away. Kethalsingh too woke up and asked Swamiji to leave the place as it was unsafe. Swamiji only recited the sloka of the Gita "नैव हि नृप्ति रक्षायि नैव दहति पावकः । न नैव श्लेष्मन्मयो न शोषयति मातुः" and said "Sadhus do not take refuge in houses and holes, God protects them." Kethalsingh, however, went to get help.

Several people hearing of the incident came there. Thakur Kishensingh abused Karansingh and challenged him to a fight if he was born of a true Kshtriya, and threatened to give him a beating if Karansingh did not leave the place at once. He asked Swamiji what his wishes were. Swamiji simply said that he did not want the Kshtriyas to fight amongst themselves for his sake. Then Karansingh's father-in-law went to Karansingh and told him to clear out at once, otherwise he would be beaten and disgraced. Karansingh quietly went away. Swamiji after staying at Karnawas for five days more, went away to Ambagarh. After staying a few days there, he moved on to Sardol where the Kshtriyas became his followers.

One day while passing by the banks of the Ganges, a sadhu who was washing his clothes asked Swamiji why he had taken up the work of refuting various faiths and not pass time in meditation. He said, "Love the Atma, why bother about the world", and repeated some sayings of Yagyavalka, and Maitriyi. Swamiji asked him, "Whom do you love most". He replied, "Atma". "Where is that Atma?" asked Swamiji. The Sadhu said, "In all, from a Raja to a beggar and an elephant to an ant". Swamiji said, "No, you do not love that Atma: you are after getting food: you care only for your food and clothes. Have you ever given thought to those millions of men who go hungry from day to day? There are thousand who have never had a full meal, who have only rags to cover their bodies. Millions of men, poor villagers, like cows and buffaloes, pass their lives in huts surrounded by dirt and rubbish. Hundreds die by the roadside, uncared for. Mahatma, if you want to love Atma, think of them and look after them as you do of your own limbs. They alone who do this are Mahatmas and entitled to be called lovers of Atma". The sadhu, hearing this fell on Swamiji's feet and asked for pardon.

Swamiji then went away to Shahbazzpur, a village situated about five miles from Soron. Baldevagiri, Ajodhyaprasad and others having heard of Swamiji's coming to Shahbazzpur, went to Swamiji and conveyed to him the news that Swami Virjanand had died at Muttra on Aswin Bad 18th, S. 1925 (14th September, 1868). Swamiji was greatly grieved to hear the sad news and became silent. Then he said with great emotion, "Alas! holy Aryavarta, the Sun of Vyakarana (Science of language) has set."

At Shahbazzpur again a plot was hatched to murder Swamiji. Two bairagi Sadhus went to Thakur Gangasingh

and asked for the loan of a sword to cut off Swamiji's head. The Thakur had listened to Swamiji's discourses and had been favourably impressed. He condemned the bairagis for harbouring such evil designs and threatened to kill them if they talked of it again. Fearing lest the bairagis might do him harm, Thakur Gangasingh and some other Kshatriyas went to Swamiji and related to him what they knew and kept guard at night. Sadhu Mayaram Udasi of Shahbazpur advised Swamiji to give up condemning idol worship and similar practices and live in comfort like him. Swamiji said he derived pleasure only in spreading the Vedic religion.

Leaving Shahbazpur, Swamiji went to Qadargunj and then to Nardauli. He stopped there for ten days. People from near and far came to listen to Swamiji's discourses. Several people became his followers. He taught them sandhya. Here P. Liladhar informed Swamiji that a big fair takes place every year at Kakoda four miles from Nardauli, from 11th to 15th Aswin, when thousands of people come there to have a bath in the Ganges, and that the Fair was at that time being held. Swamiji, who was always on the look out for such occasions, started at once with P. Prannath. He reached the Fair on Kartic Shukla 13th, S. 1925 (29th October 1888). For twentyfour hours both remained without food as no one offered any and Swamiji's practice was not to ask anyone for food. Next day Baldevagiri, Angadram and others came from Soron and brought plenty of eatables. Baldevagiri put up a *Qirist* (Screen of cloth) and constructed a seat for Swamiji. R. B. Balmukund, Deputy Collector, who had gone to the fair, noticed a large concourse of people and found Swamiji engaged in a discussion with a European missionary, an Indian Christian interpreting questions and answers. He saw that the missionary put impertinent questions but Swamiji calmly replied to them. P. Umadutt with other pandits came from Bareilly to hold a debate on idol worship with Swamiji. He declared that the Mahabharata supported such worship, for it mentions that a Bhil had made an image of Dronacharya and worshipped it. Swamiji said that a Bhil's action could be no authority for idol worship. P. Purandutt cited some shlokas from the Gita which Swamiji explained to the satisfaction of the audience. Several missionaries and Muslim maulvies also came to hold discussion with Swamiji but they were all reduced to silence.

On Mangsar Bad 10, V. S. 1925 (9th November 1888) Swamiji returned to Nardauli, where Gusaïn Rampuri consigned his idols to the Ganges after listening to Swamiji's

discourse. In Mangsar Sud 1925, Swamiji reached Qayamgunj and stopped in the Siva temple of Hari Shankar Pande. As Swamiji kept only one langot and had to wait quite naked while the langot after being washed became dry again, and as women came to the temple, he had to go to another place for his bath and food. He stopped about twenty days in Qayamgunj. Here pandit Bansidhar used to interpret to people what Swamiji said. Several Muslims from Maurahidabad, a town in the district of Kampil discussed their faith with Swamiji. Swamiji preached continence in sexual matters and advised people to have sexual intercourse only when children were desired.

Here a man brought some *achar* with food and asked if Swamiji would partake of it. Swamiji humorously said that undoubtedly he would eat it, as he always denounced it. This was a play on the word *achar*. Maulvi Ahinadali Tuban, when he came to talk to Swamiji, was asked why Eve separated from Adam and why God did not inspire them with mutual love. The Maulvi praised Swamiji for his learning.

With a European missionary, Hariprasad, a native Christian, came to Swamiji and said he was a sinner and asked how he could obtain forgiveness. Swamiji said sin is never forgiven.

Swamiji then went to Kampil and thence to Shaktullapur (district Farrukhabad) and stopped in P. Chokheylal's garden. Here he gave several discourses on the Santiparva of Mahabharata. From Shaktullapur, Swamiji went to Farrukhabad and reached there in Pos S. 1925 and took up abode on Seth Jagannath's Vishram Ghat. Seth Jagannath of Farrukhabad had become Swamiji's disciple during the latter's first visit to Farrukhabad and had begun to perform all sanskars in his family as prescribed by Swamiji. When he got a son Swamiji named him Purshottam Narayana.

Swamiji used in these days to spread some rice fodder (*द्विज*) provided by the Seth for his bed and at night covered his body with it. He declined to take blankets offered to him. One day Sukhbasilal Sadha brought rice and dal for Swamiji, Swamiji ate them. The Brahmins deprecated Swamiji taking food given by the Sadhs. Swamiji said food becomes unestable only in two ways : first when it is procured with money obtained by inflicting suffering on people, and secondly, when it is dirty. As the Sadhs earned money by the sweat of their brow, their food was acceptable.

As many people gave up idol worship, alarm spread in the town. Failing to persuade Gangaram Sastri and others, the Brahmins brought P. Srigopal for a Sastharth from Meerut. When the debate opened, P. Srigopal cited sloka 171 from

Manusmriti, Adhyaya II देवताभ्यर्चनश्चैव समिदाधानमेव च. ॥ Swamiji said, that it only directed that the learned man who conducts Havan should be respected. When Brigopal was defeated, he sent one Krishnalal Vaish to Benares to get a declaration from the pandits in favour of idol worship. He went to P. Saligram ¹ a disciple of P. Rajaram Sastri and brought from Benares the copy of a verdict which the pandits had in the past, on a reference from the Pandits of the Deccan, given in the matter. It cited no Vedic authority: only some Upanisads were quoted. When L. Krishnalal brought it to Swamiji, Swamiji criticised it ■ severely that not ■ shred remained.

P. Thakurdas and others sent goondas to assault Swamiji, but the Sadhs and Seth Jagannath provided guards. Swamiji told Seth Jagannath, when he asked Swamiji to move to a secure place, that several attempts had been made in the past to murder him, but God had protected him, that he had to go from place to place alone and unarmed, and how long could S. Jagannath provide guards for his protection.

One Baba Goverdhandas of Patera sent a goonda to Swamiji to insult him. The goonda asked Swamiji if the river Ganges conferred salvation. When Swamiji said no, he threw a shoe at Swamiji and ran away. The Sadhs caught him and beat him. Swamiji intervened and said the culprit was an ignorant man and should be pitied. The strong should show mercy to the weak.

L. Pannalal, a Rais of Farrukhabad, sent a man to Benares to find out all about the Benares pandits' declaration brought by Krishnalal. He learnt that it was ■ copy of an old declaration made by a few pandits, and that the pandits held that idol worship was not intended for wise or educated men. On receiving this information, S. Pannalal gave up idol worship and with the money which he wanted to spend in building a temple, he opened ■ Pathshala (school) while S. Jagannath bore the expenses of students' board etc. Swamiji here redeemed a youngman who passed his time amongst the prostitutes. A Sastharth with P. Halder Ojha took place and after two nights discussion the pandits present declared that Halder Ojha had been defeated. One day some professional athletes came to Swamiji's residence and told him that if he took physical exercise, he would become a most powerful man. Swamiji wrung his wet kopin (loin cloth) and handed it to the athletes and said that he would admire their strength if they could squeeze out one drop of water from it. All the assembled

¹This Pandit Saligram later became Head Pandit in the Ajmer Government College.

athletes tried but failed to squeeze out even one drop of water. They were amazed at Swamiji's physical strength.

In June 1869 Swamiji went to Shringirampur. After staying a day there, Swamiji reached Jalalabad. After staying one night at Jalalabad, Swamiji went to Kanauj and arrived there in Ashadh S. 1926 (July 1869) and took up his abode on the chabutra of the temple of Gaurishankar Mahadeva on the bank of the Kalinadi. Here P. Harishankar after some discussion became a convert to Swamiji's views. Several other people gave up idol worship.

Asked about the origin of the Kayaasthas, Swamiji said that they were not sudras, that they were Vaishes and were descendants of Chitragupta, the word gupta being indicative of Vaish community. After a week's stay Swamiji went to Bitthur, Madarpur and eventually to Cawnpur and took up his residence on Darbarilal's ghat. A sastrarth was arranged to take place here on 31st July, 1869 with P. Haldar. At his suggestion, Mr. Thaine, Assistant Collector, was appointed umpire. At the sastrarth, Khetranath Ghosh, Kashinardyan Munsif and some Europeans were present. The sastrarth began at half past four P.M. P. Haldar in support of idol worship cited, as P. Unadatta had done at Kakoda, Mahabharata as stating that a Bhil made an image of Dronacharya and worshipped it. Swamiji said that it did not prove idol worship; some authority of the Vedas for idol worship should be cited. Swamiji then recited several Veda mantras to show that God had neither shape nor size. Here Laxman pandit said that if God is present in every thing, he is present in stone also, and if he worshipped the stone there was no harm. Swamiji retorted "why worship stone which is dead matter and not (ब्रह्म) intelligence." The pandits could give no answer. Mr. Thaine, the umpire, then asked Swamiji in whom did he believe. Swamiji replied, in God only. As a local paper, *Shaulai Tur*, at the instigation of P. Guruprasad Shukla, announced that P. Haldar had come out victorious in the sastrarth, some people appealed to Mr. Thaine, who was the umpire, to give his verdict in writing. Mr. Thaine gave the following in writing:

"Gentlemen——At the time in question I decided in favour of Dayanand Saraswati Fakir and believe his arguments are in accordance with the Vedas. I think he won the day. If you wish it, I will give my reasons for my decision in a few days."

Cawnpur, 7-8-1869.

Yours faithfully,
W. THAINE.

Whenever Swamiji saw anybody with *rudraksh* rosary round his neck, he used to say, "Seeds cannot give salvation: knowledge of truth alone gives it." As Swami Kailas Parvat happened to come to Cawnpur in those days, Swamiji invited him for a talk. As Swamiji was staying on a ghat belonging to Darbarilal Kayastha and Kayasthas were regarded by pandits as sudras, Swami Kailas Parvat sent word that he would not go to the place of a sudra. Swamiji as a rejoinder sent a man to ask him why then did he live in a country ruled by Malechhas.

As numbers of people after listening to Swamiji, began to throw their idols into the Ganges, P. Haldar Ojha issued a notice, asking people not to throw the idols into the river but to deposit them in the temple of Kailashji or some other temple. One evening Pandya Mohanlal Vishnulal (who was later Secretary, State Council, Udaipur) went to Swamiji on the ghat, when Swamiji had a premonition of coming trouble, and told him to go away, as some disturbance was likely to take place there. As Pandya Mohanlal was about to leave, some people armed with lathis came and began to throw stones at Swamiji and one man aimed a lathi blow at him. Swamiji caught his lathi and pushed him into the Ganges. Tearing a branch of a tree, Swamiji, pushing people aside, said, "Friends, come on now," and plying the branch of the tree on people, threw down several of them and said, "You won't find me a mere sadhu." When these assailants went away, Swamiji began to swim in the Ganges. Swamiji was an expert swimmer and often used to cross the river and swim for several miles. It is said that he recommended swimmers to take Malkangni oil. Suryakumar Sharma, a rais of Cawnpur, who threw stones at Swamiji after the sastrarth on idol worship and who used to destroy the books written by Swamiji, later began to read them and became a member of the Aryasamaj in S. 1940. (A.D. 1888).

Swamiji often expressed a wish that the Mahabharata and other important books should be purged of interpolations and then republished. He denounced child marriage, and used to say that the children of child marriages were all weaklings and used to cite the example of his father and mother who were fortytwo and forty years of age respectively at his birth. He advised every one to take physical exercise and to recite Gayatri and used to say that *Pranayam* (regulation of breath) invigorates the body.

One day a Maulvi came and said that the Quran was the work of God. Swamiji said that it could not be, for the Quran says: 'I begin in the name of God who is merciful. How could the Quran say that, if God had made it. A Brahmin had made it a

practice to abuse Swamiji. Swamiji called him and gave him sweets and other things which people had brought for Swamiji and told him to come every day and take away such sweets. The Brahmin did this for some days and then became ashamed of his treatment of Swamiji and fell at Swamiji's feet and said that if his wickedness had no limit, Swamiji's nobility was also unlimited. A Brahmin one day asked Swamiji what should he do to get salvation. Swamiji advised him to give up idol worship, do sandhya and teach children. The Brahmin said that idol worship was an old practice. Swamiji replied that stealing was also an old thing. Swamiji left Cawnpur after staying there for nearly three months. All his possessions consisted of one langot (loin cloth). Some good man had given him another langot. On his departure from Cawnpur he left it behind, considering it a useless encumbrance while travelling.

III—KASHI (BENARES) SASTRARTH

Swamiji now decided to storm the citadel of Pauranik (Hindu) orthodoxy in India. Benares is the principal stronghold of Brahminism. For ages untold, Benares has occupied a position in Hinduism which is unique and unparalleled. No other country in the world possesses a city which is at once the chief centre of its learning, its culture and its religion. Rome in Italy comes nearest to it in this respect. But Rome owes its importance more to its political position than anything else. No other city in Europe or America, neither London nor Paris nor Berlin, nor New York, occupies the same place in the lives of the people inhabiting the various countries of those two continents as Benares does in India. It is Rome and Oxford and Canterbury combined. Every student in India has his eyes fixed ■ Benares. Every man of learning must secure a verdict from Benares. Every reformer, every founder of a religion, every spiritual teacher, has to go and conquer Benares. Dayanand, therefore, resolved to challenge and overthrow the supremacy, Benares enjoyed in matters of religion and learning. Whatever may have been Swamiji's views about the pandits of Benares, after perasing their *Vyavastha* (verdict) on idol worship brought to Farrukhabad in 1869 by P. Srigopal's emissary Krishnalal, Swamiji came to have ■ very poor opinion of their Sanskrit learning and their knowledge of religion.

Leaving Cawnpur on Aswin S. 1926 (October, 1869 A. D.), Swamiji proceeded along the bank of the Ganges and reached Ramnagar while the Dashera festival was being

celebrated there. Maharaja Ishwariprasad Narayansingh of Benares made arrangements for Swamiji's board. As Swamiji denounced idol worship, the Maharaja sent a pandit to Swamiji and offered to give him hundred rupees per month, if he gave up condemning idol worship. Swamiji replied that he would not stop it even if the Maharaja gave him the whole of his kingdom. After staying a month in Ramnagar, Swamiji reached Benares on the 25th or the 26th October, 1869 and took up his abode in Anandbagh on Durgakund.

News of Dayanand's arrival spread everywhere and hundreds of people began to visit Swamiji. As Swamiji condemned idol worship openly, the whole of Benares was in an uproar. Many pandits assumed anonymity and came to Swamiji to test his Sanskrit learning. Among them were Damodar Sastri, Ram Sastri, Bal Sastri and, according to some, also Rajaram Sastri. They found that he possessed an extraordinary knowledge of Sanskrit, and was a most skilful debater. The fact that Dayanand relied on the Vedas which the pandits of Benares did not know, made them reluctant to face him.

As no one came forward to oppose him, Swami Dayanand brought matters to a head by sending a written question to P. Raja Ram Sastri for an answer. The question was:

वेदोक्तिरेव साक्षात्कृतकतुरसुविवाधप्रचये भवति स शब्दः, अथवा प्रतीत्यर्थको
कोटि भवति शब्दः, अथवा श्रीगोवर्धनचंद्रादिनिर्मोक्ष साक्षात्कृतः स शब्दः । अस्योदाहरण-
प्रयुक्ताहरणपूर्वकं समाधानं कुरुत ।

P. Raja Ram, instead of answering the question, sent the following reply: "Let a knife be placed between us before I answer your question. If I can satisfactorily answer the question, I will cut off your nose; but if I fail, you may cut off mine." Swamiji replied: "All right, why one, have two knives; if you are for a shastrarth (contest with arms) instead of a Sastrarth (discussion on sastras), let it be so." P. Raja Ram then became silent.

When several weeks passed and Dayanand continued his condemnation of idol worship without any pandit coming forward to face him, the Maharaja of Benares, realising the serious consequences the unanswered challenge of Dayanand would have on the supremacy of Benares in religious matters, got together the pandits and asked them to have a sastrarth with Dayanand. The pandits tried to evade, but the Maharaja insisted that there should be a sastrarth. He asked Raja Ram Sastri, the most eminent of

all the pandits, to hold a sastrarth with Dayanand. P. Raja Ram sent his disciple, Pandit Saligram, to test Swamiji's knowledge. As Swamiji used in those days to take snuff, Saligram asked him for sastric authority for taking snuff. Swamiji quoted ■ sloka from Manu ■ and said he took it as a medicine but was not addicted to it.

In order to find out what Sastras Swamiji accepted as authorities, the pandits of Benares deputed P. Saligram Sastri, Doondraj Sastri, Damodar Sastri, Bharadwaj Sastri and Ram Krishna Sastri to Swamiji. Swamiji told them what he regarded as authorities. Eventually, Tuesday the 16th November, 1869 was fixed as the day of the Sastrarth. The pandits and the goondas of Benares determined to secure victory by force or fraud, if it was not possible to do so in regular debate. P. Jotiswarup Udasi, who had been an Advaita Vedantist and had after fourteen days' discussion accepted the truth of Swamiji's contention, went to the Maharaja of Benares and asked that the pandits should have sastrarth first with him and then with Dayanand. The pandits did not accept this offer. The Maharaja of Benares, fully aware that Dayanand had no equal in learning, encouraged the pandits to do their best and win the debate anyhow. Baldevaprasad, a disciple of Swamiji, became nervous, ■ Benares was full of goondas and Swamiji had not ■ single supporter and had to face heavy odds. Swamiji reassured him by saying that it was an axiom with the yogis that the sun of truth will always overpower the darkness of ignorance, that life may be lost but truth should not be given up. He assured Baldevaprasad that he was not alone but that God and Dharma were with him. Swamiji, after a shave and a bath, sat in padmasana posture for awhile, and engaged in the contemplation of God and then had his meals. Dayanand was alone with his *langot*, while at the back of his opponents were the power of riches, the sympathy of the public and the support of the Raja of Benares. Dayanand, however, trusted in God and relied on Truth.

On the day of the sastrarth people in their thousands went to Anandbagh, and in a short time the whole space was covered with men. It was said that over fifty thousand people were present. Raghunathprasad Thanedar (Incharge of the Police Station of Bhojpur), made police arrangements. Swamiji was seated in a *Dalan* and opposite to him was the seat of his opponent, by whose side sat the Maharaja of Benares. The Maharaja of Benares had provided *Tamjhane*

to carry the pandits to the place of the *sastrarth*. When the pandits had assembled in the *Dalan* (hall), the Maharaja of Benares came. The pandits sat all round Swamiji. There were twentyseven eminent pandits, including Swami Vishudhanand, P. Bal Sastri, P. Shivasahai, P. Madhvacharya Vamnacharya, P. Deva Datta Sharma, P. Jai Narain Tarak Vachaspati, P. Chander Singh Tripathi, P. Badha Mohan Tarak Vagish, P. Kashiprasad Shiromani, P. Harikishan Vyas, P. Navin Narain Tarakankar, P. Madan Mohan Shiromani, Kailashacharya Shiromani, P. Meo Krishna Vedanti, P. Ganesh Shrotray, P. Taracharan Tarkratna present. Two Christian missionaries were also present. The Maharaja of Benares put forward his State pandit Taracharan Tarkratna to open the debate.

When the discussion began, Dayanand asked P. Taracharan to cite any Veda mantra which supported idol worship. When P. Taracharan failed, Babu Pramodadas Mitra asked that some other matter may be discussed. On this, Swami Vishudhanand read out a *Shruti Sutra* and asked if it did not contain the essence of Veda. Swamiji said that an answer could be given only after going through the Vedas and that no pandit knows all the Vedas by heart. Vishudhanand asked why had he then come to Benares for *sastrarth*. Dayanand asked if Vishudhanand had the Vedas by heart. Vishudhanand kept quiet. Then Bal Sastri said that he knew them. Dayanand asked, "Define Dharma". On this Bal Sastri recited a passage of his own making. Dayanand retorted that it was not a Veda mantra and that Bal Sastri himself was the author of what he had recited. On this, P. Shivasahai came forward and recited the well known sloka of Manu :

अभिः वसा इमोऽस्तेषां कौचमिन्द्रियनिग्रहः । योर्विद्या सत्यमक्रोधो व्रतकं धर्मसङ्गच्छन् ॥ मनु ॥

Dayanand then asked, "Define *Adharma*." No reply was given. After a little while P. Madhvacharya produced some old leaves and after reading from them, said, "See, these are the leaves of the Vedas and the word *pratima* in it means idol. Swami Dayanand said that *pratima* did not mean idol. Madhvacharya then recited a sentence *माधवानीतिहासार् पुराणानि* and said that the word *Puranani* refers to the Puranas. Dayanand said that the word *Purana* there was an adjective and not a substantive. This silenced Madhvacharya. On this, P. Vamnacharya took out two pieces of paper on which the writing was not quite legible and said that they were leaves from the Vedas and said :

‘यज्ञसमाप्तीं सतीं दशमे विदसे पुराणानां पठं मन्त्रपाद’

He added that the word *Purana* there meant the book *Purana*

and was not an adjective. Swamiji took the leaves in his hand to read. It was 7 P. M. and the lantern did not give good light. Swamiji began to decipher the writing. Not even two minutes had passed when Vishudhanand and other pandits got up shouting "defeated, defeated," clapped hands and departed. The goondas threw stones and lumps of earth on Swamiji. Raghunathprasad Kotwal, closed the window in which Swamiji was seated. The police constables began to clear the crowd. When the Maharaja of Benares began to interfere, Raghunathprasad condemned him. Thus ended the sastrarth for which the pandits of Benares had burnt midnight oil and the object of which was to decide whether or not idol worship was in accordance with the Vedas. The pandits passed through the bazars of Benares making them resound with cries of victory. During the noise created by the pandits, Swamiji smilingly said to the Maharaja of Benares, "Oh! Raja, in place of guns and banners they are showing respect to you by clapping of hands." Dayanand told Jawahardas that he had hoped that when learned men assembled, the sastrarth would be conducted in a fair manner, and it would last for several days. He was sorry that the pandits had done great injustice by behaving in the way they did. A notice signed by Bal Sastri and others was pasted at several places in Benares announcing that Dayanand had been defeated. A counter notice was issued saying that Dayanand had not been defeated and that he was willing to continue the sastrarth. The pandits of Benares knew in their heart of hearts that Dayanand was right and there was no authority in the Vedas for idol worship, but for fear of losing their livelihood, they were not prepared openly to say so. Pandit Taracharan told Babu Chandrashekhar in private that what Dayanand had said was quite true and the teachings of the Puranas were not acceptable, but that he was in the service of the Maharaja of Benares and in order to please him, he had to do what he did. He would otherwise lose his job.

The well known Calcutta paper, *The Hindu Patriot* of 17th January, 1870 A. D. contained an article in which the editor gave an account of this sastrarth. The article said :

"The stronghold of Hindi idolatry and bigotry which, according to Hindu mythology, stands on the trident of Siva, and is therefore not subject to the influence of earthquakes, has lately been shaken to its foundation by the appearance of a sage from Gujrat. The name of this great personage is Dayanand Saraswati. He has come with the avowed object of giving a death blow to the present system of Hindu worship. He considers the Vedas to be the only religious books worthy of regard, and styles the Puranas as cunningly-devised fables, the inventions of ■■■■ shrewd Brahmins at a later period for the subservience of their selfish motives.

The Vedas, says he, entirely ignore idol worship, and he challenges the pandits and great men of Benares to meet him in argument. Some time ago the Maharaja of Ramnagar held a meeting in which he invited the great pandits and the elite of Benares. A curious and protracted logomachy took place between Dayanand Saraswati and the pandits, but the latter notwithstanding their boasted learning and deep insight into the Sastras, met with a signal discomfiture. Finding it impossible to overcome the great man by regular discussion, the pandits resorted to the adoption of a sinister course to subserve their purpose. They made over to the sage an extract from the Puranas that savoured of idolatry, saying that it is a text from the Vedas. The latter was pondering over it, when the host of pandits headed by the Maharaja himself, clapped their hands signifying the defeat of the great pandit in the religious warfare. Though mortified greatly at the unmanly conduct and bad treatment of the Maharaja, Dayanand Saraswati has not lost courage. He is still waging the religious contest with more earnestness than ever. Though alone, he stands undaunted in the midst of a host of opponents. He has the shield of truth to protect him, and his banner of victory is waved in the air. The Pandit has lately published a pamphlet, entitled the *Satya Dharma Vichar* containing particulars of the religious contest above alluded to and has issued a circular calling on the pandits of Benares to show the part of the Vedas which sanctions idol worship. No one has ventured to make his appearance. The Rishi-like appearance of the venerable Pandit, his cheerful countenance and child-like simplicity made on our minds an impression never to be effaced. When he began to speak, *manna* dropped from his lips, and the wise instruction he gave forced us to the conviction that the golden age of India has not altogether disappeared."

The Hindu Patriot further says :—

"The whole episode shows that the pandits had made up their minds in advance by all means fair or otherwise to vindicate their faith and that the Maharaja of Benares by his connivance was a party to this unholy conspiracy. He wanted to uphold the Pauranic faith. He not only did not check the unfair conduct of the pandits, but when B. Rajnikant Mukhopadhyaya, a fair minded Bengali gentleman, later spoke reproachfully to the Maharaja about the conduct of the pandits at the sastrarth, the Maharaja without feeling any shame stated that when it became clear to everyone how the pandits fared in the sastrarth, it had become incumbent on him to defend, by all possible means, the popular religion."

The *Tattva Bodhini* of Calcutta in its issue of Asoj 1791 Shalivahan Era wrote:

"At this time Swami Dayanand Saraswati, a Veda knowing pandit, going into Kashi, proclaimed that the Vedas did not enjoin idolatry. Upon this, a grand meeting of the Kashi pandits and of pandits from other places was held under the auspices of the Ruler of Kashi, but not a single pandit could produce authority in support of idol-worship from the Vedas."

The *Rohilkhand Akhbar* wrote in November, 1869:

"Dayanand Saraswati Swami obtained a victory over the Benares

pandits, and the Benares pandits falsely gave out that they had been victorious."

A correspondent of *The Pioneer*, writing to the paper, said:

"I refrain from giving the details of the discussion, for they would hardly be intelligible to the majority of your readers. Those who take a special interest in the controversy may refer to a small pamphlet entitled the *Sastrarth*, which can be had of Messrs. Brij Bhoochan Dass of Benares. Suffice it to say that the question at issue was whether idolatry is sanctioned by the Vedas which, according to the orthodox Hindu, are Divine Revelation. The Swami maintained that the Vedas do not inculcate idolatry, and the pandits did not produce at the time, nor they have produced since, a single passage from the Vedas that could dislodge the Swami from his position. The answer of the pandits were extremely evasive. The whole controversy was no better than a regular tamasha, for the Brahmmins did not confine their arguments to the point at issue, but carried on altercations on various points of Hindu jurisprudence, logic and Sanskrit grammar, which had not the least bearing on the main question."

The "*Christian Intelligencer*," of Benares said :

"The discussion commenced by Dayanand asking Pandit Tara Charan, the Raja's Court Pandit, who had been appointed to defend the [redacted] of orthodoxy, whether he admitted the Vedas as authority. When this had been agreed to, he requested Tara Charan to produce passages from the Vedas sanctioning idolatry, *pashanadipujna* (worship of stones etc.). Instead of doing this, Taracharan for [redacted] time tried to substitute proofs from the Puranas. At last Dayanand happening to say that he only admitted Manu Smriti, *Sharirik Sutras* etc. as authoritative, because founded on the Vedas, Vishudhanand the great Vedantist interfered, and quoting a Vedant Sutra, asked Dayanand to show that it was founded on the Vedas. After some hesitation, Dayanand replied that he could do this only after referring to the Vedas, [redacted] he did not remember the whole of them. Vishudhanand then tauntingly said that if he could not do that, he should not set himself up as a teacher in Benares. Dayanand replied that none of the pandits had the whole of the Vedas in his memory. Thereupon Vishudhanand and several others asserted that they knew the whole of the Vedas by heart. Then followed several questions, wholly irrelevant to the subject under discussion, but put by Dayanand to show that his opponents had asserted more than they could justify. They could answer none of his questions. At last some pandits took up the thread of the discussion again by asking Dayanand, whether the terms 'pratima' (likeness) and 'purti' (guiness) occurring in the Vedas did not sanction idolatry. He answered that rightly interpreted they did not do so. As none of his opponents objected to his interpretation, it is plain that they either perceived the correctness of it, or were [redacted] little acquainted with the Vedas to venture to contradict it. Then Madhavacharya, a pandit of no repute, produced two leaves of a Vedic manuscript, and reading a passage containing the word 'Puranas' asked to what this term referred. Dayanand replied that it was there simply an adjective, meaning ancient, and not a proper name. Vishudhanand challenging this interpretation, some discussion followed as to its grammatical correctness: but at last all seemed to acquiesce in it. Then Madhavacharya again produced two other leaves of a Vedic manuscript, and

read a passage with this purport that upon the completion of a yajna (sacrifice) the reading of the Puranas should be heard on the tenth day, and asked how the term Puranas could be there as adjective. Dayanand took the manuscript in his hand and began to meditate what answer he should give. His opponents waited but two minutes, and as still no answer was forthcoming, they rose jeering and calling out that he was unable to reply and was defeated, and went away. The answer he afterwards published in his pamphlet."

The pandits in the city, now began to threaten those who visited Dayanand with excommunication; still people paid visits to Dayanand. Dayanand visited Benares five times after this, and every time he went there he challenged the pandits to a sastrarth, but no pandit ventured to come forward and accept the gauntlet thrown by Dayanand.

The Maharaja of Benares appears to have been bitten by remorse for his unfair conduct at the sastrarth. When Swamiji next visited Benares and took up his residence in Gusain Beharilal's garden, the Maharaja of Benares, the same Ishwari-prasad Narayansingh, sent some men to Swamiji with a request that Swamiji may visit him. Sadhu Jawahardas advised Swamiji not to accept the invitation; for, the Raja, as penance for his unbecoming conduct during the last sastrarth, wanted to ask for pardon. Swamiji did not go that day; but the next day when the Maharaja sent one of his senior officers with a carriage and again begged Swamiji to visit him, he went to the Maharaja's palace. The Maharaja showed utmost respect to Swamiji, seated him on a golden Singhasana, himself sitting on a silver seat. He himself put a silver garland round Swamiji's neck, touched his feet and asked for pardon for what had happened at the sastrarth. Dayanand in his mercy accepted the offered apology. Next day, the Maharaja sent sweets and preserves (murabbas) to Swamiji.

The day following the sastrarth, Swamiji published a leaflet giving an exposition of the writing which had been given to him at the sastrarth, and which he was examining when the pandits got up and left shouting victory. A learned pandit of Benares, Ishwarsingh, seeing the whole city of Benares in an uproar shouting victory, went to Swamiji the next day to see what was the reaction in him of the way in which the sastrarth had ended. After a long conversation, finding Swamiji perfectly calm and enjoying perfect tranquillity of mind, he said that he had always known Swamiji as a master of the Vedas and sastras, but now he knew that he was a great Mahatma and a saint.

One Ramaswami Misra who was proud of his Sanskrit learning went one night to Swamiji, while it was dark, and said

that he would have a discussion with him in Hindi, but on one condition that whoever was vanquished would have his nose cut off with a knife which he had brought with him. Swamiji laughed and said there should be another knife to cut off the tongue of the vanquished, for in ■ debate if any blame attaches to anything it is the tongue, the nose being innocent. After a little talk the pandit gave up his pride and feeling that he had been worsted, quietly went away.

One day at Benares ■ man brought some food and asked Swamiji to eat it. As Swamiji had already taken his food he did not accept the food brought. The man then offered a *pan* and asked Swamiji to eat at least the *pan*. When Swamiji opened the *pan*, the man ran away. The *pan* had poison in it and it was an attempt to poison Swamiji.

Benares is well known in India for goondas. One day Sadhu Jawahardas, an admirer of Swamiji, went in great agitation and told Swamiji that some goondas would attack him. Swamiji asked Jawahardas not to be perturbed, that the news had nothing new in it, and that if even ten ■ fifteen goondas came, they would find that he ■ a match for all of them. He then related to him how once when he was living with his father, learning that a neighbour had taken forcible possession of their land, he went to the spot armed with ■ sword, and single-handed put his opponents to flight.

Swamiji asked Jawahardas to take up the work of preaching the truth. Baba Jawahardas said that Swamiji had no one to look after and could go wherever he liked, while he had an establishment and could not take to preaching the truth. Swamiji told him to cultivate detachment, for "*nothing ever was yours and nothing of the world would remain yours.*"

Swamiji stayed in Benares for ■ month after the *sastrarth*. He then went for a few days to Mirzapur and thence to Allahabad. Goswami Ghanshyamdas of Multan during a visit to Benares asked Bal Sastri ■ to who had gained victory in the *sastrarth* with Dayanand Saraswati. Bal Sastri envaded the issue and said that they were all householders while Dayanand was a *sannyasi*, worthy of respect. How could there be a *sastrarth* between them?

IV. Resumes Life and work on the Banks of the Ganges.

Swami Dayanand arrived at Allahabad on Magh Sud 5, S. 1926 (5th February, 1870) and stayed in the Vasaki Temple while the Kumbha Fair was taking place. As Swamiji used to sleep at night on a bastion of the Ghat with only ■ *langot* on, a visitor asked him how it was that though it was

intensely cold, Swamiji did not feel it. Swamiji asked in return, "How is it that your face does not feel cold". The visitor, replied, "Because it is never covered." Swamiji said, "Exactly so. My body always remains uncovered." One day Seth Ramratan Ladha of Mirzapur and two Acharis came to see Swamiji. Swamiji told the Acharis that instead of adorning foreheads, they should adorn their souls by devotion to God and asked them what the object of the *tilak* was, adding that it was a pity that people were inclined to put *tilak* and signs on the head but not to practice Yoga. He said that they would be making better use of time, if instead of painting foreheads, they recited Gayatri. One of the Acharis told Swamiji that if he had been in the Achari's country, they would have buried him alive.

P. Motiram of Mirzapur recited some Veda mantras and said that those mantras were recited when an idol was installed in a temple for worship. Swamiji explained the meaning of the mantras and said that there was nothing in the mantras to connect them with the idols. Motiram failed to quote any Veda mantra in support of idol worship. Swamiji advised him to read the Ramayana and the Mahabharata among histories, Manusmriti amongst the codes of law, the sutras and also commentaries on the Vedas, and he would find that idol worship had no authority anywhere.

The well known pandit Harjasrai of Hathras and his fellow disciple Swamiji Vishudhanand of Benares, had come to the Kumbha Fair at Allahabad. As Harjasrai had boasted that he would strike Swamiji dumb in discussion, Swamiji asked P. Harjasrai's pupils to arrange a meeting between him and Harjasrai and Swami Vishudhanand. People asked Harjasrai to go and meet Swamiji but he declined to do so. Swamiji then offered to go himself to P. Harjasrai, but the latter declined to meet Swamiji.

Babu Devendranath Tagore, along with other leaders of the Brahmo Samaj, had come to Allahabad during the Kumbha Fair. Devendranath Tagore came to see Swamiji and talked cordially for sometime. Swamiji suggested to Babu Devendranath Tagore to establish a Sanskrit College at Calcutta. Devendranath Tagore invited Swamiji to Calcutta where he said they would discuss the matter.

Some people at Allahabad, becoming dissatisfied with Hinduism, expressed their readiness to become converts to Christianity. When, however, they came to Swamiji, he removed their doubts and they gave up their intention to become Christians. Some Mussalmans attempted to take Swamiji's life, but one

Madhavachandra Chakravarti saved him. Madhavachandra Chakravarti was a notable man in Allahabad. Originally an overseer in the P. W. D., where he made a lot of money, he became a contractor after retirement and amassed wealth. He knew English and Persian and ■■■ a good debater. He had prepared a list of one hundred and one questions which he asked every religious leader who visited Allahabad to answer. He put those questions to Mahatma Devendranath Tagore also, but could get no satisfactory replies. Madhava Babu, though a Brahmin, had lost faith in Brahminism and had become inclined towards Islam. He kept a Muhammedan prostitute. When he heard of Swamiji, he went to him, submitted his hundred and one questions and began to argue. After a while he failed to hold his own. He at last accepted Swamiji's teachings and reformed his conduct. He gained such favour with Swamiji that Swamiji wrote out Sandhya with his own hand for Madhava Babu. His old friends, surprised at this complete change in Madhava Babu, asked him for the reason. Madhavachandra told them that he had accepted Swamiji's teachings. Madhava Babu was engaged in a litigation with a Mussalman. When he consulted Swamiji about it, Swamiji advised him not to give up truth on any account. Madhava Babu lost his case ■■■ he acted on Swamiji's advice. He suffered a heavy pecuniary loss, but he often told people that he experienced such tranquillity of mind after losing his case as he had never done before.

Swamiji left Allahabad for Mirzapur and stopped there in Seth Ramratan Ladha's garden, situated between the city and the Vindhya-chal Hill. Swamiji informed Mr. Motilal also of his arrival. When he came Swamiji asked him if he had found any authority for idol worship. He said he had found none. Then Swamiji told him that idol worship was false.

Swamiji put ■■■ no clothes in those days except a kopin. He used to sleep on bare earth with a stone under his head and two under his feet. He used to get up at two A.M., go to the Ganges, have his bath and return to his place and remain in meditation till sunrise, after which he walked about a little. Large numbers of people used to come to Swamiji the whole day, some to discuss things and some to hear discussions. Many people gave up idol worship. Mr. Jenkinson, Collector of Mirzapur, having heard of Swamiji's arrival, sent B. Chaudhri Gurucharan to find out what Swamiji's aim was. B. Gurucharan Chaudhri found Swamiji surrounded by people and answering their questions in simple Sanskrit. Gurucharan Chaudhri asked Swamiji what he was after. Swamiji replied that he wanted to revive Vedic Dharma which had disappeared.

Chandhri Gurucharan was so impressed with Swamiji's teachings that he began to come to him every day and became his follower.

Baba Balkrishna was Seth Ramratan's guru and had written a commentary on the Mahabharata. When Swamiji pointed out mistakes in it, he was offended and began to speak ill of Swamiji. Swamiji challenged him to a sastrarth but he would not agree to it. One day a Brahmin sent a letter in Sanskrit to Swamiji asking for a sastrarth. In the letter, they threatened Swamiji with punishment if, as was his practice, he would call his opponents *murkha* (ignorant). Swamiji accepted the challenge and said that if Govind Bhatta, who was so proud of his knowledge of Bhagwata, came there, he would make him look foolish. The pandits came after two hours. Swamiji began by pointing out mistakes in the letter they had sent. The pandits said they should begin discussion at once. Govind Bhatta began to speak in support of Bhagwata, but his pronunciation was so bad that one of the pandits asked him to step aside and let P. Jaishri discuss things. Both parties then moved out in the open, and the sastrarth on idol worship began. P. Jaishri asked for an authority from the Vedas against idol worship. Swamiji recited the mantra beginning with न तस्य प्रतिमास्ति etc., saying that there can be no idol of God. P. Jaishri began to interpret the mantra in a different way when Swamiji cited his authority for his own interpretation and pointed out mistakes in P. Jaishri's interpretation. This made P. Jaishri angry. A man sitting behind Swamiji clapped his hands. On this Swamiji stood up and asked who had clapped and warned the people that if they resorted to violence they would find him a match for all of them. P. Suryaprasad then restored order. As it had become dark, Swamiji advised them to do their sandhya. The man who had clapped his hands, apologised and said his clapping was not a signal for breaking up the meeting. Swamiji forgave him.

Chhotugiri, the priest of the famous temple of Boodha Mahadeva at Mirzapur, a well built man, came one day to Swamiji with some of his followers intending to assault him. He began to talk impertinently and demanded why Swamiji condemned the worship of Sivalinga, of which men were born. Swamiji said that the priest may have been born of the linga which was a piece of stone. Chhotugiri then said that he had come to give Swamiji his deserts for condemning Siva worship. Finding that the man was bent on doing violence, Swamiji got up and taking a stone lying on the ground, said: "Come on, you fool. You want to frighten me. How could I go about the country

denouncing worship of stones, if I could be frightened like this." Finding Swamiji ready to meet violence with violence, the priest kept quiet. One of Chhotugiri's followers asked Swamiji with joined hands to show why idol worship was wrong. Swamiji shewed that the Vedas did not enjoin it: moreover God is all powerful and cannot be shut up in a room, as you do your idols at night. They then departed.

After a few days, Chhotugiri persuaded two goondas to assault Swamiji. They began to interrupt Swamiji who was explaining some doctrines to one Ramprasad. Finding polite expostulations useless, Swamiji stood up and challenged them in such an angry tone that they began to shake with fear and fell down. So loud ■ the tone of Swamiji, that Ramprasad put his fingers into his ears.

Rev. Mather, a European Christian missionary, used to visit Swamiji at Mirzapur. One day he suggested to Swamiji to write himself ■ commentary on the Vedas, if, as he contended, the existing commentaries were all wrong. Swamiji said that the reason why the existing commentaries were wrong was that a brain disciplined by Yoga practices was necessary to understand the true meaning of the Vedas. Mere knowledge of the Sanskrit language and an untrained intelligence cannot help one to understand the true meaning of the texts. Swamiji engaged a Bengalee named Banwari Babu to explain to him Maxmuller's English translation of the Vedas.

As Swamiji wished to establish a seminary for teaching the Vedas to pupils, who, after finishing their studies, would take up the work of teaching the Vedic religion, Chandhri Gurucharan, rais of Mirzapur, offered to bear all expenses of the school. He gave ■ building of his own for the school. Swamiji went to Muttra and brought his fellow student Yugalkishore to take charge of it, and engaged Baldevaprasad and another pandit as teachers. Pupils were taken on the understanding that they would not leave without finishing their six y ■ course. The school was opened in Jesth 1927 (May June, 1870). One of the regulations of the school was that if a pupil did not get up and do his sandhya before sunrise, he would have to go without food the whole day. Swamiji went to Benares and brought some useful books to be taught in the school.

Swamiji resumed his preaching tour and proceeded along the banks of the Ganges to Benares. He stopped there for two months, challenging the pandits to a sastrarth and denouncing non-Vedic practices and observances. No one came forward to accept the challenge. Here he composed and published ■ book denouncing the doctrine of non-duality of Sankara's Advaita based on

■ सत्यं वदमिथ्या वीरो ब्रह्मेण नापरः

Swamiji continued his itinerary along the banks of the Ganges and reached Soron in S. 1927 (1870). As Swamiji had promised during his last visit to Kasganj to go there again if the people there promised to open a school to teach Sanskrit, and as a school had been opened there with P. Ganeshrām as teacher, P. Sukhanand and Ajodhyaprasad with some people went to Soron to see Swamiji, and take him to Kasganj. Only such pupils were admitted in the school as were able to perform sandhya. Manusmṛiti and the Vedas were taught there. A pupil who did not perform sandhya before sunrise was not given his morning meals. Food was supplied to only those who were non-residents of Kasganj.

The Collector of Etah sent Rao Bahadur Balmukand to report on the school opened by Swamiji. He came to Swamiji with the Tahsildar, and said that people disliked Swamiji for condemning the Hindu religion. Swamiji told him that pointing out the defects of a defective thing was not condemnation; otherwise he, the Deputy Collector, was guilty of the same offence, for he, by beat of drum, proclaimed the thief as thief.

Swamiji's daily routine at this time is thus recorded. Two and half hours before sunrise Swamiji used to get up and practise Yoga till about an hour after sunrise. His eyes used to become red after this practice, and Swamiji washed them several times with cold water. After his morning meals, he devoted his day to the visitors who came to him for enlightenment. After sunset he again practised Yoga.

An incident occurred at Kasganj which shows the Herculean strength of Swami Dayanand. One day while he was going towards the jungle with some companions, he found the way near the garden of Gulzarilal Khatrī blocked on both sides owing to two gaint bulls fighting and trying to punch each other in the middle of the public way. For two hours people watched this fight. Wayfarers with urgent business to attend to had to take a circuitous way to their work. Swamiji stood and watched the fight for a while. His companions advised him then to go by another route. Swamiji said "hūn" and advanced towards the bulls. People cried out, "Babaji, what are you doing?" Swamiji did not listen to their protests but went straight to the bulls; and catching one horn of each of the bulls, he pulled them away from each other. The bulls surprised at this, went in opposite directions and the way became clear.

Another incident shows how strict was his notion of honesty. One day when Swamiji was going for his bath to the

garden of Jivaram Kayastha, a pupil, Ramprasad, accompanied him. Seeing a mango lying in the way, he picked it up. This made Swamiji angry and he asked Ramprasad why did he pick it, was it his or his grandfather's property? On returning after the bath, Swamiji fined him.

One day Swamiji suddenly left Kasganj. After a little rest in the village Balram and passing by Chakeri, he reached the village Hanot the next morning. There the people surrounded him and said that the Pujari of the temple, a *chakrantik*, had told them that he would have a *sastrarth* with Dayanand. Hearing this, Swamiji sat on the sands there and sent for the Pujari. Man after man went to him but he declined to come and have a *sastrarth*.

Swamiji reached Anupshahr and took up residence in the bungalow of Lalababu, a wealthy Bengalee gentleman who had built the famous Lalababu Temple at Brindaban and donated several villages in Anupshahr district for its upkeep. The Ramlila festival was being celebrated at Anupshahr with great eclat at the time. Swamiji denounced it, for he condemned making caricatures of our revered ancestors and men putting on women's clothes and dancing. Kalyansingh, Naib Tahsildar of the place, was offended with Swamiji for his condemnation of Ramlila and instigated Sayad Muhammad Tahsildar to expel Swamiji from Anupshahr. Sayad Muhammad went to Swamiji but found him peaceful and quite reasonable.

Swamiji gave discourses advocating Shraddha only to the elders who are alive, and also on Dvaita Vedanta and cow protection. He even thought of going to England to represent to the Queen and the Parliament the desirability of prohibiting cow slaughter. He condemned the commentaries on the Vedanta that are extant. He disapproved of the way justice was administered in the courts, advocated establishment of Panchayats in every village, and a judicial tribunal to hear appeals to mitigate the evils of litigation. When Tahsildar Sayad Muhammad praised his religion and said that it did not tolerate idol worship, Swamiji replied that *Taxiadari* was a kind of idol worship.

An incident occurred here which shewed how forgiving was Swamiji's nature and how high-minded he was. A Brahmin gave poison to Swamiji in a betel leaf. Swamiji performed *neoli* (a Yoga process) and got rid of the poison. When the news of this reached Tahsildar Sayad Muhammad, he arrested the culprit and got him convicted. After a few days when he visited Swamiji, Swami Dayanand did not speak to him. When asked for the reason of this strange behaviour, Swami

Dayanand expressed his disapproval of the arrest of the culprit in the following terms: "The world is fettered by a chain forged by superstition and ignorance. I have come to snap asunder that chain and to set slaves at liberty. It is contrary to my mission to have people deprived of their freedom. When this evil-minded man does not give up his wickedness, why should I give up my goodness." The Tahsildar secured the culprit's release on Swamiji's representation.

Several people gave up idol worship and non-Vedic observances at Anupshahr. Seeing people offering oblation to the Sun in the river, Swamiji said it was no good pouring water in the river; it would be better to water the trees. One day a barber brought food for Swamiji who accepted it and ate it. When people objected that it was barber's bread, Swamiji only replied, "No, it is wheat bread."

T. Mukund Singh, Zamindar of Chhalesar, who after listening to Swamiji's discourses in 1867 A. D. had not only given up idol worship but had the idols of temples in his Zamindari thrown away, invited Swamiji to Chhalesar. Swamiji accordingly went there on the 13th or 14th November, 1870. Mukund Singh and the people of the village came two miles to receive Swamiji and wished to carry him in a paliki, but Swamiji declined the honour and walked with them and entered the village. Several pandits from the neighbourhood assembled there for a sastrarth, but were unable to make a stand and retired. Some maulvies too had discussions with Swamiji. One of them Qazi Imdad Ali of Atroli, district Aligarh, a seeker after truth, admitted the validity of Swamiji's contentions. A Sanskrit school was opened at Chhalesar with P. Kumarsen as teacher.

Leaving Chhalesar and visiting several places, Swamiji again came to Ramghat in May, 1871 and stopped there for twenty one days. Swamiji in these days devoted his time to the study of various sastras. In Bhadrpad¹ S. 1928 Swamiji again came to Farrukhabad and inspected the school previously established there and removed it to another place.

In March 1872 Swamiji again went to Benares and challenged the pandits to a sastrarth; but no one accepted the challenge.

¹ There were two Bhadrpads in S. 1928, corresponding with August and September 1871 A. D.

CHAPTER VI.

BEHAR AND BENGAL.

मयाप्येव न त्वदेतावन्मयो विद्या जगतामि परि ता मयूष ।

वत्सलमस्तो ह्युमुस्ततो वास्तु सर्वं स्वाम पततो रवीशाय ॥

अ० १० । १११ । १० ॥

O Lord of all creatures, no other than Thou canst control and govern all these created things. May the things desiring which we pray ■ Thee, be ours. May we be Lord of all good things of the world.—*Rg. V, 10. 181. 10.*

SWAMIJI left Benares for Calcutta on 16th April 1872. He stopped at Mughalsarai for ten days. Rev. Lalbehari De, the well known Indian Christian missionary came to visit Swamiji here. He extolled Christianity and stated that one of the reasons for its excellence was that Christ took upon himself the sins of all mankind. Swamiji replied that Christ was a great man, but it was futile to believe that Christ relieved all men of their sins, adding that the belief that Christ had taken away all their sins would only make men more inclined to commit sin. Leaving Mughalsarai, Swamiji went to Dumraon, ■ previously promised to Nagali, a Udasi Sadhu of that place. The Maharaja of Dumraon made Swamiji his guest. P. Durgadutt, Jaigovind and Bansidhar came for a Darstharth to Swamiji. P. Durgadutt always carried the idol of Siva with him. He placed the idol during this discussion on a chair and asked Swamiji if he believed God and soul to be separate or one. When Swamiji said that they were two separate entities, Durgadutt cited the text, “एकमेवाद्वितीयं ब्रह्म.” Swamiji said that the meaning of the text was that there was only one God and not two, and there was no denial in it of the separate existence of the soul. In support of idolworship, Durgadutt cited ब्राह्मसूत्रसुखमासीद् (यजु० ■ ३१ मं. ११) and also a text of Javalopanisad. Swamiji translated the Vedic text and showed that it did not mean that the Brahmins came out of the mouth of God. As

Durgadutt became angry, Munshi Randhirprasad took the pandits away. Lalsahib, the Heir Apparent of Dumraon, presented rupees fifty and a piece of cloth to Swamiji, who however, did not accept the present.

Swamiji went to Arrah and gave two public lectures there on Vedic Dharma, one of them in the compound of the Government High School. Swamiji spoke in Sanskrit and B. Rajnikant translated it into Hindi. Here Swamiji had an interview with the District Magistrate Mr. H. W. Alexander and talked on various subjects. Swamiji told him that the *Varnas* were based on actions and conduct and not on birth, and that in old days cooking was done by Sudras and not Brahmins. After staying for fifteen days at Arrah, Swamiji left for Patna and arrived there on the 6th or 7th September, 1872 and stopped in Roshanbagh belonging to Maharaja Bhupsingh. One day, P. Ramjivan Bhatt and several Brahmins came to have a discussion with Swamiji, but began to quarrel among themselves. After listening to Swamiji's discourses, P. Ramjivan of the Patna College threw away his idol of Saligram.

Swamiji called *Durgapath* as *Murgapath* and used to call *Tarksangrah* as *Narksangrah*. One evening when it became dark, a student, Rajnath Tiwari, was sent by Deputy Collector Sohanlal with milk and sugar to Swamiji. On the way he saw a snake lying on the road. With difficulty he crossed the road and reached Swamiji's place. On seeing him, Swamiji, who was sitting in the garden, asked Rajnath if he had seen a snake and got frightened. Rajnath was amazed at this foreknowledge of Swamiji. Another instance of such knowledge may be cited. One day Swamiji went towards the jungle, while his Brahmin cook Rajnath was preparing meals. The cook's uncle came and said that he should draw a line between the *chauka* and the place where Swamiji sat to take his food. On return Swamiji sat at a little distance. When asked by the cook why Swamiji sat out of the *chauka*, Swamiji said that he did not belong to any *biradari* and was not afraid of being made an outcaste.

Swamiji used to call Kaumudi कौमुदी = कुमरि (evil inclination). Before leaving the place, Swamiji gave public notice that he would stay for fifteen days more and was available for religious discussion, but no one came forward for a *Sastrarth*. After staying a month, Swamiji left for Mongyer on 3rd October, 1872. The train reached the Jamalpur Junction at midnight and as there was an hour's interval before the train for Mongyer started, Swamiji with only a *kotzen* on, walked to and fro on the platform. An European engineer and his wife

were also on the platform, and as the woman objected to a naked sadhu on the platform, the engineer asked the Station Master to tell Swamiji to leave the platform. The Station Master went to Swamiji and asked him to take a chair and sit down as there was plenty of time. Swamiji knew that the Station Master had been sent by the European engineer to stop him from pacing about. He asked the Station Master to tell the Sahib that the Swamiji belonged to the time when Adam and Eve lived quite naked without feeling ashamed, and continued pacing to and fro. The Station Master told the engineer that the sadhu was not a beggar who could be expelled, but was an independent sannyasi and cared neither for him nor the Sahib. When asked the sadhu's name, the Station Master said he was Dayanand Saraswati. The engineer then realised that the sadhu was the famous reformer Dayanand Sarnswati and went upto Swamiji and talked to him till train time.

Swamiji reached Mongyer early in the morning on 4th October, 1872 and went to a Sadhu's place in the vicinity of the Ganges where there were two rooms, a well, and some flower beds. One day the kahar servant whom the people of Patna had sent with Swamiji, went to a stack of wood and begged for some fuel, but got none. When he returned, Swamiji asked Rajnath to punish him. When Rajnath asked for the reason, Swamiji said that the Kahar had gone to beg for fuel. Rajnath was surprised because the stack of wood was not visible from the place where Swamiji sat. In the meantime, the stack-keeper came with four or five loads of wood. Swamiji declined to accept the fuel. On the man repeatedly begging that the fuel may be accepted, Swamiji accepted it and told Rajnath and the kahar that if they ever went begging for things, they would be dismissed.

On 18th October, Swamiji left for Bhagalpur and stopped there in a temple on the Chhaptia tank. An Agarwal Mahajan began sending milk and provisions for Swamiji. Swamiji accepted them for two days, but on third day refused to accept the supply, saying that he was not God and could not give the Mahajan a son. It was later found that the man had no son and was sending supplies in the hope of getting a son through Swamiji's intercession. One day while Rajnath was cooking food for Swamiji, Swamiji told him that his father had come to take him away. Rajnath went out to see his father but did not see anyone. Half an hour after this, his father came and began to weep seeing his son. Swamiji was grieved and told Rajnath's father to take Rajnath away, adding that

Swamiji was not the kind of Sadhu to keep his son and make him his *chela* (disciple).

Next day at the request of B. Parvatcharan, a saintly man of the place, Swamiji removed to his garden, after making sure that no woman frequented the place. At the request of B. Nivaranchandra Mukerjee, Swamiji gave a lecture on the duties of men, in the hall of the Government High School there in which he condemned *shraddha* to the dead but advocated *shraddha* and *tarpan* to the living. The Maharaja of Burdwan sent four pandits to talk to Swamiji. They discussed Nyaya Sastra for four hours. Next day some European and Indian missionaries and maulvies came and discussed things. At 4 p.m., the Maharaja of Burdwan and his pandits came while Swamiji was talking to the missionaries. A Brahmin convert to Christianity present at the debate began to weep and sorrowfully said that if he had met a religious teacher like Swamiji before, he would not have become a Christian, adding that when at school he listened to the criticism of Hinduism by missionaries, and on return home the pandits could not answer the missionaries' objections he gave up Hinduism. One day a learned maulvi came to Swamiji, but seeing water and food in the room, stood outside the room and did not go in. When Swamiji invited him to go into the room, he hesitated. Swamiji asked the maulvi to enter the room without hesitation, adding that his going into the room would not pollute the food.

One evening during a walk, Swamiji reached a fair where he found people giving away their daughters as gifts to the Pandas (priests). Swamiji was so overwhelmed with grief at the sight that on return home, he did not even think of food. The next day when Pandit Nandan Ujha, who used to send food for Swamiji came and found the food untouched, he asked Swamiji why he had not taken the food. Swamiji told him that he was so shocked and overpowered by sorrow at what he had seen in the fair that no thought of dinner entered his head.

Swamiji left Bhagalpur on the 15th of December 1872 A. D. for Calcutta, where he was accommodated in the Pramodkanan garden of Raja Surendromohan Tagore. P. Hemchandra Chakravarti, a noted preacher of the Brahmo Samaj, came one day and put questions to Swamiji about the different castes. Swamiji said that those who knew the Vedas and were educated were Brahmins: the warriors were Kshatriyas, and those who engaged in trade were Vaishyas and the ignorant were the Sudras. When asked how could one meet God, Swamiji replied, "by

long practice of *yoga*". Then Swamiji explained the eightfold path of Yoga and advised P. Hemchandra to recite and meditate on the meaning of the Gayatri, which he dictated to him. When questioned about the Sankhya *darsana*, Swamiji said that the author of Sankhya was not an atheist, and advised P. Hemchandra to study Bhaguri rishi's commentary on Sankhya. Swamiji added that there was no conflict between the six *darsanas*, and that had the author of the Sankhya been an atheist he could not have believed in rebirth, the Veda and the existence of soul. He added that the Nyaya *darsana* dealt with the subject of atoms, the *purva* Mimamsa with conduct, the Sankhya with combination of the elements, the Yoga with *gyana*, true knowledge, the Vaisheshik with Time and the Vedanta *Darsana* with the subject of God.

The famous B. Keshab Chandra Sen had started an agitation against taking Yagyopavit (Sacred-thread). P. Hemchandra Chakravarti, the well-known preacher of the Adi Brahmo Samaj, mentioned it to Swamiji who said that Yagyopavit should be worn. On hearing this, P. Hemchandra and others gave up the idea of doing away with the Yagyopavit.

Swamiji's daily routine at Calcutta was that after his long morning walk, he practiced Yoga and engaged in meditation and then took his food. At 4 P.M., visitors used to come to see him. B. Keshab Chandra Sen, Devendranath Tagore, Dvijendranath, P. Taranath Tarak vachaspati and P. Maheshchandra Nyayaratna and other learned men used to come to discuss things. Keshab Chandra Sen discussed the doctrine of rebirth and of Advaita (non-duality) and Rajnarayan Vasu discussed the question of *Haran*. B. Rajnarayan had written a book showing the great merits of Hindu religion and read out extracts from it. Swamiji said that the Sastras of the pre-Mahabharata period only should be cited as authorities in the book and not the Puranas and Tantras.

On the occasion of the anniversary of the Brahmo-Samaj on 21st January, 1873 Swamiji received an invitation and went to the residence of Maharshi Devendranath Tagore, who received Swamiji with reverence. He asked Swamiji to stay with him, to which Swamiji replied that his rule was not to stay at the house of a house-holder.

According to the *Amrita Bazar Patrika* when Swamiji went to Calcutta there was a stir in society: the old and the young, all men and women became interested. The editor expressed surprise that the Sanskrit

language was capable of such simple and sweet speech. The wonderful thing, he said, was that he had never before heard such liberal teachings from a Hindu sannyasi ignorant of English.

On 2nd March, 1873, Swamiji gave a lecture in the hall of Badanagar Borneo Company on the usefulness of havan. Swamiji spoke on the unity of God, relation of God with Atma (soul) and the yagyas. Swamiji delivered his second lecture in Brahmonagar Night School on the 9th March. The *Indian Mirror* of Calcutta reporting it said that all the prominent men of learning had assembled to hear the lecture. The lecturer had a silk dhoti on and sat with great dignity in the lecturer's seat. The lecture began at 3. p. m. After praying to God, the lecturer spoke eloquently for over three hours in simple Sanskrit. He proved the unity of God, the evils of the caste system and the child marriage by giving authorities from the Vedas. The lecture showed that the Swamiji was not only a man of great learning but also a great and deep thinker. His reasoning was irrefutable.

Towards the end of March, Swamiji gave two or three more lectures. He declared that Sanskrit education without a study of the Veda was not useful. By reading the Puranas people have become licentious, and the thoughtful among them have lost faith in religion. Swamiji pointed out the great merits of Ayurveda to Dr. Mahendralal Sarkar, the most renowned homeopath in India. One day, Swamiji told Baldevaprasad that the English and the Persian languages had taken away the sons of the rich people, and only the sons of the poor were left for Sanskrit. Swamiji now resolved to write a commentary on the Vedas and to give public lectures.

It is said that at his first interview with Swamiji, B. Keshab Chandra Sen after a long talk without telling Swamiji who he was, asked Swamiji, "Have you met B Keshab Chandra Sen"? Swamiji replied "yes." "But Keshab Babu has not been in Calcutta." Swamiji still said he had met him. Keshab Chandra Sen then asked how could Dayanand have met him, when he was not in Calcutta. Swamiji said "You are B. Keshab Chandra Sen." Keshab Chandra Sen was surprised and asked how did Swamiji recognise him. Swamiji said the conversation he had with him could not have taken place with any body else. Keshab Babu was amazed at Swamiji's judgment of men. B. Keshab Chandra Sen said that there were three great religions, Christianity, Islam and the Vedic, and asked which of them should be taken as the true religion. Swamiji gave

six reasons for the acceptance of the Vedic religion, one of which was that both the Bible and the Quran contained stories and disputes but there were no such things in the Vedas. When Keshab Chandra Sen expressed regret that ■ master of the Vedas like Swamiji did not know English, otherwise he would have gone with him to England, Swamiji retorted that he also regretted that the leader of the Brahmo Samaj, who wished to teach true religion to the people did not know the Sanskrit language. It was B. Keshab Chandra Sen who advised Swamiji to give lectures in Hindi, for when he spoke Sanskrit, the interpreters did not interpret him faithfully. Both he and P. Ishwarchandra Vidyasagar also advised Swamiji to put on clothes. Swamiji accepted the advice.

A schism had recently occurred in the Brahmo Samaj. Raja Ram Mohan Roy had founded the Brahmo Samaj as a reformed body of Hinduism. The doctrines of this Samaj were indetical in many respects with the Vedic faith. Later when Devendra-nath Tagore became leader, the Brahmo Samaj ceased to believe the Vedas to be Revelation and rejected the doctrine of Rebirth. But it did not cut itself off completely from Aryan culture. Later, B. Keshab Chandra Sen, ■ powerful and eloquent speaker, arose in the Brahmo Samaj. He had great leanings towards Christianity and was ■ master of the English language. He differed from the Maharshi and founded his New Dispensation, himself becoming the leader.

One day B. Keshab Chandra Sen invited Swamiji to his house in Kallutola and discussed with him the question whether the birth of a man depended on his acts and recited a sloka "सृष्ट्यात्मिदं विरवं पवित्रं ब्रह्मविदितम्". Swamiji said that by making the Creation a temple of Brahma, he was narrowing the limits of Brahma. In reality, Brahma is the temple of Creation. B. Keshab Chandra Sen called a meeting one day in which Swamiji gave an exposition of his beliefs. He condemned idol worship, Advaita or nonduality, the current caste system and supported remarriage of widows. He said that girls should not be married before they become eighteen years old.

On Sunday the 23rd March, Keshab Chandra Sen convened ■ meeting at Gora Babu's residence when Swamiji gave a lecture in Sanskrit on God and religion. The author of the book *Acharya Keshavadeva* (p. 700-701) says of this lecture :

"Swamiji proved the existence of God by word, common sense and inference and said that Dharma consisted of ten things. A debate followed but the pandits present had eventually to accept defeat. Swamiji said that the ■ Hindu ■ given to the Indians by foreigners and ■ not ■ suitable one. He demolished the theory that the Vedas mention several

gods. P. Maheshchandra Nyayaratna, Principal Sanskrit College, Calcutta interpreted the lecture in Hindi and then a discussion took place. P. Maheshchandra, while interpreting it made a statement which Swamiji had not made. Some students of the Sanskrit College, objected and said Swamiji never said what P. Maheshchandra had put it in his mouth. P. Maheshchandra got annoyed at this and left in a huff.

P. Taracharan Tarkratna was in Calcutta in those days. Swamiji in his lectures¹ delivered in Poona in 1875 A.D., stated about him:

"Taracharan Tarkratna of Bhatpara promised thrice, day after day to have a sastrarth with me in Calcutta in A.D. 1878 but never came for it. Thoughtful people then lost belief in him."

The organ of the Brahmo Samaj wrote of Dayanand's visit to Calcutta:

"The well known Swami Dayanand Saraswati has come to Calcutta. He is master of the Hindu Sastras. He is against idolworship and condemns nonduality, and believes in God who is formless. He believes Samhitas only to be Veda and Revelation. He approves of widow remarriage and denounces child marriage. He does not believe in the Caste System but believes in Varnashrama according to one's actions and conduct. He believes in rebirth and when he does not know a thing he plainly says that he does not know it. He is very learned and courteous and is a man of high character but is a strong opponent of idolworship. Sanskrit has become his mother tongue. People come back delighted after talking to him."

The *Dharmatattva* again in its issue of Chaitra I of 1794 Shuk Era under the head "Dayanand Saraswati," said:

"He is a profound scholar and master of the Hindu Sastras and the Sanskrit language. He speaks simple sweet Sanskrit. He is a man of great and acute intelligence. He has extraordinary patience and power to attract people. His speech is sweet. His chief object of life is to, condemn idolworship and support theism. Though he is a complete stranger to western science, his discourses are on all subjects so excellent that people are struck dumb. He has given three lectures in Calcutta: one on Dharma, the second on God and the third on the Duties of man. It is amazing to see how clearly he explains difficult subjects. He preaches that salvation is possible only by worshipping God who is pure intelligence and without a body; that worship consists in purity of mind, control of organs, concentration, love, prayer and meditation on divine qualities. He says that no inhabitant of India should be called a Hindu, that an ignorant Brahmin should be made a sudra, and a sudra who is learned, well behaved and religious should be made a Brahmin. Both men and women should be taught Language, Grammar, Dharma, Sastra, Veda, Science and Philosophy. Women should receive special education in Chemistry, Music and Medical Science: they should know what foods promote health, strength and vigour. He condemns child marriage as the root of most of the evils. A girl should be educated and married at the age of twenty. If a widow wants to remarry, she should be allowed to do so. According to his opinion there is no particular difference between the householder and a sannyasi. He who does not wish to marry should devote his life to spreading knowledge of the sastras. Learned and proud Europeans are easily defeated

¹ These lectures were printed in book form under the name *Upanishad Manjari*.

by him. Materialists and agnostics cannot abstain from praising his acute intelligence and patience. It is amazing to find a man like him amongst the Hindus. He possesses a great sense of humour. Though he is a great supporter of the Vedas, he condemns Advaitism and says that nonduality has been spread by Sankara's pupils. He condemns Sayana's commentary on the Vedas. He says that it is due to ignorance that the terms Indra, Agni, Varuna are interpreted as gods. Indra really means all powerful, Agni means worshipful: Varuna means best. God alone is all powerful, worthy of worship and best. Dayanand speaks in such a way that all become silent. The Puranas and similar other books are unacceptable. Dayanand not gives lectures only. One sees in him heroism, greatness, dignity and high motives. He spends five or six hours every day in meditation and communion with God. He has perfect self control. He spends his day in prayers, study, exercise and giving religious discourses. He believes implicitly in the Vedas and rebirth. May God fulfil his wishes. Through him the Hindu race will be regenerated."

The above quotation from *Dharmatattva* shows what impression Swami Dayanand made on the educated people of Calcutta and what their attitude toward Swamiji's teachings was. Another paper, *Tatvabodhini*, says about Swamiji's visit to Calcutta:

A few days ago, the learned Swami Dayanand Saraswati greatly surprised the residents of Calcutta by his great learning. The learned Brahmins of Bengal are masters in making commercial use of sastras, but when they have to explain the aims and objects of the sastras and their real teaching, they see nothing but darkness. They have forgotten the real sastras and think that customs and rites are all in all. Swamiji was anxious to establish a Sanskrit school but no one gave him any encouraging co-operation.

He left Calcutta on 1st April, 1873 and coming to Hooghly, put up in the garden of B. Brindabanchandra Mandal. Crowds began to come to see Swamiji.

Reverend Lal Behari De, the Principal of the Hooghly College, was a learned man of repute. He was a master of the English language. He gave a remarkable reply to Messrs. Rowe and Webb of the Presidency College, Calcutta who had derisively exposed mistakes in the English written by Bengalis. In his reply he exposed the mistakes of the two Professors. Reverend De, discussed the Varnashrama and accepted Swamiji's contentions. On 6th April 1873, Swamiji delivered a public lecture in the garden of Brindaban Babu, at which all the respectable, educated and prominent people of Hooghly were present. They were all delighted at the way in which Swamiji dwelt with the subject in a language pleasant to the ear. About this lecture, Akshyayakumar Ghose wrote to B. Devendra-Nath Mukhopadhyaya as follows:

"Several Pandits of Bhatpara were present at the lecture and were full of praise at the simple Sanskrit in which he (Swamiji) spoke. I did

not believe till I heard the lecture that exposition of such difficult subjects can be made in such simple language.

Akshaya Babu, along with Ishwarchandra Vidyasagar and Rajnath Vasu are the founders of the modern Bengali literature.

Brindaban Babu arranged a sastrarth with P. Taracharan Tarkratna on 8th April 1873. B. Bhudeva Mukhopadhyaya was appointed umpire. The subject — idolworship. Both parties accepted the four Vedas, six Angas and six Upangas (Darsanas) as authoritative. P. Taracharan recited :

पतञ्जलसूत्रम्—चित्तस्याव्यवस्थे स्मृत्युपनिषदो विवर्तक इति व्यासवचनम्

and said that it was an aphorism of Patanjali that attention cannot be fixed on anything without a material object and that is the reason why Vyasji says so. Swami Dayanand replied that what he had recited was not a sutra from Patanjali and showed that P. Taracharan had not read Patanjali's Yogasutra. Swamiji also said that Taracharan had at first said that the Sutra was from Patanjali and later that it was a saying of Vyas. Thus P. Taracharan had contradicted himself; but what is worse still is that what Taracharan had recited was neither from Patanjali nor a part of Vyas's commentary on it. What he had recited was a saying of Vachaspati. P. Taracharan then said :

स्वरूपे साक्षाद्गोप्यं ज्ञानं ज्ञानोपायः, एव च स्मृत्युपनिषद्वत् स्मृत्युपनिषदि

"when an object is seen by the eye, the mind grasps it, and as only a material object can be seen by the eye, it follows that upasana is of a material subject and idolworship is therefore proved". Swami Dayanand replied :

"It was settled at the beginning that no authority will be cited except the Vedas and the six Darsanas, why have you then quoted a saying of Vachaspati? Moreover, your argument is fallacious; for, — sees with eyes material things only when he is awake, but in a dream, he sees no material objects, then according to you in a dream, there can be no knowledge or consciousness of things, which is quite wrong. Further, according to you the mind can be fixed only on material objects and material objects include a tree, a horse, an ass, a brick, please say on which of these will you meditate for — idol alone is not a material object."

P. Taracharan recited :

यदुक्तं — तेनैव प्रतिपाद्यमानमेव सिद्धमेव तस्याः स्मृत्युपनिषद्वत्

and said "Even according to you, idolworship is proved, for, — idol is a material object."

As P. Taracharan used the word एव three times, Dayanand said:

"It is against all grammatical rules to repeat a word three times, which shows how limited is your knowledge of Sanskrit, of which you are so proud. Then you interpret चतुर्विधम् as the four armed Vishnu, but Vishnu is said to reside in Paradise, then how is it possible to do his

Upasna, or call him before you and fix your mind on him. An idol is the work of a sculptor, how can it be Vishnu. The whole thing is amazing." P. Taracharan recited :

अथ स यदा पितृनामाहवति पितृलोकेन तेन सम्पन्नो महीपते

and said "This proves that we can do Upasna of one who lives in another world."

Dayanand :- "What you have quoted is quite irrelevant. It has nothing to do with Upasna. Its meaning is that a yogi who has achieved *amina* and the other siddhies can go and enjoy life in whatever world he wishes to do so. You however say that one goes to the other world only after death, but Upasna is done in this world, how can these two things be proved by what you have quoted."

Taracharan :- "As Upasna is a thing of matter : it includes an idol too. I will not indulge in wrangling as already promised."

Dayanand :- "You wish to prove idolworship again and again by *स्मृत्यवसायम्*. This does not support your promise to confine yourself to logical argument."

Taracharan : "अथमतः अस्मान्निर्वृत्तिः
Without allowing Taracharan to go further Dayanand said "what you have said in Sanskrit is grammatically wrong. It should be *अथमतोऽस्मान्निर्वृत्तिः*". But this has no relevance here."

Taracharan :- "It is not necessary that in an illustration, all features should be the same."

Dayanand :- "When have I said that all features should be the same? Not a word of what you have said has any relevance to your contention. What you have said is therefore useless."

Taracharan :- *उपासनामात्रमेव अमनूष्यम्* meaning all Upasna is a product of wrong understanding.

Dayanand :- "Hullo, when you could not prove your case of idolworship, you have begun to denounce idolworship; for, you say it is a product of wrong understanding, in other words, wrong."

On this Babu Bhudeva Mukhopadhyaya, P. Haridhar Tarksidhanta and B. Brindabanchandra got up saying that P. Taracharan had come there vowing that he would prove idolworship and here he has begun to denounce it. Swamiji smiled and said, "I always denounce idolworship, but now it is disproved even by you". P. Taracharan said nothing but got up and ascended to the upper storey of the building. Swamiji followed him and taking P. Taracharan's hand in his own, ascended the staircase. Brindabanchandra and others followed the two disputants. When all sat down, Swamiji asked Taracharan why he indulged in such false propaganda.

Taracharan said that he had always condemned popular belief and advocated study of true sastras, and added "I know well that idols of stone etc., are worthless, but if I tell the truth I shall lose my livelihood, for the Maharaja of Benares would dismiss me. I cannot afford to tell the truth as you do."

This Sastrarth ending with P. Taracharan Tarkratna's confession is fully described in a pamphlet printed and published by "*The Light Press*" of Benares in A. D. 1878 (V. S. 1930) under the heading *Pratima Pujan Vichar*, (Thoughts on idolworship).¹

In the evening several pandits of Bhatpara came to Swamiji and in clear terms admitted the truth of Swamiji's beliefs. This gave Swamiji great gratification. B. Manmath-Nath Chowdhry B. A., who had been greatly impressed by Swamiji's discourses in Calcutta and who had come with him to Hooghly and was present with Swamiji throughout his stay there and then went with him to Burdwan, describes the incident of the pandits coming to Swamiji thus:

"While Swamiji and I were sitting in a room at night, some pandits came to Swamiji and asked for pardon for holding a religious discussion with him and generously admitted their inferiority and the weakness of their cause. They said clearly that they opposed Swamiji's teachings and beliefs for the sole purpose of pleasing their fanatical Hindu supporters. Swamiji was pleased with their straightforward confession."

In 1900 A. D., B. Manmathnath Chowdhry wrote a long letter about Swamiji to B. Devendranath Mukhopadhyaya, the author of Swamiji's biography. It gives a good insight into Swamiji's daily life and his character and the impression that Swamiji's teachings had made on the writer. He says:

"From Burdwan I went away to Calcutta owing to some business and Swamiji left for Behar. I then went to Jodhpur as Head Master of the Maharaja's High School there and never met Swamiji again. I have subsequently learnt from people that Swamiji had affectionate feelings for me. I am sorry that I accepted service and left him. I was with him in 1878 A. D. and now it is 1900 A. D. During these twenty seven years I have travelled a lot in India but have not met a single soul who could approach that great man. If I had remained with him, my life would have been a different one. As I lived with him for sometime, I know certain things which many do not know. Swamiji was a strict vegetarian. Strange (मसाला) condiments were put into his *dal* and *bhaji* and their taste was unique. I have never eaten in my life such things as I ate when with him. He used to sleep on grass and was regular in practicing Yoga for a long time every morning. I had permission to stay with him at the time. I have seen many people in Benares doing Yoga, but none like him. His daily life was this: He used to get up about 3 A. M. and till morning practiced Yoga. Then he attended calls of

¹It is printed at p. 5 of Bhagwat Dutt's *Swamiji's Patra and Vigyanan*.

nature and had his body besmeared with ashes. He used to see visitors from 9 A. M. to 12 noon. He then had his meals. From 1 P. M. to 9 P. M. he used to see visitors and discuss things with them. I am surprised that he did not get cancer of the throat. I have known no one who continuously talked and discussed in Sanskrit — many hours every day for years. It is my conviction that he was born for some especial purpose. At night, he seldom ate anything and then only a little. I say that if ever a man was born with perfect independence of character it was Swami Dayanand Saraswati. If anyone treated others, high — low, in the same way it was he. He did not even know what special treatment of any particular — was. I saw Rajas and Maharajas came to him but the Swami treated them just like other men. In no way did he show them special respect. I have often heard of selfless and patriotic men. If I had not had the honour to live with him continuously for sometime, I should never have known what equality of treatment is, and never known what strength of character means. It is India's misfortune that he met with a premature death. No one can replace him. There is no one so full of devotion to a cause, so full of wholehearted, single-minded application and such utter selflessness. I cherish his memory. My eternal regret is that I ceased living with him by accepting service. I thank you for writing his biography, for I worship his memory."

At Hooghly, Swamiji gave a lecture on divisions of Varna and said that at present throughout the country cooks were all Brahmins, but it was not so in ancient India. Had it been so, how could Bheem, when living in disguise work as principal cook in Virat Bhawan. In old days, people born in one Varna rose to a higher or fell to a lower Varna according to their actions. Pointing to B. Akshaychandra Sarkar who sat near him, Swamiji said if things had been as they were in old days, that gentleman possessing humility, bearing and goodness would have become a Brahmin.

About the weapon *agnistar*, Swamiji declared that in the forepart of the arrow there was some chemical substance so that its rapid flight in the air ignited it, and it caused great destruction by burning things all round.

After staying for ten days in Hooghly, Swamiji left for Burdwan, where Raja Banbehari Kapur, Raja of Burdwan made arrangements for Swamiji's board. The Raja came every day and sat in a chair apart from the common folk. He never talked to Swamiji: and Swamiji never went to see him. From Burdwan, B. Manmathnath returned to Calcutta and Swamiji left for Bhagalpur, where he arrived on Vaisakh Krishna 5th, S. 1930 (17th April 1873) and stopped there for a month and delivered several public lectures. On 17th May, 1873 Swamiji left for Patna,

reaching there the next day and taking up his abode in Gulab Bagh. This was his second visit to Patna. He had stopped there for a few days on his way to Calcutta. As the pandits of Bankipur after Swamiji's departure for Calcutta had issued a notice saying that they came to know of Swamiji's visit too late, or they should have challenged him to a sastrarth, Swamiji now issued a public notice inviting people to have their doubts removed. But no one came forward to hold a discussion. Swamiji delivered two lectures one condemning idol worship, shraddha and the Puranas, and the other on the creation of the world. After staying for eight days, Swamiji left Patna and arrived at Chhapra on 25th May, 1873 and was cordially received by its premier rais Rai Shivgulam Sah and lodged in a splendid palace. As usual, a public notice challenging discussion was issued by Swamiji. The pandits fearing loss of prestige resolved to hold a discussion. They, however, resolved to use violence if they were worsted in the sastrarth. They approached P. Jagannath the most learned amongst them. He replied that in a sastrarth he would have to see Swamiji's face which was a sin. Hearing of this, Swamiji sent word that a pardah (screen) may be placed between Swamiji and P. Jagannath. Thus driven to the wall, Jagannath came with his followers and the discussion began. But when Swamiji pointed out several grammatical mistakes in Jagannath's Sanskrit and exposed the falsities of his arguments, people became convinced that P. Jagannath was no match for Swamiji. When P. Jagannath became silent, Swamiji in simple Sanskrit, explained the Vedic faith for four hours. The bigotted amongst the pandits began to make noise and left after creating confusion. The *Behar Darpan* for May, 1873, p. 253, contained a note on this sastrarth. It said:

"The Brahmins of the place assembled for a debate with Swamiji. As, however, learned Christian, Muslim and Buddhist preachers had failed to make a stand before Swamiji, what could the poor Brahmins of Chhapra do. They clapped their hands and broke up the meeting."

Rai Bahadur Shivgulam Sah seeing that the pandits were thoroughly defeated, treated Swamiji with still greater respect. And when Swamiji left for Arrah he went with him a long way to ■ him off. Swamiji reached Arrah, on 11th June, 1873 and stopped there in Maharaja Dumraon's Kothi. Here Mr. Harvanahlal brought P. Rudradutt to Swamiji for ■ sastrarth. The subject of the discussion was idol worship. After a few minutes talk about the origin and meaning of the word *Pratima* (idol) P. Rudradutt failed to cite any grammatical authority for his view and left."

CHAPTER VII.

SWAMIJI RETURNS TO THE UNITED PROVINCES.



यो नः पिता जगिता यो विधाता कामानि देव मुचयानि विधा ।

यो देवानां नामधा एक एव स सम्पूर्णं मुचयानां वाञ्छन्वा ॥ य० अ० १७ मं० २७ ॥

He who is our father and progenitor of all things, who rewards every one according to his deserts, who knows all the heavenly bodies and the habitable globes, who gives names to the wise — well — to the worlds He creates; who is One without a second, in whom all things are comprehended: Him let all strive to understand by means of friendly discussions.—V. V., A. 17, m. 27.

AFTER staying a month in Arrah and passing a few days in Dumraon, Swamiji reached Mirzapur on 8th August 1873 after spending nearly fifteen months and a half in Bengal and Behar.

Swamiji found the pathshala he had established at Mirzapur in a deteriorated condition and closed it. He opened a new Sanskrit School and appointed one Gajadhar on Rs. 29 a month as teacher. Every pupil was given rupees two a month for books and clothes and was asked to provide food for himself. Swamiji gave one lecture in the High School there.

Swamiji called Sadhu Jawahardas Udasi from Benares, and asked him to take charge of the pathshala. When he declined to do so, Swamiji asked him to establish a school in Benares. Jawahardas set about the business and collected a monthly subscription of Rs. 40. A pathshala — then opened in Benares on Paus̄h Bad 2, S. 1930 (6th December, 1873) under the name Satyasastra Pathshala (school to teach true sastras) P. Shyamkumar Sastri, who later became one of the leading pandits in Benares asked for an appointment and was engaged to teach Ashtadhyayi (Panini's grammar) and Mahabhashya (commentary on Panini).

From Mirzapur, Swamiji came to Allahabad and after staying a few days there, left for Cawnpur, where he took up his residence in Tookaghat on the Ganges. In a lecture in Phulchand Makhantal's kotbi, Swamiji condemned shraddha to the dead. During the lecture, he quoted mantras from Yajurveda to show that the Earth revolved round the Sun.

When asked why he had begun to put on clothes, Swamiji

said that he had now to meet European ladies and gentlemen and sometimes to go to take his food to the houses of private gentlemen, where women were present; he had therefore decided to put on clothes, just as he had now to keep books, paper and ink and pen with him to write books. These things he said did not violate any religious injunctions. The people of Cawnpur asked Swamiji to give public lectures on the Parade ground, where they put up a shamiana. A public notice by ~~temtom~~ was given. Before the lecture began, the place became full of people, and the city Kotwal, one Sultan Ahmad, appeared and finding Lala Nannoomal, Kashinarayan Munsiff and Kshetranath Ghose, Sub-Judge, present, told them that as the lecture had been arranged without the permission of the magistrate, he would have removed the shamiana but owing to regard for them, he did not do so. He added that he was going to the District Magistrate for orders. On this, Lala Nannoomal and B. Kshetranath Ghose went to the Magistrate Mr. Daniel and related what had occurred. Mr. Daniel said that they may have the lectures. The Kotwal arriving just then, the Magistrate told him that it was his duty to keep order. The Kotwal failing in his object, instigated people to create confusion there. Just as Swamiji recited some Veda mantras and began to explain them, a maulvi from one side and a pandit from the other began to shout. The Kotwal said nothing to them. Very near the shamiana put up for Swamiji, another shamiana was put up in which Gusain Manohar Giri began to shower abuses on Swamiji and told people that the English had sent Dayanand to convert the Hindus to Christianity. Some people from this new shamiana threw bricks, one of which fell near Swamiji. It was then decided to give up the meeting. As Lala Nannoomal was taking down the shamiana, the police superintendent came and asked him to let the shamiana stand saying that he would be present at the lecture and keep order. Lala Nannoomal, however, told him that in disturbed conditions Swamiji would not give any lecture. Later, Swamiji delivered a lecture on God in Shivaprasad's Coronation Hall, in which several police officers kept order. The second lecture was delivered in the hall of the English Theatre at which some Europeans were also present. Swamiji also delivered ten or twelve lectures at the bungalow of Babu Kshetranath Ghose on various subjects.

B. Hemchandra Chakravarti, who had begun studying Upanishads with Swamiji in Calcutta came to Cawnpur to continue his studies and began to live with Swamiji.

He described Swamiji's daily life at Cawnpur as below:

"Swamiji lived in a cell on 'Tookaghat' on the Ganges. Grass was spread in the room. Swamiji used to go out early in the morning to attend the daily calls; and on return teach Upanisads to Babu Hemchandra. About noon, while bathing, Swamiji used to go a long way swimming in the Ganges facing the Sun for more than an hour. He then took his food. He used to throw one 'roti' to the birds, one to the dogs and one in the river for fishes. After food he took a little rest. He used to put a very hot brick in the pot containing his drinking water and covered the pot with a piece of cloth. While talking with people, he used to drink water in small draughts. At night fall, he used to send away all visitors and sip half a pound of milk like tea and talk a little with B. Hemchandra. After this, Swamiji used to retire, and taking up a Yogasana, used to go into meditation. Whenever I woke up at night, I saw Swamiji in deep meditation. In the depth of winter, Swamiji did not put on any clothes. He used to get up very early and walk up and down and ask us to recite Gayatri. He did not meet any woman. If any one gave him warm clothing, he gave it away either to the Brahmohari with him or to some poor people. In the same way he gave away the sweets brought to him by people."

Swamiji lived in Cawnpur from the 20th October to about the 6th November, 1873. At the request of L. Gajadhar Prasad, Swamiji went to Lucknow and lived in his bungalow. A sastrarth was arranged to take place there on 18 November, 1873 (Margshish Krishna 13, Samvat 1930) with P. Gangadhar Sastri and notice of it was given to the people. The subject was "Idol worship". Swamiji recited a Veda mantra and explained it. P. Gangadhar gave a different exposition and produced a book saying that the book had been received from Calcutta and supported his view. As Swamiji began to show the invalidity of the exposition, the meeting broke up, shouting that Swamiji had lost the day. Next day, Lala Gajadhar Prasad presented a *Rath* (chariot) to P. Gangadhar, in which the latter made a round of the city, celebrating his triumph.

After this, Swamiji moved into the Raja of Oal's bungalow in Kaisarbagh and delivered one lecture in the Kaisarbagh. Babu Kedarnath Chattopadhyaya, who was present at the sastrarth with P. Gangadhar gives the following account of it in a letter to Babu Devendranath Mukhopadhyaya:

"In 1873, the celebrated Swami Dayanand, gave a series of lectures on Vedic Dharma as he understood it. Large numbers of people attended the lectures every evening and returned home fully convinced that the Vedic Dharma as preached by Swamiji was the true faith. The orthodox Hindus were greatly agitated at this and resolved to hold a sastrarth. Lala

Gajadhar Prasad, their leader, selected P. Gangadhar Sastri as the pandits' spokesman. He was the head of the Eastern Studies department of the Canning College. He had the reputation of possessing a sound knowledge of the Vedas and other branches of Sanskrit literature. On the day of the sastrarth, two *Vedies* (seats for speakers) were put up, the one for P. Gangadhar was adorned with cloth of gold and other costly fabrics. On the Vedi for Swamiji, a plain white sheet was spread. P. Gangadhar came clad in costly clothes in the hall with some of his followers. The capacity of the hall was about two hundred people. A crowd had collected outside the hall. Though I was counted as a member of the Sastriji's party, yet I was greatly impressed by Swamiji's attractive speeches and simple arguments. The debate began with P. Gangadhar Sastri putting a question to Swamiji. The sastrarth took place in Sanskrit. Swamiji spoke very simple language, while Sastriji used very difficult words. Swamiji's mode of speech was simple, calm and full of reason. Sastriji spoke in a language aggressive, exciting and authoritative. The sastrarth continued for an hour. While Swamiji was replying, Sastriji suddenly got up and prepared to leave the hall. Swamiji asked Sastriji to wait and hear his reply, but Sastriji did not stay even a moment. Sastriji's adherents clapped their hands and began to shout that Swamiji had been defeated. All the impartial people in the assembly, however, became convinced that Sastriji had lost the debate, and they remained seated till they felt that it was no longer safe to stay in the hall. This is a brief description, as far as my memory helps me, of the events of that memorable evening. I cannot however, say what made Sastriji get up all of a sudden and leave."

The *Friend of India* of Calcutta had the following note about Swamiji's visit to Lucknow:

"The celebrated Vedic reformer Swami Dayanand is in Lucknow engaged in collecting money for a Vedic pathshala to be opened in Benares. He has given several public lectures on various subjects, one of the subjects being, The Past, Present and the Future of Aryavarta.

On the evening of the 19th November 1873, Swamiji with Babu Hemchandra Chakravarti, left Lucknow by road and reached Farrukhabad on the 21st and put up in the pathshala building. It is said that Swamiji met Mr. Kempeon, Director of Public Instruction, and Mr. Muir, Lieutenant Governor of N.W.P. (now U.P.) and asked Mr. Muir, on his retirement and going to London to move the India office to stop cow killing in India. One day Seth Nirbhayaram accompanied by P. Radhacharan Goswami of Brindaban, P. Gangadutt and others came to Swamiji and placing some sweets before him said that he had brought some of the sweets which had been prepared on the occasion of the marriage of his son. Swamiji said that he had heard that Seth Nirbhayaram had spent money lavishly in the marriage. He deprecated extravagant expenditure in marriages and said that it was no use feeding lazy and gourmand Brahmins.

Pandit Vishveshwardayal Sastri Sakheria, who had been told by people that Dayanand was receiving a stipend from

the Christians and that it was a sin to see him, had heard of Swamiji's learning and wished to meet him. He paid a midnight visit to Swamiji and, finding Swamiji in Samadhi, sat quietly. When Swamiji came out of the samadhi and asked the pandit the cause of his coming at such an unusual hour, the Sastri said he would tell the reason later, but would like Swamiji to answer his questions and give authorities from the Vedas and Smritis to support himself. Sastriji was completely satisfied with Swamiji's answers. After putting some questions about the Nyayasastra, he asked if Jesus-Christ was the son of God. When Swamiji denounced this belief, Sastriji laughingly said that the object of his visit was to find out whether Swamiji was a Christian or their paid agent.

Babu Hemchandra having fallen ill, went away to Calcutta, and Swamiji leaving Farrukhabad, reached Kasganj on Paush Bad 6, S. 1930. (10th December 1873 A.D.) He stopped there for ten days and inspected the pathshala he had established. As the room in which the students were taught had no doors and was exposed to rain, Swamiji advised putting up a chhappar over the door. When the teacher said that they did not know how to make a chhappar, Swamiji made one and showed them how to do it.

Swamiji condemned swearing. One of the pupils had been sent away because he refused to take an oath that he would not read anything but Arsha literature. Swamiji on coming to know of it, re-admitted him. On 20th December, 1873 Swamiji left Kasganj for Chhalesar, people of which place had come to the Rajghat railway station to receive him. Swamiji inspected the pathshala there and made some changes in the management. One day, Raja Jaikishendas, O. S. I. Deputy Collector of Aligarh, came to see Swamiji and obtained a promise from him that he would go to Aligarh. On 26th December, 1873 the Rajputs of Chhalesar escorted Swamiji to Aligarh. Swamiji was seated on an elephant and Thakur Mukandsingh and about twenty other Rajputs were on horseback. At Aligarh, Swamiji was lodged in Chaulai's mango garden on Achal Talav as Raja Jaikishendas's guest. On 27th December, 1873 Swamiji gave his first lecture in the garden in the morning from 11 to 12 noon. The lecture was attended by all prominent people, businessmen, vakils, government servants, Hindus and Muslims. Swamiji answered various questions put by the people. P. Buddhisagar, a well known pandit of Aligarh, had his various doubts removed by Swamiji. One day a sadhu, addicted to intoxicating drugs came to Swamiji who was seated with about a hundred people round him and asked who Dayanand

was. When people pointed towards Swamiji, Swamiji asked him what had he put round his neck. He said *rudraksha*. Swamiji then told him that he had taken the eyes out of Rudra (*Rudraksha* means eyes of Rudra, Siva). The ignorant sadhu did not know the meaning of *rudraksha* and began to abuse Swamiji at which Swamiji simply smiled. Swamiji possessed a strong sense of humour, and sometimes put ticklish questions to teach truth to people. Thakur Bhoopalsingh's son Udhosingh came to Swamiji with foreign clothes on. Swamiji advised him to put on swadeshi clothes. One day at the request of Thakur Mukandsingh, Swamiji sang mantras of Sama Veda, which the audience enjoyed very much.

Swamiji was always punctual and regular in his work. One day while he was dictating replies to letters, Sir Sayad Ahmad Khan came to see Swamiji and seeing Swamiji engaged stopped outside the room. Udhosingh saw him and informed Swamiji. Swamiji asked Sir Sayad to come in, and showing proper respect, offered him a seat and apologising to him, continued his work. After finishing his work, he began to talk to Sir Sayad Ahmad Khan.

One day Sir Sayad Ahmad Khan told Swamiji that whatever Swamiji said was appropriate and reasonable but he could not understand how a small *havan* could purify the air. Swamiji asked him how much dal was cooked every day in his kitchen. Six or seven seers, was the reply. "How much *asaftuida* do you put in it?" "one masha", was the reply. Then said Swamiji, "As such a small quantity makes the entire dal delicious and its fragrance fills the room, so the good things thrown in the *Havan* being converted into gases purify the air". This satisfied Sir Sayad.

Raja Jaikishendas showed hospitality to Swamiji with love and devotion throughout his stay at Aligarh. He attended all Swamiji's lectures and used to talk to him for hours, and had his doubts removed. Thus, friendship grew between them, and their relations became so cordial that eventually, he asked Swamiji, for the benefit of the public to embody his teachings in book form and himself later published the *Satyarth Prakash*.

After staying for less than a month, Swamiji left Aligarh for Hathras on 22nd January, 1874. Hathras is a merchantile town, well known for its traders. It is a stronghold of idol-worship and has the evil reputation of being infested with goondas and as having a population of rude and evil-minded people. Raja Jaikishendas preceded Swamiji there and made arrangements for his stay. Thakur Mukandsingh, a great admirer of Swamiji, and T. Bhoopalsingh also went there. Swami

Dayanand had come to Hathras once before, but at that time he was looking out for a Guru and hoped to meet Virjanand there. Now he came there as a teacher and reformer. As he condemned idol worship, the Brahmins everywhere who depended for their livelihood on it became his enemies, and made several attempts on his life. When Swamiji came and began to reside in Seth Vishnudayal's garden, the whole town was thrown into agitation. The goondas made an uproar and attempted for sometime to create disturbance. They were, however, frightened to some extent by Raja Jaikishendas's position of authority and the presence of many Kshatriyas. Swamiji delivered only one lecture there in which he condemned shraddhas to the dead. During his discourse, he denounced idol worship also. About this lecture, the well known Munshi Kanhaiyalal Alakhdhari wrote in his paper, *Niti Prakash* :

"Dayanand Saraswati gave a discourse in Hathras for public benefit. The Brahmins who always flock round traders and wealthy people became frightened that they would lose their livelihood and that the birds entangled in their nets would escape. It is a pity that people out of selfishness try to make beasts of men. All praise is due to the inhabitants of India that they are still alive, though the Brahmins, Muslims and Christians consider it their right to deprive them of their property and all they possess." (*Niti Prakash* (Urdu) 1874, p. 41.)

After staying for five or six days in Hathras, Swamiji left for Muttra. In Samvat 1917 (A. D. 1860) Swami Dayanand Saraswati had come to Muttra for the first time, unknown, to quench his thirst for knowledge, to learn the truth from Swami Virjanand and wandered about the streets of Muttra to find some one to give him food and accommodation while he pursued his studies. After staying three years in the place and learning the Truth, sitting at the feet of his guru Virjanand, he had left Muttra resolved to devote the rest of his life to the resuscitation of the Vedic Dharma.

Swami Dayanand knew that Muttra being a stronghold of orthodoxy, it would not be easy for him to find accommodation there. He had brought a letter from Raja Jaikishendas to the Deputy Collector of Muttra, P. Deviprasad asking him to arrange for Swamiji's residence. Swamiji did not however, know that there lived in Muttra a devoted admirer of his, Raja Uditnarayansingh, ■ rais of the place. When he heard of Swamiji's coming to Muttra, he went to the Railway Station with a conveyance and received Swamiji and took him home and made him his guest. Swamiji told him that he was going to Brindaban and he asked the Raja to send four or five men to guard his place there. When asked for the reason, Swamiji told him that Rao

Karansingh of Bareilly was his enemy and that, being a disciple of Rangachari and an annual visitor to Brindaban for the *Utsava*, he may possibly create disturbance. The Raja Sahib appointed a guard of four men. P. Deviprasad, the Deputy Collector of Muttra wrote to Bakhshi Mahboob Masih, Octroi officer of Brindaban to arrange for lodging for Swamiji. The Bakhshi arranged accommodation for Swamiji in Malookdas's garden, also called Radhabagh, and deputed two chaprasis there, and himself used to visit Swamiji once every day. Swamiji reached Brindaban at 10 A. M. on 26th February, 1874. Swamiji's chief object in going to Brindaban was to hold a *sastrarth* with Rangachari. A fellow pupil of Swamiji, Pandit Gangadutt lived in Muttra. Swamiji had invited him once to become a teacher in the Farrukhabad Sanskrit pathshala. In reply, he had written to Swamiji to say that though he was willing to accept the offer, the Chaubes of Muttra objected to his going to Farrukhabad as they had heard that many people in Farrukhabad had thrown away their idols of Saligram after listening to Swamiji's discourses. He added that he could not go to Farrukhabad till Swamiji went and condemned idol worship in Muttra; for, Rangachari was supreme there and went round the city with torches burning during the day. As Swamiji had given him a promise to go to Muttra, he took this occasion to fulfil that promise.

Every year a great fair takes place at Brindaban called the *Kathyatra*. It is also called *Brahmotsava*. Rajas, Maharajas, Seths and prominent people from far and near visit Brindaban on this occasion. Swamiji thought that this fair was the most suitable occasion for religious discourses and decided to preach the Vedic religion at Brindaban. Muttra is a centre of idol worship. The popular belief is, that living in Brindaban facilitates *mukti*. Hence people from distant places come and live there. Rangachari was the chief defender of the orthodox faith at Muttra, and it was Swamiji's earnest wish to have a *sastrarth* with him.

As soon as Swamiji arrived at Brindaban, public notices were affixed in prominent places to the effect that after the Holi festival, Swamiji will deliver a course of public lectures from 4 to 6 P. M. condemning idol worship, reincarnation (*Avatar*), painting the body with *tilak* etc., and a letter was despatched to Rangachari, challenging him to prove that idol worship, wearing a *Kanthi* round the neck, *tilak* etc., were in accordance with Vedic teachings. Rangachari replied that he would hold a *sastrarth* after the *Brahmotsava*. Swamiji delivered ten lectures and proved by citing cogent

reasons that the abovementioned practices were against the Vedas. Hundreds of pilgrims to Muttra attended these lectures and were greatly impressed. Raja Uditnarayansingh attended all these lectures. One day while Raja Uditnarayansingh was returning from the lecture, Rao Karansingh of Bareilly met him and learning that the Raja had gone to Swamiji's lectures, began to abuse Swamiji. The Raja Sahib reprimanded him for this.

Rangachari became ill and died shortly after the termination of the fair. Rangachari is said to have told one of his adherents that a sastra-rth was quite undesirable; for, if Dayanand was defeated he was a sadhu and would lose nothing; while if he, Rangachari, was defeated all his position and prestige would be destroyed.

A fellow people of Swamiji named Udaiprakash asked Swamiji to give up condemning idol worship. Swamiji replied that he cannot tolerate the evils and the ignorance, spread by bairagis, Gusains and the protagonists of the various sects in India, and asked Udaiprakash also to join him in the condemnation of these practices, if he thought they were wrong or to prove them to be good if that was his opinion. Jaigiri Sannyasi, who lived in the temple of Gopeshwar Mahadeva attended Swamiji's lectures, lost faith in idol worship and gave it up. Several other persons did so. Munshi Hargovind, a bigotted Hindu — day, threw earth on Swamiji, but Swamiji patiently bore it and said nothing. Goswami Radhacharan who was very young at that time, and who later distinguished himself as a great Hindi writer, declared that he, Chitarsingh, Dewan of Hathras and Goswami Madhusudan were greatly impressed by Swamiji's lectures. Goswami Radhacharan says that Maharaja Jaisingh of Jaipur who had come to Muttra in connection with a Canal Scheme, paid an incognito visit to Swamiji. Swamiji suggested to Goswami Radhacharan that the Sethji's temple at Muttra should be converted into a school and the income of the temple spent on education. Swamiji was warned that attempts on his life would be made by the disciples of Rangachari but Swamiji refused to take precautions and continued freely to move about.

Eventually, when Swamiji found that the chief object of his going to Brindaban, which was to hold a sastra-rth with Rangachari was not to be fulfilled, Swamiji left Brindaban and came to Muttra on Chaitra Krishna 11th, S. 1930 (14-March, 1874 A. D.) and stopped in the Baldeobagh

of Goswami Purshottamdas. In his lectures at Muttra too, Swamiji denounced idol worship. One day while Swamiji was lecturing some badmashes sent a butcher and a wine seller, who came and asked Swamiji to pay the price of meat and wine which had been supplied to him. Swamiji smiled and said, "Wait, I will settle your account after the lecture is over". When the lecture was finished he took the head of the butcher in one hand and that of the wine seller in another and said "Now tell me what amount is due to you." When they felt the firm grip of Swamiji and saw that Swamiji was going to strike their heads together they asked him to pardon them and gave out the names of the people who had sent them to the lecture.

One day, Pandya Madandutt a sixty years old Pandit came to Swamiji and after some talk with him, and to the utter surprise of the people present, began to denounce idol worship and the various sects and *sampradayas*, instead of supporting them. A Brahmachari threw his Saligram idol into the Jumna. Swamiji's host Purshottamdas Goswami wrote to Swamiji not to condemn idol worship. Swamiji read out the letter to the audience and took no further notice of it. One day, a Chaube asked Swamiji why he besmeared his body with earth when he condemned *tilak* and *chhap*. Swamiji replied that he did it only to keep away the flies. Some Chaubes armed with lathis and shouting abuses came to Swamiji's residence. T. Bhopalsingh closed the gate of the garden but the Rajputs of Karnavas coming up opened the gates and prepared to resist. In the meantime, Deviprasad, Deputy Collector, came and asked the Chaubes to come in and hold a Sastrarth. The Chaube's arguments consisted only of lethal weapons, and finding them useless went away. As Raja Tikamsingh of Mursan now came to take Swamiji to Mursan, Swamiji after five days' stay in Muttra went away with him on the 19th March, 1874 to Mursan.

Raja Tikamsingh of Mursan was a great admirer of Swamiji. While Swamiji was in Mursan, he sent word to T. Guruprasad of Baswa whose boast was that his commentary on Yajurveda was true and that of Swamiji wrong, to come and hold a sastrarth with Swamiji. Thakur Guruprasad came with five or six hundred people and began to talk of his learning outside the bungalow, but in spite of the Rajasahib's repeated requests to come into the bungalow, he did not do so.

On Swamiji leaving for Allahabad, the Rajasahib escorted him to the Hathras Junction. From Allahabad, Swamiji went

to Benares in May 1874 and took up his abode in Gulsain Ramprasad's garden. Swamiji had now begun to speak in Hindi. When Sadhu Jawahardas asked Swamiji for the reason of this change, Swamiji said that he had begun to speak Hindi as the pandits misinterpreted his discourses. Swamiji's first lecture in Hindi attracted a much larger audience. Swamiji inspected the pathshala previously established by him in Benares and stopped paying stipends to the pupils. Swamiji asked P. Shivkumar Sastri to preach Vedic religion. The Sastri said that he would do it if his pay was raised to Rs. 50 a month. Swamiji removed the pathshala from Kedar Ghat to Dashashvamedh Ghat, and sent pandit Shivasahai of Cawnpur to collect donations from Lucknow, Farrukhabad, Shakurllahpur and Cawnpur for the pathshala. Swamiji announced in the *Behar Bandhu* of 8 July, 1874 that:

"Purvamimamsa, Vaisheshik, Nyaya, Patanjali and Vedanta, the ten Upanishads, Manusmriti, Katyayana and Grihasutra will be taught in the pathshala, and later the Vedas and their branches will also be taught; that a grammarian will teach Ashtadhyayi, Dhatupath, Ghanpath, etc. Nighantu and Nirukata will also be taught and people of all Varnas (castes) will be admitted. A paper named *Aryaprakash* will also be published as an organ of the pathshala.

But the pathshala did not prosper and was eventually closed in February 1875 A. D. Raja Jaikishendas, Deputy Collector of Benares and a faithful follower of Swamiji asked Swamiji to embody his teachings in a book ■ that all may read and benefit by it. Swamiji approved of the suggestion and dictated in June 1874 what eventually appeared as *Satyarth Prakash* the following year.

It is a noteworthy fact that Swamiji in the *Satyarth Prakash* published in 1875 denounced the salt tax, thus anticipating by fiftyfive years, the action of Mahatma M. K. Gandhi, whose violation of the salt law began with his defiance of it in 1930 A. D.

Swamiji delivered a lecture at the bungalow of Sir Sayad Ahmad Khan, who was Sub Judge at Benares in those days. Sir Sayad arranged a meeting between Mr. Shakespeare, the Collector of Benares and Swamiji. After staying a month at Benares, Swamiji left for Allahabad where he arrived on 1st July 1874 and put up in Alopibagh. He gave public notice announcing his arrival and his readiness to hold a sastrarth if anyone desired to do so. One day, P. Kashinath Sastri, professor of Sanskrit, Muir Central College, accompanied by his pupils and a Mahratta Christian, Nilkant Ghore, came to Swamiji and relying on Maxmuller's commentary on the Veda said that though the Vedas do not enjoin idolworship, they

support worship of *agni* and other material objects as gods. Swamiji replied that this was wrong and that Maxmuller, being a Christian was not a disinterested interpreter of the Vedas. Swamiji, pointing to the story in the Old Testament that the people of Babylon began to build a tower to reach Heaven, but God fearing that they would ascend to the Heaven, created differences of speech among them, said how ignorant those people were that they thought that the sky was some material place to to which they could go, and adding that it was a ludicrous thing to believe that God got frightened when the tower was built. Mr. Nilkant was nonplussed and could say nothing. P. Kashinath Sastri asked why Swamiji had created such an agitation in the country by his preachings. Swamiji said that the pandits had spread false beliefs in the country, and by worshipping stones, their intelligence had become ossified and incapable of grasping Truth.

A student asked the meaning of the word *malechha*. Swamiji said that *malechha* is one whose pronunciation is incorrect. Bopp, in his well-known *Comparative Grammar* gives the same meaning. Swamiji said that while the Mussalmans had destroyed the small idols of others, they themselves have continued to worship the black stone, Hajrul Asbad, fixed in Mecca where people from all parts of the world go and worship it.

Though the opponents of Swamiji distributed a printed notice to the public saying that visiting Swami Dayanand was a sin, still hundreds of people visited Swamiji to have their doubts removed. One day Swamiji gave a lecture to an audience of several thousand people at the house of a Bengali gentleman. In the lecture, Swamiji condemned the custom of *pardah* which prevented the women from attending the lectures and benefiting by them. During one of the lectures, Swamiji said that Raja Nala used a carriage worked by machinery when he took Maharaja Retupuran to the Swayamvara of Damyanti.

When asked why he sojourned on the banks of the Ganges, Swamiji replied that the water¹ of the Ganges was pure and

¹ Mark Twain, in his book named "Following the Equator," gives the results of the examination of the Ganges' water by Dr. Harkin, Chemical Analyzer to the Government of N. W. P., now U. P., in the following words:—"When we went to Agra, by the by, it happened there just in time to be in at the birth of a marvel—a memorable scientific discovery—the discovery that in certain ways the foul and derided Ganges water is the most puissant purifier in the world. This curious fact, as I have said, had just been added to treasures of modern science. It had long been noted as a strange thing that while Benares is often afflicted with cholera, she does not spread it beyond her borders. This could not be accounted for. Dr. Harkin, the scientist in the employ of the Government of Agra, concluded to

the climate of that part of the country was healthy and salubrious, and that he met good sadhus there and gained experience of the conditions in the country. It was a peculiarity of Swamiji that he never asked people to believe what he told them. He exhorted them to listen to all and judge things for themselves, find out the truth and act upon it.

Swamiji used to call the *Janampatrika* (horoscope) as *dukhpatrika* (statement of sorrow). He prepared and kept with him a *Gardabhatapini Upanisad* in imitation of *Ramtapini* and *Gopaltapini Upanisads*. Unfortunately, it has not been preserved; it would certainly have been found very entertaining. Swamiji often expressed a wish that the country may become full of industrial plant. Swamiji deprecated being called *guru* or spoken of as an *Avatar*. He said, "Follow the system laid down by Rishis, what good would it do to you to look upon me as your guru."

Thakurprasad was a devotee of Swamiji and used to bring food for Swamiji from his house. The first day he brought food barefooted. On Swamiji asking him the reason, he said, it was not proper to carry unfried food (कचचा *Kaccha*) with shoes on. Swamiji told him that he did not believe in such things, and that Thakurprasad should not be guided by such foolish considerations. One day when Thakurprasad came, Swamiji was practicing Yoga behind closed doors. On looking into the rooms through the space between the planks of the door, he saw Swamiji's body slowly rise from the ground and remain unsupported in space.

As an instance of pre-vision, it is recorded in the *Dayanand Prakash* of Swami Satyanand that one day when Swamiji came out of the room after finishing his meditations he was smiling. P. Sunderlal asked him the reason for it, Swamiji said, "a man is on his way here just wait a little and you would witness something extraordinary." In a short time, a man came and after saying *namonarayana* (salutation) sat down, and offered

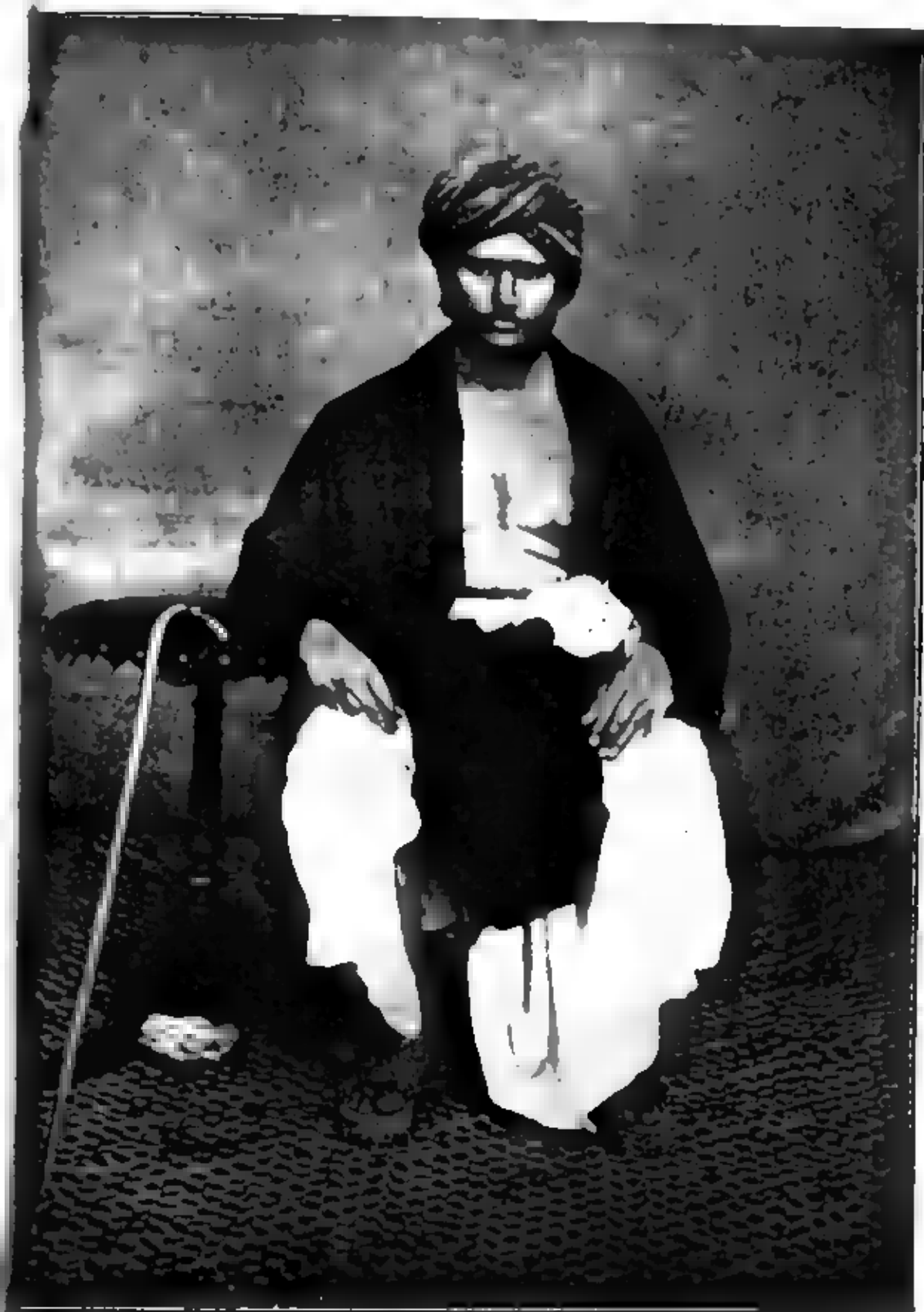
examine the water. He went to Benares and made his tests. He got water at the mouth of the sewers where they empty into the river at the bathing ghats: a cubic centimetre of it contained millions of germs; at the end of six hours they were all dead. He caught a floating corpse, towed it to the shore, and from beside it he dipped up water that was swarming with cholera germs, at the end of six hours they were all dead. He added swarm after swarm of cholera germs to water; within six hours they always died to the last sample. Repeatedly he took pure well water which was barren of animal life and put into it a few cholera germs. They always began to propagate at once, and always within six hours they swarmed, and were numerable by millions upon millions.

some sweets to Swamiji to eat. Swamiji asked him also to partake a little of the sweets. He declined to do so. When Swamiji pressed him to eat a little, he began to tremble. Swamiji then said, "The sweets are poisoned." Pandit Sunderlal wanted to catch hold of the Brahmin, but Swamiji pardoned him and let him go. Sunderlal later found that a dog who ate the sweets died.

As an instance of how Swamiji helped the students, it is recorded that one L. Bansidhar printed a large number of copies of the Ramayana and gave them to a man to distribute them. The man, however, gave the books only to his acquaintances. One day a poor student came weeping to Swamiji and said that he had several times asked for a copy of the book but always in vain. Swamiji at once took him to Lala Bansidhar and got the student a copy of the book and advised the donor to give the books for distribution to someone who was impartial. One day, an aged Mahatma who lived on the banks of the Ganges told Swamiji that if he did not bother himself with doing good to others he would obtain Moksha (Deliverance) in this birth. Swamiji replied, "I am not anxious about my salvation: I am particularly anxious for the salvation of those lakhs of people who are poor, weak and suffering. I do not mind if I may have to take birth several times. I will attain salvation when these people will attain it."

In October, 1874 Swamiji went to Jubbulpur at the invitation of Mr. Krishnarao, Extra Assistant Commissioner and put up in Raja Gokuldas's garden. Swamiji delivered a lecture at the residence of Sardar Malharrao Inglore under the presidentship of Raja Balvant Rao on general topics and related some events of his life. People made efforts to arrange a sastrarth between the well known Jubbulpur scholar Sankara Sastri and Swamiji, but Sankara Sastri made one excuse after another and did not agree to a sastrarth. Mr. Krishnarao took Swamiji to his house one day and had him photographed there.

After a few days stay at Jubbulpur, Swamiji went to Nasik and stopped there at the residence of Baijabai, who was connected with the family of His Highness the Maharaja of Holkar. Panchvati, a part of Nasik, is a place of pilgrimage, for, Sri Ramchandra Avatar is said to have stayed there for a time during his fourteen years of exile.



SWAMI DAYANAND SARASWATI
(Photograph taken at Jubbulpur in October 1876 A.D.)



Hundreds of *pandas* subsist here on the alms of pilgrims. Swamiji stayed at Nasik for four days and delivered public lectures, one on the banks of the Tapti River and another in Ramnagar which is in Panchvati. Swamiji said in one of his lectures that if Sri Ramchandra stopped there during his exile it was no reason to hold the place ■ sacred. The "*Indupriakash*" of Bombay gives the following account of a sastrarth arranged between the pandits of Nasik and Swamiji:

"Our Sastris are neither seekers of truth nor willing to accept it. It is, therefore, not surprising that they avoided a sastrarth with Swamiji. Their shortsightedness and contemptible silence only showed that they disliked Swami Dayanand's beliefs and reformed views. Swamiji's mental powers are extraordinary and his speeches are very impressive: his memory is unfailing. In his work of reform, he always relies on the sacred books of the Hindus and makes good use of his profound Sanskrit scholarship. He quotes far more Veda Mantras and the various Dharma Sastras in his lectures than ■ will find in any treatise on the subject. It is not easy to collect them from ■ average good library.

Swami Dayanand possesses so many good qualities that he stands by himself. His views about Hindu Dharma are liberal and generous. Swami Dayanand is sincerely opposed to the trickery and the crooked ways by which the *prohit* party have cunningly entrapped our simple minded unsuspecting masses. It is our good fortune that Swamiji has devoted his life to the reform of our people, and destroy idol worship which is ■ obstacle in our progress and the advancement of our culture. Swamiji appeals to the people in the name of all that is good in human nature, in the name of the Vedas of which the people are so proud, to the fallen people of our country to give up those evil practices which are a disgrace to them and which, in Swamiji's opinion, bring disgrace on the works of the Rishis. It behoves all those interested in the progress and welfare of the Hindus, to co-operate with Swamiji in his public work. Dayanand's condemnation on the banks of the river of the evil teachings and the gross ignorance of large numbers of the Brahmins, *prohitas*, who have been entrusted with the spiritual welfare of the common folk in courageous and unambiguous language gave such pleasure to the people of Nasik that they presented costly clothes to Swamiji in ■ public assembly amidst the applause of the people.

CHAPTER VIII.

BOMBAY, GUJRAT AND MAHARASHTRA.

समानो मन्त्रः समितिः समानी समर्थं मनः सह चित्तमेवाम् ।

समानं मन्त्रमभि मन्त्रये वः समानेन यो हविषा जुहोमि ॥

समानी ॥ भावतिः समाना हृदयानि वः ।

समानमस्तु नो मनो यथा वः सुसहसति ॥ ऋ० १० । १२१ । ३, ४ ॥

"Walk together, speak together, let your minds be all alike. May the purpose be common, common the assembly, common the mind: so be their thoughts united. I lay before you a common object; worship with your common oblation. May your decisions be unanimous, your minds being of one accord. May the thoughts of all be united so that there may be a happy agreement among all"—*Rg. V., X., 121, 3 & 4.*

SWAMIJI reached Bombay on 26th October, 1874. Swamiji's sastrarth with the pandits of Benares had made him famous throughout India, and his triumphal tour in Bengal and the reports of his lectures and sastrarths in the various cities of the United Provinces awakened a keen desire amongst the educated people of the Bombay Presidency to hear his discourses. The celebrated Maharaja's case in which the immoral and corrupt-lives of the Maharajas, as the Gusains or the religious leaders of the Vallabhachari sect in Bombay were called, and the depraved social conditions of the followers of that sect were exposed, produced feelings of disgust and dissatisfaction amongst the upper classes of the Hindus in Bombay. Eyes of many people turned towards Swamiji, whose fame as a religious and social reformer had spread throughout the country.

Two prominent people of Bombay, Jaikishendas Vaid who was a follower of Advaita Vedanta, and Dharmasee, brother

of Lakshmidas Khemji, a follower of the Vallabhachari sect happened to be present in Benares during Swamiji's sastrarth with the pandits there and were impressed with the great learning and moral strength of Swamiji. Vaid Jaikishendas was anxious that some powerful person like Swamiji should go to Bombay, denounce Vaishnavism and destroy their evil system. Dharmasee and his brother Lakshmidas Khemji were also anxious to see the Vaishnavism faith denounced, because of the famous Maharajas' defamation case. They thought that Swamiji alone could do this and invited him to visit Bombay. Swamiji had told them at that time that he would visit Bombay when a suitable opportunity occurred and would give them previous intimation. Swamiji therefore, sent telegrams to them intimating his arrival.

Lakshmidas Khemji made arrangements for Swamiji's stay at Walkeshwar in a place called Gaushala. Swamiji was received at the Railway Station by several gentlemen who took him to Walkeshwar. Swamiji had with him his clerk Pandit Madanram and his cook Baldevasingh, who had come from Allahabad.

A public notice was issued inviting people who were seekers of Dharma to talk with Swamiji. People flocked in hundreds to have Swamiji's darsana. His opponents adopted all and every means to spread lies about him and his character to prevent people from visiting Swamiji. Some said he was a Government spy, an European disguised as a sannyasi to convert people, some even alleged that he was an emissary of Nana Sahib who had taken part in the Indian Rebellion of 1857.

After coming to Bombay Swamiji came to know of the intrigues, corruption and clandestine dealings of the Vallabhachari sect and resolved to denounce it. The two brothers Jaikishen Jivanram and Prabhunram Jivanram, Lakshmidas Khemji, one Liladhar and others who had formed a Veda Sabha, collected subscriptions to defray the expenses of Swamiji's lectures. Owing, however, to Swamiji's condemnation of the Vaishnava sect, its followers became his enemies. One of them in order to find out something about Swamiji's beliefs, sent twenty four questions to Swamiji on Kartic Sud 4, 1931. (13th November, 1874). Purnanand Sannyasi answered these questions with Swamiji's consent in a public notice. This notice stated that Swamiji regarded the four Vedas (Sanhitas) as authority, and the Brahmanas, the two Mimansas, Manusmriti and others were acceptable

only when they were in accord with the Vedas; that the Ramayana and the Mahabharata were historical writings and the Puranas and *smritis* were books of no value and that Swamiji denounced Vaishnavism and the Swaminarayana sect as being against the Vedas.

The head of the Vallabhachari sect, Goswami Jivanji sent for Swamiji's cook Baldeva, gave him five rupees cash, five seers of sweets and promised him in writing that he would give the cook Rs. 1000 if he would murder Swamiji. News reached Swamiji that his cook was talking to Goswami Jivanji. When the cook returned, Swamiji asked him if he had gone to the temple of the Gokulyas. Baldeva replied in the affirmative. Swamiji asked him what bargain had been struck between them. He gave Swamiji the writing promising to pay rupees ■■■ thousand on putting Swamiji to death. Swamiji said that he had been poisoned several times but had not died and that he would not die yet. Baldeva said, "Maharaj it is not usual in my family to poison people especially one who is doing good to the world." Instead of sending the letter to the police, Swamiji tore it to pieces and threw away the sweets and told the cook never again to go to the Gusains.

Some twenty Kachhi banias, followers of Vallabhacharya went to Walkeshwar to assault Swamiji, but were foiled in their attempt. The Gokulyas then appointed some goondas to kill Swamiji and they began to shadow him. Swamiji came to know this, and one day faced them and asked them what their intentions were. They were frightened and left off pursuing him.

Pandit Vishnupurushram Sastri was looked upon as a great Sanskrit scholar : so also Dr. Sir R. G. Bhandarkar. The latter was held in high esteem by the Government. He held ■ high appointment in the educational service and had been knighted. Vishnupurushram and Dr. Bhandarkar were members of the Prarthna Samaj, by which name the Brahmo Samaj was known in Bombay. Vishnupurushram did not believe in idolworship but was a strong supporter of widow remarriage. He was ■ man of irritable disposition, impatient and short tempered. Both he and Dr. Bhandarkar were proud of their learning and believed that the Vedas enjoined worship of several gods and were not Revelation. They came to see Swamiji sometime early in November, 1874.

Swamiji pointed out several mistakes in Dr. Bhandarkar's book "*Margo Updeshika*," which the latter tried to defend on the authority of *Kaumudi*; but Swamiji proved by reference to

Ashtadhyayi and Mahabhashya that they were mistakes.

In a letter to Babu Devendranath Mukhopadhyaya, Dr. Bhandarkar, referring to this interview said that he and Vishnupurushram had gone to see Swamiji and told him that the Vedas advocated worship of several gods, that Vishnupurushram put some questions and warmth was generated. As Swamiji used harsh language, Vishnupurushram also used harsh language. Dr. Bhandarkar added that he did not know what reply Swamiji had given to his objections, but that he had been favourably impressed by a lecture given by Swamiji in the Prarthna Samaj Hall.

The strong language complained of by Dr. Bhandarkar, was nothing more than telling Dr. Bhandarkar, when he deprecated the teachings of Rishis, that as he had not read the Vedas and knew nothing of the Rishis and Munis, it behoved men like him not to talk of the *rishis* as he had done. Dr. Bhandarkar was conscious of the high position he held as a Sanskritist in Bombay and amongst Europeans. Swamiji's plain speaking and pointing out mistakes in his book touched him to the quick and greatly offended him. We can well understand this. Vishnupurushram before meeting Swamiji, did not believe in idolworship, but after this encounter, he declared that he would not say that idolworship was not sanctioned by the Vedas. This fact alone would show the low moral stature of the man. He now began to abuse Swamiji in the *Indu Prakash* and called him humbug and liar.

Swamiji delivered public lectures in the famous Framji Cowasji Hall. The first lecture was delivered on 25th November, 1874 from 2 to 6 p. m. and the second on 28th November at 5 p. m. The first lecture was on idolworship and Swamiji severely condemned the Vallabhachari sect. The Vallabhacharies had determined to create disorder in the lecture and had appointed one Vechar Sastri to put some questions to Swamiji. When Swamiji began to reply to Vechar Sastri's questions they created an uproar and began to ply the lathi. The Manager of the Hall shut off gas and the meeting dispersed in darkness. Vechar Sastri was a man of peaceful temper and declared after the lecture that Swamiji was a very able and learned man. The second lecture dealt with the history of the Aryas. Swamiji said that five thousand years ago the Aryas were in a most prosperous condition. The cause of the fall of Aryavarta was the ignorance of the rulers who had rapidly degenerated after the Mahabharata. The *Indu Prakash* of 30th November 1874 declared that the humorous description of the crafty Hindu religious teachers caused a sensation amongst the

banias who had gone to hear the lecture. At the second lecture, admission to the hall was regulated by tickets. The *Gujrat Mitra* of 16th December 1874, in an editorial, said :

"Swami Dayanand Saraswati gave two lectures on religious subjects in Bombay. Thousands of people attended them. Swami Dayanand is said to be a profound Sanskrit scholar and to have carefully studied the Vedas. He supported widow remarriage and other reforms. He severely condemned the millions of sadhus who claim to be religious people but live on alms. He believes them to be great hypocrites. Truly, Dayanand is a great reformer, but he relies on old sacred books for his authority. He is against the kind of education given in the colleges in India, and says that the major part of one's time should be given to the study of the Vedas."

The editor of the *Gujrat Mitra* did not understand why Swamiji was against the education given on Western lines. The result of this education is that while we acquire proficiency in English Literature, we become strangers to our own literature and culture, and remain ignorant of our glorious past. We become mentally slaves of the West. Our conduct, thought, mode of life and manners are cast in the Western mould and we lose our sense of nationality. We remain ignorant of our religion and begin to look upon it as useless and humiliating. We lose all pride in our past and become like a pilotless boat in a stormy sea driven about by the winds. It is a great historic truth that a nation which has no pride in its past has no future. Swamiji's keen vision saw the evils of the present system of education before they appeared to others. People now realize that our slave mentality and defects of character are to a great extent the results of the Western education we receive. It was because of this that Swami Dayanand condemned the present system of education and wished that Sanskrit literature and our own history should have a prominent place in our education, English only forming a part of it. This is the reason why he advocated resuscitation of the old Gurukula system based on the observance of Brahmacharya, which strengthens character and sharpens the brain. By following that system one acquires knowledge of the Vedas and other sastras and becomes an useful member of society. This is the reason why Swamiji laid great stress on Brahmacharya, truth, purity, yoga and study of the Vedas. He used to say that without Brahmacharya, a man cannot acquire real knowledge or become highly intellectual. The *Subodh Patrika* of Bombay in its issue of the 21st December, 1874 said :

"The leaders of the Vallabhbhachari sect and others had at first thought that Swami Dayanand would support them, but after hearing his lectures, they changed their opinion. When they found that they could

not meet the arguments of Swami Dayanand in condemnation of idol-worship they issued a proclamation condemning and abusing him. Some people however after listening to him threw their idols into the Mumbadevi tank. Sevaklal Karsandas gave away his idols to the museum in the Town Hall."

Jaikishen Jivanram who had invited Swamiji to Bombay and had made arrangements for his stay, was a staunch Vedantist of the nonduality school; and when Swamiji denounced not only Vaishnavism but the advaita doctrine also, he became Swamiji's enemy. With Jaikishen's support, Nanabhai began to write against Swamiji in the Gujrati papers, to which Girdharlal Dayaldas Kothari replied in the *Bombay Gazette* and the *Times of India*.

One day Sir T. Madhavarao, Dewan of Baroda and P. Janardan Kirtanya, the Naib Dewan, came to see Swamiji. During the conversation, when some subject was mentioned Swamiji said "Dewan Sahib, you do not know much about it."

Pandit Krishnaram Ichharam was a great admirer of Swamiji and came to ■ Swamiji when he arrived in Bombay. He was a great supporter of the advaita doctrine and Swamiji was a strong opponent of it. He doubted if Swamiji was a greater ■ than Sankaracharya or the author of the *Yoga Vasistha*. Swamiji engaged his services and dictated to him the book *Vedanta Dhavani Nivarana* denouncing the advaita philosophy. It took Swamiji two months to finish it. Swamiji then published a commentary on the first Sukta of Rig Veda ■ a sample, giving two interpretations of the first mantra of the Rigveda: one *bhotik* (materialistic) and the second *paramarthik* (spiritual). In the preface to the commentary, Swamiji declared that he would translate all the Vedas ■ the lines given in the pamphlet and invited criticism. This pamphlet was sent to Bal Sastri and Swami Vishudhanand of Benares and the prominent pandits of Calcutta and other places, but no one ventured to make comments on it.

The Vallabhacharies made another attempt to murder Swamiji. They appointed two goondas to do the murderous deed. One night they entered Swamiji's room. Seth Sevaklal Karsandas who was sitting with Swamiji, seeing these intruders, caught hold of them. When they were reprimanded and threatened with the consequences of their conduct, they confessed that they had been paid rupees two hundred to murder Swamiji.

Swamiji's cook Baldevasingh, who had come from Allahabad with Swamiji, having returned home, another Baldevasingh, a Kanyakubja Brahmin, who had been relieved from a life of beggary and who was a well built man took his

place. Mathurapant, a Bhatia disciple of Gusain Jivanji, after listening to Swamiji's discourses, left the Vallabha sect and converted several others to his views.

By this time, Swamiji's reputation had crossed the seas and reached Europe. In July 1875, a man from Leipzig in Germany published an article in a Calcutta paper in which he said:

"A learned man like Dayanand ought to teach the people of Europe that the indigenous resources of India unaided by the slightest European influence can produce profound scholars and men of the highest intellectual powers."

Sevaklal Karsandas and Ramdas Chhabildas, brother of Shyamji Krishna Varma's wife, used to visit Swamiji daily. Ramdas Chhabildas, in a letter to Babu Davendranath Mukhopadhyaya said that he was indebted to Swamiji for many things and that he had read with him Vaishesik and a part of Purva Mimansa. Swamiji used to say that the credit of preserving the Vedas was due to the Brahmins who by committing them to memory preserved them.

During his stay in Bombay, Swamiji wrote a pamphlet *Vallabhacharya Mat Khandana*, refuting the tenets of the Vallabhachari sect. It was printed in the Nirnaya Sagar Press, Bombay.

P. Gattulal, who was one eyed from birth and had lost the other eye later, was a man possessing extraordinary memory. Though blind, he could play chess, and there were few who could beat him at it. He was styled "Shatavdhani," which means that a hundred things in different languages may be recited and he would repeat them immediately in their proper order. This title had been given to him by the pandits of Benares when one hundred slokas were recited to him and without any aid, he repeated them without a mistake. He was greatly respected by the Gusains. He declined to have a sastrarth with Swamiji. Swamiji had declared that if anybody proved that idolworship was enjoined by the Vedas, he would give up sannyas and begin to use *tilak*, *tripund* etc, but that if the opponent failed to do so, then the idols should be removed from the temples, and Vedic schools opened in them. When P. Gattulal was pressed to have a sastrarth with Swamiji, he replied that it would do him no harm if he were vanquished by Swamiji, but who would take up the responsibility of denuding the temples of idols. When this was told to Swamiji, Swamiji gave up this hard condition of removing the idols and said, "Let Pandit Gattulal come and prove idol worship." P. Gattulal declined to hold a sastrarth. He, however, in consultation with Gusain Jivanji, convened a meeting in

the Gussains' temple. Jivanji told Pandit Gattulal that many people had given up Vaishnavism owing to the teachings of Swamiji and that if no means were taken for its protection, Vaishnavism would disappear from the world. He, therefore, asked Pandit Gattulal to deliver a lecture in Lalbagh to refute Swamiji's teachings and ask Dayanand to come and have a sastrarth there. A private meeting was also held at Seth Brijbhushan's residence about this sastrarth. A correspondent under the pseudonym *Narad Muni* published this news in the *Bombay Samachar* of 2nd December, 1874. On behalf of Gattulal, a notice in the name of *Aryajan Hitaicchu* was published on Kartic Krishna I, 1931 saying that Pandit Gattulal was willing to have a sastrarth with Swamiji to find out whose teachings were true, if some one would arrange a meeting where an impartial and unprejudiced debate could take place without creating confusion. In reply, Swamiji's adherents issued a notice on Kartic Krishna 5, 1931 (23 November 1874) in the name of Krishna Baba that Swamiji was willing to go to the meeting, and have a sastrarth if some of the Vallabhachari Maharajas (Gussains) would call a meeting in their name and give satisfactory assurance that it would be a gentlemen's meeting and the subject to be discussed be also clearly stated. Krishnababa was a sannyasi. He was a wrestler and taught wrestling to others. He took part in works of public welfare and was always ready to help those who were engaged in doing public good. He had established a public library in Bhuleshwar and was called *Dada* by people.

In reply to Krishnababa's notice, another notice was issued on 3rd December 1874 (Kartik Krishna 10) in the name of Balkrishna Govind, Lalji Murarji, Damodar Madhavaji and three others saying that they were willing to hold a meeting to test the truth of Arya Dharma and that the signatories would hold a meeting on Kartic Krishna 12 (Gujrat calendar) Saturday, 5th December from 4 to 8 p. m. in Lalbagh to discuss Arya Dharma. They invited Swami Dayanand with his followers, for whom fifty tickets were sent and asked Swamiji to prove the truth of his teachings there. This meeting was fixed on the 5th December with a set purpose. Swamiji had in his lecture on 28th November 1874 publicly announced that he would deliver a lecture in Framji Cowasji Hall on 5th December 1874. In fixing their meeting on the 5th in Lalbagh, Balkrishna Govind and others knew well that Swamiji would not give up his announced lecture and attend the Lalbagh meeting and they would thus be able to proclaim that Swamiji did not attend the

²Margashirsh Krishna 12, S. 1931 according to North India calendar.

meeting, which was held for him.

Swamiji received this notice on the 3rd of December. He sent Goverdhandas Moolji, who with Mathuradas Logi went to P. Gattulal who was sitting with his father Ghanshyamji and told him that he was the most prominent member of the Vallabha sect, that Dayanand was willing to hold a sastrarth on the subject whether the tenets of Vallabhacharya were in accordance with the sastras and whether Vallabha's descendants were worthy of becoming gurus; that the report of discussion would be signed by both the parties, that the meeting would be attended by fifty adherents of P. Gattulal and fifty of Dayanand, and that writers would be appointed to take down the proceedings, that the umpire would also sign the statements, that the other party will only begin his reply when the party speaking had finished, that both parties and the umpire would sign the proceedings and publish them. Pandit Gattulal and his father declined to hold the sastrarth on these conditions and said that without consulting the Maharajas, who would have to suffer the consequences of defeat, he could not accept such conditions. Swamiji then gave up the idea of having a sastrarth with Gattulal.

Swamiji, as already announced, delivered his lecture on 5, December 1874 in the Framji Cowasji Hall. News had reached Swamiji that the Vallabhacharies had made arrangements to molest and insult Swamiji, should he go to their meeting. This is clear from a note published in the *Bombay Gazette* of 4th December, 1874. The note said:

"We have come to know that some influential Hindus had arranged a public meeting on Saturday, in which Dayanand would be invited to hold a sastrarth with Gattulal and other pandits; that if Dayanand did not accept the challenge he would be called a coward and a hypocrite. We don't know if Swamiji would consent to go to a meeting where it is highly probable that a disturbance would be created against the man who had the courage to denounce the old established idol worship, and that a public meeting like this where Swamiji's adherents would be very few and his opponents would assemble in large numbers, whose long cherished beliefs had been attacked by Swamiji was not the best way to settle such matters."

Gattulal attended the Lalbagh meeting which was presided over by Seth Thakur Indrajī Narayanji. After waiting for a few minutes for Swamiji's arrival, one Hiralal Mohanlal said that though the meeting had been held for Swamiji, he had not come. Then P. Gattulal began his lecture to support the tenets of Vallabhachari sect. He quoted no authorities beyond saying that it had the

support of the Vedas and the Puranas. When P. Gattulal quoted a mantra from the eighth chapter of Yajurveda, which contained the word pratima P. Janardan Gopal asked for authority to interpret pratima as idol; for, according to the Yaugic interpretation pratima simply meant a picture. Even Kalidas, a disciple of P. Gattulal asked the lecturer where was the idol of Lalji (Krishna) mentioned in the Vedas? Gattulal could give no reply to these questions. When Gattulal was unable to meet the objections raised, there was confusion and the meeting terminated.

The same day, Bhagwanlal Indrajeet published a notice that the meeting in Lalbagh had not been convened to find out the truth; for, the previous day Mathuradas Logi and Goverdhandas Moolji had placed before P. Gattulal, the subject of the sastrarth and its conditions, that P. Gattulal did not accept them, for seeking the Truth was not the object of the Vallabhacharies. Their object was to avoid the sastrarth and get an occasion to put up the flag of triumph. Unfortunately for them, the Vallabhacharies could not gain their object, for the audience clearly saw that Gattulal was not able to answer the questions of Janardan Gopal solicitor nor those of his own pupil, Kalidas pandit, and those who had attended, went away with the conviction that idol worship was not sanctioned by the Vedas.

Swamiji now decided to go to Gujrat and Kathiawar and give discourses there. After Swamiji's departure, Vallabhacharies issued a notice saying that Swamiji had gone away for fear of a sastrarth. P. Girdharilal Parbhathi issued a notice in reply saying that if arrangements can even now be made to appoint umpires, Swamiji would come back and hold a sastrarth. It had been Swamiji's wish to go to Kathiawar and the towns of Gujrat to propagate Vedic Dharma there. He, therefore, asked Krishnaram Ichharam to arrange for his stay in Surat. Krishnaram's poet teacher P. Narbadaashankar and other residents of Surat made all necessary arrangements and invited Swamiji to Surat. Swamiji wished always to stay outside the town in a good airy place away from the haunts of women. Rai Bahadur Jagjivandas, Deputy Collector of Surat sent his carriage to the Railway Station and Swamiji and Krishnaram went to Rai Bahadur Jagjivandas's garden. Krishnaram went away to stay with P. Narbadaashankar. Finding this place unsuitable as it was situated on the banks of the Tada river where women went for their bath, Swamiji went to stay

in the bungalow attached to the Nagindas Sodagar Press.

As no one made arrangements for Swamiji's food at Surat, he began to get Khichri (rice, dal (pulse) porridge) from the bazar. Swamiji never asked anyone for money or food for himself. Krishnaram, therefore, spoke to Narbadashankar and some money was collected to provide food for Swamiji. P. Durgashankar Mehta, Head Master of the Government High School at Surat, who was a zealous reformer and was known as the Luther of Surat and P. Narbadashankar arranged four lectures of Swamiji. The subject of the first lecture, which was delivered in the Andrew's Public Library, under the chairmanship of Jagjivandas Deputy Collector, was Vallabhacharya, Rammohan Roy, Ramanujacharya and Sahjanand, propagator of the Swami Narayana sect. Swamiji spoke in praise of Rammohan Roy and described the present condition of the Brahmo Samaj. He gave a short account of the life of Vallabhacharya and refuted his doctrines. At the end of the lecture, Swamiji invited questions about the Swami Narayana faith, but no one came forward to do so. Then Nirbhairam Mansukhram contractor got up and denounced the Swami Narayana sect, saying that he had been for ten years a follower of the sect and knew all about it. Swamiji's next lecture was delivered in the compound of the Government High School under the chairmanship of the Principal of the school. The subject was Buddhism, Jainism and Tantraism in relation to the Arya Dharma. The third lecture was delivered in Seth Ramchandra's Girl School. The fourth lecture was announced to be given in the Siva temple of Seth Thakurbhai Chunnilal Chakawala of Raghunathpura. But when Swamiji went there and people assembled, the temple was found locked from inside. When knocking did not open the temple, people offered to arrange the lecture at another place, but Swamiji declined the offer and said that the venue could not be changed. He sat in a chair there and began to deliver his lecture outside the temple in the sun. During the lecture, Brahmchari Mohanbaba, guru of Narsingh Acharya of Baroda, the head of the Mutt came and prostrating before Swamiji, saluted him. Swamiji raised him by his hands and seated him in another chair beside himself. Before dispersing, people praised Swamiji's patience and determination not to shift the place of the lecture.

Mohanbaba was a personality of some note. He was eighty years old, and though he did not know Sanskrit,

he was a master of the Gujrati language and had composed bhajans in it. He was an opponent of idol worship. He used to recite *Yoga Vasishtha* and was greatly respected by the intelligentsia of Surat. He was an admirer of Swamiji. When the lecture was over, Mohanbaba with great respect invited Swamiji to his Mutt. Swamiji thanked him and asked him to come to Swamiji's residence. When Swamiji returned to his residence, Krishnaram told Swamiji that Mohanbaba was a sincere and good man. The next day Mohanbaba came to Swamiji and repeated his invitation, which Swamiji accepted.

Swamiji's fifth lecture on advaita (nonduality) was delivered in an open place near P. Narbadashankar's residence. Durgaram Mehta took the chair. Pt. Ichharam Sastri got up and began to support advaita. The chairman asked him not to interrupt the lecture and to have his say when the lecture was over. When Ichharam and other pandits advanced to have a sastrarth, Swamiji silenced them in a few words. Some bricks were thrown by people suspected to be hirelings of Golabhai, who was also suspected to be the person who had persuaded Seth Thakurbhai, a follower of the Vallabha sect to lock up the door of the temple of Thakurbhai when the lecture was to be delivered there. As it became dark, the meeting broke up and Swamiji was taken in a carriage to Narbadashankar's house and thence to his residence, where Deputy Jagjivandas had deputed two constables to guard the place.

As promised to Mohanbaba, Swamiji accompanied by Narbadashankar, Krishnaram and Durgaram Mehta went to Mohanbaba's Mutt, which had been decorated and the door and the passage hung with costly cloths. Swamiji did not like this. Brahmchari Mohan Baba received Swamiji with great respect and placed him on an elevated seat and greeted him with sandal wood paste and showers of flowers, and with his disciples shouted *Jaya* (victory to Swamiji). Mohanbaba had seated his women disciples in another room and asked Swamiji to give them darsana. They had read about Swamiji in the papers and were anxious to have his darsana. Swamiji at first declined to go to the women's room, but when Narbadashankar and others appealed to Swamiji and said that he was a *Jitendriya* (perfect master of himself) and that the women who had come there so anxious to have his darsana, would be greatly disappointed, Swamiji reluctantly agreed to go there. He sat there with his eyes fixed on the floor. The women showered flowers

on him. He, however, refused their request to let them touch his feet. The Brahmchari had prepared a great variety of delicious dishes for Swamiji. Coming out of the women's room Swamiji sat down with Narbadashankar and others to dinner and ate in the fashion of the Gujratis. Swamiji greatly gratified by his reception returned to his bungalow.

One day, some Alowala Desai Brahmins of the Katar village who were agriculturists and did not accept alms like other Brahmins, invited Swamiji to their village. Swamiji, accepted the invitation and went to Katar and gave them a religious discourse. They then entertained Swamiji with fresh *Jawar* (grain) baked in fire, which Swamiji ate with pleasure. Swamiji ordinarily walked very fast. Neither Krishnaram Ichharam nor the two constables could keep pace with him and generally lagged behind and Swamiji had to stop now and then to let them come up. He told them that though they were sepoys, yet were unable to keep pace with him even when he was not going with any speed.

There was a Swaminarayana temple in Katar where some Sannyasis of that sect lived. They were so frightened that they left off using the road which led from Katar to Surat the bungalow where Swamiji lived, stood on this road, and began to go by another and more circuitous route. The editor of the *Gujarat Mitra* a fanatic adherent of the Swami Narayana sect and became Swamiji's enemy. In the issue of 12th December, 1874 of his paper he stated that as Swamiji denounced every faith and sect except that of the Vedas and the Arya Dharma, the people had been greatly excited. He demanded that if Swamiji did not cease doing so, Government should give a warning to Swamiji not to deliver such lectures.

One day a Seth at the end of a lecture presented a rich shawl to Swamiji, who declined to accept it saying that it was not his practice to accept gifts after a discourse like the Pauranik pandits who accepted presents at the end of the Kathas (recitation of sastras).

Swamiji went from Surat to Broach. Swamiji stopped at Broach in the Bhargurishi Dharamsala on the bank of the Narbada. Though the place was in the city, yet it was a sedentary one. Seth Thakur Umraosingh and Mohanlal and Acharatlal Vakils had made arrangements for Swamiji's food. He delivered his lectures in the Dharamsala. At the conclusion of the first lecture, P Madhavarao Trimbakrao, a Deccani Brahmin came forward to hold a sastrarth. Swamiji asked him what he had read. He replied "grammar Kaumudi and some poems". Swamiji said "when you have not read the Vedas and

other Arya literature, how — you hold a sastrarth on them." Madhavarao said that he had read part of the Rigveda too. Swamiji asked him to take any mantra from the four Vedas and give the meanings of its several pads (parts) and prove idolworship, and he, Dayanand, would then translate it according as the Arya books were to be interpreted and will then send Madhavarao's and his own expositions to the pandits of Benares to enable them to judge. P. Krishnaram placed the four Vedas before Swamiji. P. Madhavarao taking up the Rigveda began to interpret a mantra. Swamiji began to point out Madhavarao's mistakes in every pad. Madhavarao soon became silent. Swamiji told Madhavarao that he should acquire some learning, and then come for a sastrarth. Madhavarao feeling that Swamiji had disgraced him in the presence of his pupils, became angry and left with his disciples. During the lecture one of Madhavarao's disciples pointing towards Swamiji used some derogatory words. This enraged Baldevasingh so much that he got and declared that while he was present no one shall be allowed to say anything derogatory to Swamiji. Swamiji however, remained perfectly calm and pacified Baldevasingh by saying, "why do you feel offended: after all he is our brother." Madhavarao left the meeting saying that he would next day deliver a lecture and demolish Swamiji's arguments and asked Swamiji to attend. Whenever pundits came to have religious discussion with Swamiji, it was Swamiji's wont to silence them by pointing out their grammatical mistakes. They dared not then talk further.

The next day Madhavarao delivered his lecture and quoting a mantra here and a mantra there, said, "See, these mantras prove idolworship." He did not hesitate to abuse Swamiji. P. Krishnaram who attended the lecture related to Swamiji what had happened in the lecture. Swamiji laughed at the whole thing. Later, Swamiji delivered another lecture in the same dharamsala and refuted what Madhavarao had said in his lecture. Madhavarao with his disciples attended the lecture and there was a big gathering. Broach was at that time a military Cantonment and a battalion of sepoy's from Northern India was stationed there. These sepoy's used to attend Swamiji's lectures, for he spoke in Hindi. Many sepoy's were present in the lecture that day. While Swamiji was delivering his lecture, a disciple of Madhavarao stood up and abused Swamiji and talked as if he was under the influence of liquor. Deputy Prantal, who was present, reprimanded him. The sepoy's who were present became very angry and stood up to assault the interrupter. Swamiji, however,

intervened and appeased them. A Parsi, who had become a Roman Catholic convert and was station master in Broach declared when the lecture was over that he would deliver a lecture the following day in support of idolworship. The next day he did deliver a lecture in the dharamsala. Swamiji attended the lecture and sat amongst the audience and listened to him. After a few days, Swamiji delivered another lecture and demolished the Christian station master's arguments in his speech.

One Advaitanand Sannyasi, well known for his learning, lived in Broach in those days and had many disciples of both sexes. He was approached by the orthodox people to hold a *sastrarth* with Swamiji, but he declined saying he would not have a *sastrarth* with an atheist. One day a large number of Bhargava Brahmin men and women, women predominating, who were disciples of Advaitanand came to Swamiji and asked for a discourse on religion. Swamiji was averse to talking to women, but as the ladies pressed their request, Swamiji placed a *pardah* between him and the women and gave them a discourse. He said: "Your chief duty is to devote yourselves to the good of your husbands: you should receive advice and instruction from them. It is most improper for women to visit temples and to go about seeing sadhus and sannyasis. The primary duty of a woman is to love and serve her husband and to bring up her children in the right way".

Thakur Umraosingh asked Swamiji to make him his disciple and give him *guru mantra*. Swamiji said "I do not make anyone my disciple: whoever believes in my teachings is my disciple and whoever helps me in my work is my brother. I possess no *phusni* to whisper a mantra in anyone's ear. Moreover, the Vedas are full of mantras open to all, what other mantra can I give?" An advocate, Jethalal, told Swamiji that if he would give up condemning idolworship, they would proclaim him an *avatar* (incarnation) of Sankaracharya. Swamiji replied that no temptations could make him give up Truth. When Jethalal said that Swamiji spoke very simple Sanskrit unlike the pandits who use very difficult language, Swamiji replied that his object was to give instruction to the masses and he had no time to make his language learned and difficult to understand (अतिशय).

One day Swamiji asked a pupil to bring water from a well. He replied with some spirit that he was a Brahmin and it was not his business to draw water. Swamiji told him that it was a pupil's duty to serve his teacher (*guru*) that he, Dayanand, had even to receive a beating from his *guru* once. "One day," said

* It is a custom amongst the followers of the Vaishnava sect for the *guru* to whisper in one's ears a mantra, to make one a disciple.

Swamiji, "My fellow pupils who became jealous of ■ because of my guruji's special kindness to me, falsely complained to him that I was all humility before him, but in his absence, I caricatured him by feigning blindness and walking with ■ stick in my hand and excite laughter. Guruji believed this and gave me a beating with his stick, the scar of which I still carry on my arm."

An incident occurred in Broach which shows a notable trait of Swamiji's high character. P. Krishnaram Ichharam got fever one day and Swamiji began to shampoo his head. On this, Krishnaram said "What are you doing, Maharaj. How can I accept service from you?" Swamiji replied, "There is no harm in this. It is a man's duty to render service. And if elderly people will not render service to the younger ones, the latter will not learn to serve the elders."

Swamiji left Broach one morning and reached Ahmedabad in the evening. Mahipatram Rupram and Gopalrao Harideshmukh (Judge at Ahmedabad and later Judge of the Bombay High Court) received him at the railway station and arranged for his stay in the temple of Manikeshwar Mahadeva. Swamiji gave three lectures at Ahmedabad, the first in condemnation of idolworship in the Hemabai Institute, the second in the Manikeshwar Temple on the caste divisions. Two more lectures were delivered by Swamiji, the last one in the Training College, Ahmedabad, in connection with the anniversary of the Prarthna Samaj which was being celebrated in these days. R. B. Vechardas Ambuidas, R. B. Gopal Rao Harideshmukh, R. B. Bholanath Sarabhai and Ranchoddas Chhotelal expressed a wish in this lecture that ■ sastrarth should be held between Swamiji and the pandits of the place. They issued a public notice which said, "the great Swami Dayanand is present here. We invite the following pandits to attend a meeting in the Training College to be held on 19th December and have a talk with him on Vedic Dharma. P. Sevakram Lallubhai, Bhaskar, Bhaishankar, Bhatta Damodar and others, in all thirty pandits were invited. P. Revashankar Sastri, Headmaster of the Female Training College took this notice to the sastris, who stipulated that four umpires should be appointed, and no Muslim may attend the meeting. Both stipulations were accepted. The meeting was notified to take place at 1 p. m. Swamiji reached the meeting place at the appointed hour but none of the pandits who had been invited came. One or two Brahmins came and put questions and were satisfied with the answers given by Swamiji.

As no pandits came, Swamiji gave a lecture on rebirth and the meeting came to an end. The *Times of India* of the 4th January 1875 contained the following comments on Swamiji's visit to Ahmedabad:

"Swamiji stayed in Ahmedabad for more than two weeks. He used to deliver a lecture every day and the following day he answered questions put to him at his residence in the Manikeshwar temple. He is not only a master of the Vedas but possesses a wide knowledge of all the Hindu Sastras and is well acquainted with the sacred books of the Jains, Christians and Muslims. His lectures are crowded and liked by the people. The pandits of the place have ignored him on the ground that no reliance can be placed on the views of a peripatetic sannyasi. None of the sastras came in response to an invitation to them. Those who came uninvited could not continue talking on religion more than an hour. The pandits say that the reason of Dayanand's triumph is that people wish reformed and have sympathy with him and take sides with him".

Swamiji went for a day during his stay in Ahmedabad to Nadiad (Nimrad) which is a famous place of pilgrimage in Gujrat. While in Ahmedabad, Swamiji began writing a book named *Swami Narayana Mathkhandan* (Refutation of the Swami Narayana sect) which was finished on third January 1875 when Swamiji was in Rajkot, as the last words of the book show. This sect is largely prevalent in Gujrat. The biggest temple in Ahmedabad belongs to this sect.

Swamiji wished to go to Baroda, but as the British Government had arrested and dethroned H. H. the Giakwar Malhar Rao on charge of attempting to poison the British Resident Col. Phayer, and the whole of Baroda was in agitation in consequence, Swamiji did not go there. He left Ahmedabad on 28th December for Rajkot. After his departure from Ahmedabad, a correspondent in an article in the *Hitechhu* of 7th January 1875, said :

"During his short stay in Ahmedabad Swami Dayanand surprised and pleased the people: surprised, because, they had never before seen or heard any satri give such learned expositions of religious doctrines, and pleased because they found his teachings in accord with the views they had formed themselves. His Sanskrit learning is profound and thorough. He has made a lasting impression on the people by his openly condemning idolworship which is impoverishing the people, the caste system, the child marriage and other evils. If there were some more men like him, India would not be so fallen. The sastras not only avoided having a sastrarth with Dayanand but tried, though vainly, to prevent people from going to hear his lectures. When they found that the people laughed at them and deprecated their attitude, they mustered courage to have a sastrarth; but their ludicrous questions made them look so ridiculous that even their sympathisers like Mr. Ranchodhbhai said that they should better have kept themselves away. Dayanand proposes to establish Aryasamajas and schools, but are afraid the people of Ahmedabad are not yet prepared to give up their traditional sectarianism and join the Samaj".

Swamiji reached Rajkot on 31st December and stayed in the Rajkot Camp Dharmasala. Hargovinddas Dwarkadas, Principal of the Training College, Rajkot had arranged this visit and collected subscriptions to pay for Swamiji's railway fare and board at Rajkot. Swamiji delivered eight lectures at Rajkot, the first on God, the second on the rise of Dharma, the third on the Vedas as Revelation, the fourth on Rebirth, the fifth on Knowledge and ignorance and Mukti and bondage, the sixth and the seventh on the Past of the Aryas and the eighth on Duty. One day was fixed for a lecture and the following day for removal of doubts of people and for answering questions. The subjects of the lectures were not chosen by Swamiji, but were selected by the people. Swamiji's lecture on the Vedas evoked great admiration. Hargovinddas declared after hearing it: "Today we come to know the profound learning, the sublime thoughts and deeply conceived ideas of Swamiji. I never heard such a discourse before."

One day P. Mahidhar and Jivannram Sastri came to Swamiji to have a sastrarth on idol worship and the advaita vedanta (nonduality). P. Mahidhar made an attempt to prove idol worship, but Swamiji silenced him in a few minutes. He then spoke about the *advaita* doctrine. Swamiji said, "If you are Brahma, please take out one of these three and half crores of hair (loma) on your body and put it in again. Brahma's knowledge is unlimited and your knowledge is limited. How can you therefore be Brahma?" Mahidhar could give no reply and became silent.

The students of the Rajkumar College at Rajkot, where the scions of the Rulers of Kathiawar receive education, used to come and hear with eagerness Swamiji's lectures. Once they asked Swamiji to give a lecture to them in their college. Swamiji agreed to do so with pleasure. In the college, Swamiji gave a lecture on *अहिंसा परमो धर्मः* (Non-violence is the chief feature of Dharma). He showed the evils of meat-eating in such a way that Mr. Macnaughten, Principal of the Rajkumar College was wonder struck. He could find no argument to advance against Swamiji's condemnation of meat-eating except that if meat-eating is a sin, then all the Rajkumars who ate meat would go to Hell. Swamiji replied that taking life is a sin. If meat could be obtained without taking life and if eating it was free from other evils, the Arya sastras would not have condemned it. *The sin is in taking life, not in eating meat.* And if public good requires taking of life, then, even the taking of life is excusable. Swamiji is reported to have added that when

the Aryas were clearing the jungles and establishing settlements, lions, tigers, and other predatory beasts attacked them, and the deer and other animals laid waste cultivation. Then, in public interest, the Arya rishis (Seers) declared that it was allowable for Kshatriyas to hunt them, for without this, they could not protect themselves, their property, their cultivation and their domestic animals. No sin, he said, is involved in doing one's duty. Mr. Macnaughten was so pleased on the whole with Swamiji that at the latter's departure from the college, he presented Swamiji with a copy of Rigveda edited by Prof. Maxmuller.

A Prarthna Samaj had been established at Rajkot two years before Swamiji's visit to the place, and the intelligentsia of the place had mostly become members of it. Swamiji's lectures created a sensation in the town and most of those who belonged to the Prarthna Samaj were attracted by Swamiji's discourses.

Swamiji proposed to establish an Aryasamaj at Rajkot and incorporate the Prarthna Samaj into it. Its members agreed and raised no objection to holding the Vedas as authoritative. Swamiji's brilliant personality and impressive speeches had their magnetic effect on the people. Hargovinddas Dwarkadas who had been Secretary of the Prarthna Samaj was appointed Secretary of the Aryasamaj and Manishankar Jatashankar and, in his absence, Uttamram Nirbhairam was appointed President. Swamiji framed rules and regulations and got them printed. He kept three hundred copies with himself to distribute in Ahmedabad and Bombay, the remaining ■■■ were distributed in Rajkot and elsewhere in Gujrat and later in Northern India. Sunday was fixed for the weekly meeting of the Aryasamaj. Hargovinddas Dwarkadas wrote a letter to R. B. Gopal Rao Harideshmukh, Ahmedabad on 16 January 1875 informing him that a Samaj had been established at Rajkot to consider Swamiji's teachings and to prepare the people to establish an Aryasamaj as soon ■ possible. He added that it is not possible to give effect to his views on Brahmecharya and Niyog as the reformers would not accept them. He added that if there were a dozen men like Swamiji, the salvation of India would come very near. As a matter of fact this Samaj was Aryasamaj. It may be that Hargovinddas did not call it Aryasamaj lest people be scared away. A correspondent wrote an article in the *Hitechhu* of 21st January, 1875 A. D. which said:

"Most of the educated people of Rajkot have accepted

Swamiji's teachings. Some of them have not accepted Niyog and do not agree that a man's vigour would be preserved and the interests of Brahmacharya served by a man of fortyeight marrying a woman of thirty. The article also said that when the rules were printed, thirty people accepted them and joined the Aryasamaj."

This Aryasamaj of Rajkot was the *first Arya Samaj* established in India. It continued to work for five or six months and then came to an end as a result of the great agitation and discontent consequent on the deposition of H. H. Maharaja Malharrao Gaikwar of Baroda. The rich, the poor, the educated and the ignorant all were agitated by this happening.

A few days after Swamiji left Rajkot, P. Gattulal came there. The Aryasamaj invited him to give a demonstration of his wonderful memory and to compose and recite *extempore* poems on various subjects to be given at the meeting. One of the subjects was the deposition of the Gaikwar. P. Gattulal amazed them all with his good poems composed at the moment. Nagindas, the Secretary of the Aryasamaj, sent a detailed account of this meeting for publication in the *Bombay Gazette* and the *Times of India*. One of these papers published it, but the other paper was later asked telegraphically not to do so. Mr. James Peel, the Political Agent of Kathiawar read this account and became very angry. Without asking for an explanation, he dismissed Nagindas from his post of Vakil. He sent for Hargovinddas and told him that though he had acted with good motives yet his action was very improper. The article had been written at the telegraphic request of the Poona Sarvajanic Sabha and the *Amrita Bazar Patrika* of Calcutta. Hargovinddas was so frightened that he sent away all papers and books connected with the Aryasamaj from his house to some other place. Taking part in the Aryasamaj apart, the very name of the Aryasamaj produced agitation in him. Seeing the leaders so frightened, other members also kept away and the Aryasamaj came to an end. Nagindas had to go to Bombay and secure recommendations from high British officials before he was restored to his position of Vakil.

Mr. Gokulji Jhala, Dewan of Junagarh who had come to Rajkot to attend a conference of the States of Kathiawar, came to see Swamiji. It is said that in one of his lectures, Swamiji translated a sloka of an Upanisad differently from Sankaracharya. The Dewan Sahib objected to it. Swamiji

he used to come to Bombay to attend the meetings of the Bombay Aryasamaj.

One day a Brahmin approached Swamiji and said how could he give up his faith at the instance of Swamiji; for, had not Srikrishna said in the Gita *श्रेयान् स्वधर्मो विगुणः* (One's own dharma is good, even if it be without merit.) Swamiji answered that the word Dharma in the sloka meant Varnashramdharma and not religious belief. The Brahmin was then satisfied.

The *Hitechhu* of 18th March, 1875 in an article on the second visit of Swamiji to Ahmedabad said :

"We congratulate the people of Ahmedabad on their establishing an Arya Samaj. Thirty people have joined the Samaj, amongst whom are Rao Bahadur Gopalrao, Rao Bahadur Vechardas and Rao Sahib Mahipatram, who always participate in whatever is good for the country."

As no member of the Prarthna Samaj except Mahipatram, became a member of the Aryasamaj, the writer in the *Hitechhu* said :

"We forget that the Veda is a store house of knowledge. Its language is so full of sublime things and is an allegorical that it is liable to be constructed in various ways and there is no reason why we should not accept the interpretation which according to ■ understanding is the most suitable. Swami Dayanand during his short stay at Ahmedabad gave ■ most reasonable interpretation of the Vedas based on the authority of ancient Rishis, and invited the sastris to interpret them differently but none of them came forward to do so. It is a pity that people not understanding all this, and themselves ignorant of Sanskrit, follow the footsteps of some Bengalis and do not join the Arya Samaj. No doubt Swamiji is an extraordinary personality. Such profound learning as he possesses is rare. If he had wished to work for obtaining money like the Vallabhaachari and other sects, he would have secured thousands of disciples and would have established a new sect and amassed a fortune. But his nature recoils from such motives. His one object is to regenerate Aryavarta. His predominant desire is that he may see our country lead the world in culture."

Swamiji returned to Bombay on 29th January, 1875. and began to reside in the Walkeshwar Ganshala. He delivered his first lecture on 4th February, 1875. As difficulties were experienced in finding suitable places for lectures, ■ *mandap* was put up in the open space known as the *mandan* and named Vedamandap. Swamiji delivered a lecture in this place on the 26th February. Some people thinking that Vyakarana (grammar) was not a strong point of Swamiji, challenged him to a sastrarth in it. Swamiji accepted it at once, and the 10th March 1875 was fixed for the sastrarth. On the appointed date, great activity was witnessed at the mandap. Big Seths, Bankers, Barristers and Solicitors, Professors of Colleges, School masters, the educated and the ignorant, assembled. Learned pandits came hoping to vanquish the Swami. Swami Dayanand

came to the place as usual quite calm and tranquil, showing no signs of anxiety. A singhasan (small platform) was put up in the meeting place and the Vedas and other sastras were placed on it. Swamiji came and sat on the singhasan. When the pandits objected to it, Swamiji said that he was a sannyasi and entitled to sit there, and that questions may be put to him and if he was unable to answer them, he would leave the singhasan and others may occupy it. Sri Atmaram Bapudal Sastri took the chair at the sastrarth. On behalf of the pandits Pandit Khemji Balji Joshi opened the debate. As Joshiji was considered a good speaker, people began to listen to him but when they found that he said nothing on the subject of the debate but spoke on irrelevant subjects, the audience became restive. Attempts were made to pacify the people, but after a while the audience refused to waste more time listening to Joshiji's speech and Joshiji had to sit down. After him, P. Ichhashankar Sukla began to put questions on grammar, and Swamiji began to answer them. When Swamiji finished his replies and no further objection was raised to any of Swamiji's replies, Swamiji commenced putting questions. The replies given by the pandits were reduced to writing. Swamiji cited Mahabhasya and other authorities and proved that the replies were wrong. The pandits could give no satisfactory explanation and had to admit that Swamiji was right. The people present became convinced that the pandits were not fit even to argue with Swamiji's pupils, not to speak of Swamiji himself. The pandits then broached the subject of Niyog and raised objections to it. Swamiji answered the objections so skillfully and advanced such powerful arguments that the pandits became silent. At last disappointed and with heavy hearts, the pandits departed and went home.

Swamiji gave a series of lectures beginning on the 16th March, 1875. As before, one day was fixed for the lecture and the following day for answering questions raised by the people. People began to get the full benefit of his lectures, their thirst for knowledge of dharma was satisfied and their hearts became enlightened. The good effect of Swamiji's teachings spread beyond the bounds of Bombay and a rich Seth of Jodhpur sent a petition to Swamiji begging him to visit Jodhpur and remove the darkness of ignorance of dharma which prevailed there.

One day a Jain sadhu named Charitrapradhan sent a criticism of a mantra of the Yajurveda. Swamiji sent him a written reply and the sadhu became quiet.

ARYA SAMAJ ESTABLISHED AT BOMBAY.

Before Swamiji went to Surat, some people had expressed

■ wish to establish an Aryasamaj in Bombay and had spoken to Swamiji about it. They had framed some rules and sixty people signed a requisition to be allowed to become members of the Samaj. Owing, however, to the pressure of the caste people and other reasons, nothing had then been done. On Swamiji's return on 29th January, 1875 to Bombay people again expressed ■ desire to establish a Samaj, and on the 17th February, 1875 one hundred people agreed to become members of the Arya Samaj. Rajkrishna Maharaj desired that the unity of God and soul may be accepted in the rules, as it would attract many people to the Samaj. He said that later this doctrine may be given up. Swamiji refused to accept the suggestion and said that he would never establish a Samaj on the basis of untruth. This gave offence to Rajkrishna Maharaj and he left Swamiji and began to oppose him; for, he was ■ strong supporter of the advaita Vedanta.

Seth Mathuradas Logi, Sevaklal Karsandas, Girdharilal Dayaldas Kothari, B.A., LL. B. resolved to establish an Aryasamaj, and though the orthodox people persecuted them they remained firm in their resolve. Rajeshwari Pannachand Anandji Parekh framed rules and regulations of the Aryasamaj and Swamiji made necessary amendments in them. At a meeting held on 10th April, 1875 (Saturday, Chaitra Shukla 5, S. 1932) in Dr. Manikji's garden near the Prarthna Samaj Hall in Girgaum Road at 5-30 P. M. and presided over by Girdharilal Dayaldas Kothari, an Aryasamaj was established in Bombay. Officers of the Aryasamaj were elected and it was decided to hold the weekly meetings of the Samaj on Saturday evenings, which were later changed to Sunday evenings. The Aryasamaj started with about 100 members. Several members asked Swamiji to become the leader or the president of the Samaj, but Swamiji declined to do so. When pressed, Swamiji agreed to become an ordinary member of the Samaj. After the establishment of the Samaj, Swamiji delivered his lectures there, the first on the 17th of April and the second on the 24th.

Swamiji used to go to the seashore for his morning walk and sometimes used to meet and talk to Rev. H. B. Wilson, who was ■ Sanskrit scholar. While Swamiji was in Bombay, His Royal Highness the Prince of Wales Edward came to Bombay. The Viceroy, Lord Northbrook had a talk with Babu Keshab Chandra Sen about Swamiji and expressed a desire to meet him. Keshab Chandra Sen wrote to Atmaram Pandurang about it. He showed the letter to Girdharilal Dayaldas Kothari and asked him to arrange a meeting. But as Swamiji expressed

his unwillingness to go to the Viceroy's residence to see him, the meeting was not held.

Harishchandra Chintamani proposed to take a photograph of Swamiji, but Swamiji objected saying that people and especially the Aryasamajists, may begin to offer worship to the photograph. He eventually agreed to be photographed on the condition that no copy of it may be placed in the Aryasamaj Hall.

Jivandayal, who later became President of the Aryasamaj, went to see Swamiji at noon one day in summer and felt very thirsty. Swamiji prepared a special *sharbat* for him which took away his thirst. He said he had never tasted such a drink in his life. Evidently Swamiji was well acquainted with many wonderful medical herbs and things. P. Brahmashankar Devashankar of Gwalior stayed a few days with Swamiji during his visit to the Bombay Presidency. Swamiji told him that his (Swamiji's) birth place was situated at a distance of forty cos (eighty miles) from Ahmedabad. As Brahmashankar used to worship Siva-ling and recite Durga Path, Swamiji sometimes smilingly asked him why he was making so much noise.

On the day of an important sastrarth, Swamiji used to get up at 3 A. M. and took *anis* (anis) with fresh water, and then after attending the call of nature and taking his bath he used to go into meditation till 6 A. M. In this way he used to remain in meditation longer than other days.

When people showered abuse on Swamiji on his denouncing false beliefs, he used to say that he welcomed such abuse just as a bridegroom does when he goes to his father-in-law's house and women sing songs abusing him only to tease him in a friendly way.

After breaking away from Swamiji, Rajkrishna Maharaj in his paper *Arya Dharma Prakash* of Phalgun Krishna 12, S. 1931 (3rd April, 1875) stated that idol worship, though not enjoined by the Vedas, was useful for the uneducated and should not be condemned. On this, some members of the Aryasamaj sent a challenge to the editor to prove his contention, but he did not accept the challenge and kept quiet. Swamiji gave a lecture refuting the advaita Vedanta doctrine and the teachings of the Prarthna Samaj.

Ramdas Chhabildas and his father Chhabildas Lalubhai joined the Aryasamaj, but Ramdas's uncle Devidas, known as Devibhakta, had implicit belief in idol worship. Though differing from Swamiji, yet being a sincere man he was well disposed towards Swamiji. He frequently came to Swamiji and looked upon him as an ideal sannyasi. Swamiji also looked upon him as a sincere and good man. Whenever he came to

Swamiji he always brought sweets or something else.

The leaders of the Vallabhachari sect when they found that several people had given up idol worship and joined the Aryasamaj and that P. Gattulal also had failed to do anything in the matter, invited pandit Kamalnain Acharya, a great and learned leader of the Vaishnavas to Bombay.

Kamalnain Acharya reached Bombay on 31st May, 1875 and delivered a lecture at Narayana Vadi. He tried to prove idol worship on the authority of *Ramtapini* and *Gopaltapini* Upanisads but the audience was not satisfied and declared that P. Kamalnain Acharya should face Dayanand in the Framji Cowasji Institute or some other well known place and prove idol worship on the authority of the Vedas. The Acharya, however, was unwilling to have a sastrarth and kept quiet. An incident, however, occurred which compelled Kamalnain Acharya to face Swami Dayanand. Shivrarn Benichand, a Marwari disciple of Kamalnain Acharya, had a friend named Thakkar Jivandayal who was an Aryasamajist. One day while discussing idol worship they came to an agreement that a sastrarth should be held between Kamalnain Acharya and Dayanand, and if Dayanand be defeated Jivandayal would accept the Ramanuja faith, but if Kamalnain Acharya was defeated Shivrarn Benichand would accept Dayanand's teachings. They wrote out and signed the following agreement.

"Bombay, 5th June, 1875 A. D. we the two undersigned have read this agreement and have signed it of our own free will and will act on it in sincere faith: (1) That a meeting between Dayanand Swami and Kamalnain Acharya will be held in Framji Cowasji Institute on the coming Saturday: The expenses would be borne by the undersigned. The Police will keep order.

(2) If Swami Dayanand Saraswati gains a victory in debate in refutation of idol worship, then Marwari Shivrarn Benichand who, on behalf of Kamalnain Acharya, was publishing the notice under his name will become Dayanand's disciple, but if Kamalnain becomes victorious then Thakkar Jivandayal will become Kamalnain's disciple and will apply Ramanuja tilak on his forehead. In the other case, Shivrarn will do away with his tilak.

(3) In this meeting, sastri who are not partisans of any sect and who are free from partiality will be invited. Then the report of the sastrarth shall be printed and published and the signatories to this agreement shall also sign it. Whosoever of us two does not abide by this agreement shall be known as having lost his faith.

(Sd) Thakkar Jivandayal.

(Sd) Shivrarn Benichand.

As Shivrarn Benichand had made the above agreement without the consent or knowledge of Kamalnain Acharya, when this matter was brought to his notice, the latter declined

to hold the sastrarth. When, however, his followers represented to him that as the sastrarth had been publicly notified, any withdrawal from it will bring disgrace on the Vallabhachari sect and people would begin to believe that Dayanand was right and the Vedas did not support idol worship. This, they said, would be a great blow to the Vaishnava faith. Kamalnain Acharya then reluctantly agreed to hold a sastrarth.¹ Kamalnain Acharya, however, knew in his heart of hearts that he was no match for Swamiji and there was no mantra in the Vedas to support idol worship. Therefore, he after agreeing to the sastrarth, began to get out of it.

On 8th June, 1875 Seth Mathuradas Logi being apprised that Kamalnain Acharya was unwilling to come to the sastrarth, he went to Kamalnain Acharya and tried to persuade him to have a sastrarth at any other place he liked and told him that otherwise much harm would be done to the Vaishnava faith. Kamalnain Acharya demanded that four pandits who were experts in the Vedas from all the four sides of India should be appointed umpires. Mathuradas Logi said that it was very difficult to secure such pandits. Kamalnain Acharya named a pandit of Nadia. Mathuradas asked that some pandits of Benares may be named, but the Acharya said that he would not give any name. Mathuradas reminded him of the agreement signed by his disciple Shivrarn. Kamalnain repudiated the agreement. Mathuradas Logi then took his leave saying that Kamalnain Acharya was not in a position to prove that idol worship — sanctioned by the Vedas.

News of the coming sastrarth spread throughout the city, and on the day of the sastrarth, though the time fixed for it was 3 P. M. the hall was full by 2-30 P. M. The Vedas, the Brahmanas, the Upanisads the Nighantu and other books, numbering about a hundred and fifty were placed on a table standing on the platform. On the two sides of the table, two chairs were placed, on the right side for Kamalnain Acharya and on the left for Swami Dayanand Saraswati. Near the table eight chairs were placed for writers to record the sastrarth. Rao Bahadur Vechardas Ambaidas, Seth Laxmidas Khemji, Mathuradas Logi, Bhadowar Paluram, Rao Bahadur Dadubhai Pandurang, Bhaishankar Nanabhai, Gangadas Kishordas, Hargovinddas Nana, Mansukhram Surajram, Ranchoddbhai Udairam, and

¹ The issues of the *Bombay Samachar* (of Bombay) for 17 and 18 June, 1875 give a full account of this Sastrarth.

P. Vishnupurushuram Sastri were present at the meeting. As the followers of Kamalnain Acharya objected to the presence of non-Hindus there, a Parsi who had come for the meeting was sent away. Swamiji came to the meeting at the appointed time and was seated in the chair placed on the left side of the table. Time passed but Kamalnain Acharya did not appear. People began to give up hope of his coming to the meeting, and said that he would not come. And he would not have come, if an Aryasamajist had not gone to him and told him that as he had agreed to hold the sastrarth, the Aryasamaj would file a suit against him if he failed to appear at the sastrarth. P. Kamalnain Acharya at last appeared with about thirty followers and some Marwari Seths. Rao Bahadur Vechardas Ambaidas took the chair. In his opening speech, the chairman said that he was himself an idol worshipper. He asked the audience not to feel angry if Swami Dayanand Saraswati tried to prove that idol worship was not enjoined by the Vedas, but should hear him patiently in the interest of the country. He also asked everyone to give a patient hearing to Kamalnain Acharya of the Ramanuja faith also who would try to prove that idol worship was sanctioned by the Vedas. He then asked Bhaishankar Nanabhai to read out the agreement which had been signed by Jivandayal and Shivrarnain of their own accord.

Bhaishankar Nanabhai read out the agreement and said that the meeting had been called in consequence of the agreement. He then asked P. Kamalnain Acharya to prove that the Vedas supported idol worship. On this, Shivrarnain Benichand got up and said that the agreement contained the condition that idol worship would be proved on the authority of the Sruti and Smriti, but that the word *smriti* had not been read out. Bhaishankar Nanabhai again read out the agreement and said that he did not find the word *smriti* there. Shivrarnain Benichand again got up and said that it had been stipulated in the agreement that eight pandits would be required as witnesses. Bhaishankar Nanabhai replied that the agreement contained no such stipulation. Shivrarnain Benichand then wanted to see the agreement himself and it was given to him. He read it and became silent and the audience was satisfied that the objection was wrong.

P. Kamalnain Acharya then said that the people present did not possess the ability to decide who was right and who was wrong. It was necessary that pandits from all parts of India

should be present to give their decision, and asked Swamiji if he had brought such pandits with him. P. Vishnupurshuram Sastri who had always criticised Swamiji's interpretation of the Vedas in the papers, offered himself to work as Swamiji's pandit if Swamiji had no objection. Swamiji in his simplicity accepted the proposal. On this, Sastriji sat on the platform by the side of Swami Dayanand Saraswati. Then P. Kamalnain Acharya asked the pandits present to say to which sect they belonged, adding that the umpire should not belong to any particular sect. Everybody was surprised at this; for all the pandits belonged to one sect or the other. One pandit said that he belonged to the Vaishnava sect. Kamalnain Acharya gave him a seat on the platform beside himself. He then asked the other pandits to swear by Saligram and *Gita* that they would give their decisions in favour of Truth. Kalidas Govindji Sastri on behalf of the pandits declared that they would say what they considered to be the Truth. The following dialogue then took place between Kamalnain Acharya and P. Vishnupurshuram Sastri.

Kamal:—Which of the six sastras have you read?

Vishnu:—I have read all the six sastras. I wish that before you have ■ sastrarth with Swami Dayanand, you may discuss with me any of the six sastras you wish. I have heard that you are ■ master of the Nyayasastra. You may therefore put any question you like on the Nyayasastra and I will answer your questions. When you are satisfied with my knowledge of the Nyayasastra, I will examine you in that Sastra. Will you please tell us which sastra you have read.

Kamal:—I will tell you (and then kept quiet)

Vishnu:—It does not behove you to waste time in such an irrelevant matter. It is your duty to prove that idol worship is prescribed by the Vedas.

Then Swami Dayanand Saraswati addressing Kamalnain Acharya said: "To day is a day of happiness. My meeting with you is no doubt a happy thing. I declare sincerely that idol worship has not the support of the Vedas and I am prepared to prove this. I go to various places in India and preach this. It will be kind of you to show to the meeting to-day which Veda and which part of it prescribes worship of idols, and also what the commentators say about that part, and what exposition have the Brahmanas given of it. If you prove this, the people will be satisfied and we will all be profited. For this purpose, I don't see the necessity of an umpire. If however, an umpire is considered necessary, who can be a more impartial umpire than the Vedas and the other Arya

Sastras. Kindly show which part of the Vedas supports your contention and what is the meaning of that part. This is the test of Truth. Our questions and answers will be reduced to writing and both of us will sign it. The writing will be printed and published so that the pandits of other places can express their opinion on it.

When pandit Kamalnain Acharya gave no heed to what Swamiji said and kept silent, Mathuradas Logi got up and related to the meeting the talk he had had with Kamalnain Acharya on the 6th of June, stating how he had offered to wire to his agent in Benares to find out the pandit who according to the Acharya was fit to be present at the sastrarth, but that the Acharya could give no name. He added, "You Acharyas tell people that idol worship is mentioned in the Vedas and are proud of your learning; now that Swami Dayanand is present, please prove that idol worship is supported by the Vedas and don't waste time." Kamalnain Acharya did not say anything even to this.

When Swamiji found that Kamalnain Acharya was unwilling to take part in the sastrarth, he said to him, "It was your part to prove that the Vedas supported idol worship. It would have been well if you could prove it. But ■ you would do nothing of the kind, I am compelled to prove that idol worship is against the Vedas, please therefore do me the favour to listen to me. Naturally Kamalnain Acharya could not be expected to listen to the refutation of his faith and keep silent. He, therefore, got up and left the meeting saying that it was against the behests of the sastras to recite Veda mantras where audras were present. People tried to persuade him to stay but he did not listen to them.

After the Acharya went away, Swami Dayanand thanked P. Vishnupurushram Sastri for saving the situation and told the audience that he was proud to have the friendship of such a great and learned man as Pandit Vishnuparushram Sastri and that it was his earnest wish that India may profit by his learning, culture and high character.

Seth Govindas Nanabhai asked Swamiji if people worshipped idols in the Satyuga. Swamiji replied, No, and said that idol-worship had been inaugurated by the Jains and Buddhists in the Kaliyuga and that when Sankaracharya condemned the Jain faith, these idols were hidden under ground and now and then they are discovered when excavations take place. Swamiji then began his lecture. He regretted that so many sastras had been collected and placed on the table, but not ■ leaf of them had been turned and the work for which people had

assembled remained undone. He then quoted several Veda mantras and refuted idol worship. He interpreted the mantras which are usually recited in the "Pran Prathistha" and said that the mantras had no relevancy to the ceremony. Seth Chhabildas Lallubhai and Mulji Thakursi criticized the tactics of Kamalnain Acharya. The audience was greatly pleased and went away satisfied that Kamalnain Acharya did not possess the ability to prove that idol worship was allowed by the Vedas. Many people lost their belief in idol worship. The chairman garlanded Swamiji and the meeting came to an end.

A woman of Hariyana, who when quite young had renounced the world and had accepted the Vedantist faith, lost her belief in the advaita doctrine when she read the Satyarth Prakash. She came to Bombay to see Swamiji and receive religious instruction from him. Swamiji asked her to propagate Arya Dharma amongst women, and she accordingly devoted her whole life to this work.

In Bombay, Shyamji Krishna Varma, a youngman of great promise and intelligence came to Swamiji. Shyamji had a special faculty for learning Sanskrit and spoke it well. He was the best boy in his College. The Principal always put him forward when distinguished visitors visited the college, and his replies agreeably surprised them. He came of a poor family in Kathiawar. He began to come to Swamiji and look upon him as his guru. Swamiji taught him Panini in which he became a master. Swamiji thought that if he was sent to England for further education he would prove a great help in spreading the Vedic faith. Swamiji therefore introduced him to Professor Monier Williams who had come to Bombay, and arranged for his studies at Oxford. Seth Chhabildas Lallubhai finding Shyamji Krishna Varma a brilliant young man gave his daughter in marriage to him. Shyamji Krishna Varma went to England and later became Oriental Lecturer in the Balliol College, Oxford. He distinguished himself there as a student, and at the Tripos he came out first in Greek. The Principal, the famous Professor Jowett, held him in high esteem and declared that he would distinguish himself in life and reach the "the top of the tree."¹

¹Mr. H. Gladstone, later Lord Gladstone, the eldest son of the famous Prime Minister of England Mr. M. E. Gladstone was his class fellow. Mr. Shyamji Krishna Varma, showed the author of this book when at Ajmer, where he lived for some years and practiced as a barrister, his diary for his fortnight's visit to Harwardan Castle, the residence of Mr. W. E. Gladstone. He made out certain entries in it. One entry said that he spoke to the Premier about Gaurakhala (cow protection) in India and asked Mr. Gladstone to abolish the slaughter of cows.

Shyamji Krishna Varma was called to the Bar at Oxford, and on his return to India, he became Prime Minister of Rutlam for a few years. He then came and settled at Ajmer, where he practiced as an advocate. In 1894, he was appointed

The daily routine of Swamiji's life in Bombay was: He used to get up at 3 A. M., rinse his mouth with water and after a bath, used to go into *Samadhi*. He then went for a walk before sunrise and in a solitary place, engage in meditation. He used to return to his residence by 8 A. M. and take rest for twenty minutes. After drinking a little milk, he devoted himself to his literary work till 11 A. M. He then had a bath and took his meals. He lay down for a few minutes but not to go to sleep, and then worked upto 4 P. M. From 4 to 10 P. M. he received visitors and gave religious instructions to them. In the evening, he took no dinner but only some milk. He used to retire punctually at 10 P. M. and went to sleep as soon as he got into the bed.

Swamiji was very particular that all who dined in his kitchen should partake of everything cooked there and therefore used to go to the kitchen at the time of taking food. As a rule provisions were weighed and then given to the cook, so that food may not be wasted. A servant once told him that this would make people think that Swamiji was a miser. Swamiji

Minister at Udaipur on the recommendation of Mr. H. M. Durand (later Sir Henry Mortimer Durand) Foreign Secretary to the Viceroy of India. From Udaipur he went as Prime Minister at Junagarh. After some time he again returned to Ajmer.

Mr. Shyamji, beside being a very learned man, was a very shrewd man of business. He established three cotton presses at Beawar, Nasirabad and Kekri (Ajmer District). He was a man of great independence of character: this independence brought him into conflict with some officers of the Political Department. He left for England with the intention of entering Parliament. He found however after a few days stay there that election to Parliament involved heavy expenditure of money and gave up his idea. He established a home for Indian students going to London for education and called it "India House." He started a weekly newspaper called *The Indian Sociologist*. His political activities in England threw him into hot water with the authorities there and he left London and settled in Paris. When the first World War broke out in Europe in 1914 A. D. and France and Britain became allies, he left Paris and settled in Geneva, Switzerland, and lived there for many years. He died there in 1931 A. D. He was a great admirer of Mr. Herbert Spencer and founded a lectureship in his memory at Oxford and called it the "Herbert Spencer Lectureship." Mr. Frederic Harrison, the great Positivist was the first Herbert Spencer Lecturer. The Government of India appointed Mr. Shyamji Krishna Varma its representative at the International Congress of Orientalists held on 14th September 1881 in Berlin. And when this conference met again at Leyden in 1883, he represented both the Government of India and the Government of Great Britain there. He read a paper on "The use of writing in Ancient India," at the Leyden Congress and another paper on "Sanskrit as a Spoken Language," at the Berlin one.

Pt. Shyamji Krishna Varma always carried with him a copy of Panini's *Ashtadhyayi* and kept it under his pillow, just as the English Premier, Lord Asquith always carried a copy of Boswell's *Life of Dr. Johnson* wherever he went.

Swami Dayanand Saraswati expected great things of Shyamji. It is a pity that he did not fulfil these expectations. He was master of the Vedic accent and was the highest authority on it. The author of this book several times asked him to write a treatise on the subject as he feared that this knowledge of the subject would disappear with him.

In the early nineties of the last century, when a public discussion was arranged at Poona between the orthodox party and the Reformers on some matter, Mr. Mahadeva Govind Ranade, the leader of the Reformers invited Shyamji Krishna Varma who was at Ajmer at the time to go to Poona and represent the Reformers, for as Mr. Ranade stated in the letter, he knew of one whose knowledge of Sanskrit would enable him to meet the eminent pandits of Benares on equal terms.

replied that he did not mind, adding that limited food and limited expenditure were virtues, not vices.

SWAMIJI AT POONA.

Mr. Mahadeva Govind Ranade, then District Judge at Poona and afterwards Judge of the Bombay High Court, and Mahadeva Moreshwar Kunte invited Swamiji to Poona. Swamiji went to Poona and took up residence in the house of Shanker Seth near *Panchhose* in Vitthal Peth. He issued a notice to the public intimating what books he regarded as authoritative and what otherwise. The object — to let the would-be debater know beforehand on what books to rely and thus save time. In Poona, Swamiji delivered his discourses in the Bhide-ke-Bade in the city, and in the Mahratti School situated in the East Street of Poona Cantonment. He gave about fifty lectures in these two places, some of which were rendered into Mahratti and published. Mr. Mahadeva Govind Ranade edited the volume. Of these fifty, the fifteen lectures delivered in the city were translated into Hindi from the Mahratti. Mr. Ranade attended all Swamiji's discourses and looked upon him as his guru.

Somebody in Poona said that Swamiji spoke in Hindi because he did not know Sanskrit well. Swamiji came to know of it and when he delivered his lecture on the 17th of July on rebirth, he spoke in sweet and simple Sanskrit so eloquently that people were surprised and delighted. But — most of the people who were present did not know Sanskrit, they asked him to speak in Hindi. Swamiji then spoke in Hindi. After hearing the lecture, a Maharashtra Brahmin who owned a temple, threw away the idol of Ganesh from it.

Swamiji was a great speaker, and his lectures were delivered in a dignified manner and provoked thought. Whenever he saw that the audience had had enough of serious matter, he said something sweet or related some humorous incident and thus regained people's attention. Swamiji's lectures created a sensation amongst the pandits of Poona, but none of them had the courage to hold a sastrarth with him. After Swamiji had delivered several lectures, the pandits convened a meeting on the 15th August 1875 in the Vishnu Temple and delivered speeches condemning Swamiji's beliefs. Pandit Ramdikshit Apte and Pandit Narayana Sastri Godbole published a notice saying that they were ready for a sastrarth with Dayanand. The *Indu Prakash* in its editorial of the 16th August, 1875 said:

"Swami Dayanand when he came to Poona publicly notified which books he held as authoritative and which not. But no pandit came forward to have a sastrarth with him. The reason is that the pandits

do not know the Vedas and are not able to understand those books which Dayanand regards as authoritative. At last, fearing that if they would keep silent the public would consider them to be ignorant and that would come in the way of their earning their livelihood, they saved their faces by issuing a public notice saying that they were willing to have a sastrarth. They, however, laid down such conditions and limitations as Dayanand could not accept.

The *Hitechhu* of 18th August, 1875 declared :

Dayanand's preaching has created in the old orthodox section of the Poona society — great an agitation as had been created seven years before when a meeting had been held there under the chairmanship of Sankeeshwara to consider whether widow remarriage was against the sastras. Letters from Poona are full of accounts of Swami Dayanand and the pandits. The pandits of Poona as a reply to Dayanand's meetings are trying to arrange that somehow or other that implacable enemy of idolworship should be faced. The sastris of Poona have therefore sent a notice to Swamiji laying down rules which are acceptable to them for a sastrarth. The notice sent to Dayanand was impolitely worded. Dayanand, however, did not take notice of it, but informed the sastris that the conditions of sastrarth they propose should receive the approval of Mahadeva Govind Ranade, and Mahadeva Moreswar Kunte. There is no probability that the sastris of Poona would have the courage to have an open sastrarth with Swamiji. Evidently they will continue to have recourse to one trick after another — as to succeed — avoiding the sastrarth.

Two parties sprang up in Poona; while some people listened to Swamiji with respect and conviction, there were others belonging to the Pauranik faith, who were so excited and enraged by Swamiji declaring that the *varna* or caste did not depend on birth, that all men and women were entitled to read the Vedas and that idolworship was not sanctioned by the Vedas, that they were ready to create disorder and use violence. The leader of this party was Narayana Bhikaji Joglekar, who was Assistant Commissioner at Poona at the time. It was he who arranged the meeting where Swamiji's teachings were condemned and Ram Sastri and Basudeva Acharya were asked to give lectures.

Some fanatic threw the idols of the Ganpati of the town and of Ahalya into a public drain. This created a furore in Poona. Some said it was the work of some one who had heard Dayanand's condemnation of idolworship. It was also said that some Brahmin out of disgust had thrown the idols in the drain in front of Balwantrao's temple. Dayanand Saraswati's enemies even said that Swamiji had broken the idol of Nibthoba at Pundarpur. Some one had the audacity to start a rumour that Swamiji grossly abused Sri Ramchandra in his lectures. The local papers of Poona left — stone unturned to excite people against Swamiji and went so far as to say that Swamiji's lectures, attacking Hinduism may create a disturbance like the Sepoy

Mutiny, and thus tried to set Government against Swamiji. They soon got an opportunity they wanted to create a disturbance.

Swamiji expressed his wish to go to Satara after finishing his work in Poona. His followers and others anxious to show their gratitude to him resolved to bid him a respectful farewell and to take him in procession from the Poona Cantonment to the city on 5th September 1875 and offer him a purse of Rs. three hundred. The route was decorated. As it was apprehended that the opponents would create a disturbance, the police was requisitioned. Swamiji gave an interesting lecture giving expositions of Vedic mantras. Then Gangaram Bhaubhaske on behalf of the citizens of Poona expressed their gratitude to him and said that as a token of their respect they would offer a present and hoped that Swamiji would accept it. Swamiji said that he usually did not accept any presents, but if his refusal to accept one would cause them dissatisfaction, he would accept it. Gangaram and others then presented a pair of shawls, a turban, a silk pitambar and a silk chaddar with great joy. Flowers were showered, and after *Pan Supari*, the procession started. Swamiji declined to mount the elephant brought for him and walked with the people. The elephant headed the procession, horses followed it, then the police and a band, and after them Swamiji and his hosts, followed by spectators and others. At the start there were about four hundred people but the number soon swelled to three to four thousand.

Swamiji's opponents, in order to throw ridicule on the procession, arranged a counter procession. They adorned a donkey with a piece of cloth of ochre colour, which sannyasis use, and put on it an inscription, *Gardabhanand Saranwan*, and took him in procession with a band playing in front and shouting "Victory to Gardabhanand." Goondas and badmashes of the town collected and tried to pick up a quarrel with the Swamiji's procession. Twenty-five *bhadariyas* accompanied the donkey.

Swamiji's procession started at 5 P. M. and passed through Bhawanipeth, Ganeshpeth, Aditwar and Budhwarpeth, wended its way to Bhide-ke-Bade where he was to deliver his last lecture. As it became dark, torches were lit. As the donkey procession arrived shouting "Victory to Swami donkey," "Victory to Dayanand donkey," protests were raised and the donkey was handed over to the police. Owing to a shower of rain, the streets became muddy. The donkey party began to throw bricks and the torches were put out. This continued till 10 P. M. The Police accompanying Swamiji took no action. Then Mr. Portman, the Superintendent of Police and Inspector Trainey came with hundred constables. But the Police would not do

anything. They arrested only one poor man.

When order was restored, Swamiji delivered his lecture but made no mention of all the disorder and disturbance. He showed no signs of excitement or anger but was tranquil and calm as usual. When Swamiji finished, Mahadeva Moreswar Kunte spoke in praise of Swamiji. Mr. Mahadeva Govind Ranade then got up and said that by his lectures, Swamiji had kindled a desire in the minds of the pandits of Poona to acquire a knowledge of the Vedas and that Swamiji had told them many things which they must unreservedly accept. He added that as a sannyasi, Swamiji would not accept any presents, and they should therefore contribute rupees two hundred and fifty in aid of the publication of his Veda Bhashya (Commentary on the Vedas). Swamiji accepted this. The meeting dispersed at 12 midnight. Inspector Trainee feared an attack and advised Swamiji to pass the night there, but Swamiji replied that it was the Inspector's duty to keep order and that he would go to his residence. The Police then escorted Swamiji to his residence. Though bricks were showered on them, Swamiji stuck to his resolve. This set an example of courage and resolution.

The Police prosecuted two men Gunnoo son of Pandu and Gunnoo son of Bithu, one a peon and other a daftari, but took no action against the high placed people who were behind all this disturbance. The two culprits were convicted and punished. The magistrate condemned the Police for prosecuting these two poor men and remarked that it had not done its duty. As Swamiji, when appealed to, had pardoned the real culprits, no defamation proceedings could be taken. The wellknown Bombay Barrister, Mr. Branson, was engaged to conduct the accused's appeal in the Sessions Court. This court acquitted the accused of an offence under section 153 I. P. C. but maintained the conviction and the sentence passed under sec. 147 I.P.C. The Revision application to the Bombay High Court was rejected on 8th December, 1875. Swamiji had refused to take any legal action against his opponents. It was the Police that started the prosecution.

Mr. Joglekar told Babu Devendranath Mukhopadhyaya, author of Swamiji's biography, that the disturbance occurred because Swamiji had gone to Poona at the instance of the reformers of that place. It is wellknown that Poona is the centre of culture and learning in the Deccan. It is also the centre of Brahmin orthodoxy. As a reaction against orthodoxy, a progressive party had come into existence and the intelligentsia of Poona were divided into *sudharakdal* (Reformers) and the

Orthodox party.

Swamiji went to Satara in September. He did not deliver any lectures there, but discussed and explained the sastras to those who came to see him. A meeting however, was held to arrange a sastrarth with Swamiji at which Vedamurti Anantacharya, Vedasastri Gajendragorkar, Ramsastri Godbole and others were present. They agreed to hold a sastrarth but insisted on having an umpire. Nothing came out of it.

One day a man asked Swamiji if astrology was a true science. Swamiji replied: It is ~~सत्यम्~~ (false). Swamiji returned to Poona and left for Bombay where he arrived sometime before the 16th of October 1875.

On 30th October, Swamiji delivered a lecture on the "Aryan New Years Day" (The day following the Depavali day). After staying a few days in Bombay, Swamiji went away to Baroda where Sir T. Madhavarao, the Prime Minister, arranged for Swamiji's accommodation in the dharmasala of Govindram Rodia near the Railway station. Swamiji was a State guest at Baroda. Two sentries were appointed as messengers and two sepoyes were stationed to keep guard. R. B. Ramchandragopal Deshmukh, son of R. B. Gopalrao Harideshmukh, looked after Swamiji's comforts. Arrangements for his lectures were made in the dharmasala. All the prominent people of Baroda, the Jagirdars, the State officials and the intelligentsia attended the lectures, prominent among them being Manibhai Yashbhai, R. B. Gajanan Vittal, Police Commissioner Pelabhai, and R. B. Ramchandra Gopal Deshmukh. The subject of the first lecture was the regeneration of India. The second lecture on the Vedas, was very largely attended. Among the audience was the wellknown musician, Nawab Maulabux who received a pension a lakh a year. Swamiji recited the Veda mantra ~~यजेत वाचं यजमानोऽथ~~ and was going to explain it when the sastris got up and put their fingers in their ears; for, according to their belief, Veda mantras should not be recited in the presence of sudras and muslims. Manibhai Yashbhai and R. B. Gajanan asked them either to sit down or go away but not to make confusion. They then sat down. After a little while they began to shout that they want to have a sastrarth. Swamiji asked them to let him finish the lecture and then he will be ready for the sastrarth. But the sastris continued to shout. R. B. Gajanan seeing that the sastris will not keep quiet, asked Swamiji to stop the lecture and have the sastrarth. Swamiji ended the lecture

and asked P. Krishnaram to take down the names of the pandits who would take part in the sastrarth. He then asked them what kind of sastrarth they wanted, one lasting six months, or only two hours, adding that he was willing to hold either. As Swamiji spoke in Hindi, the pandits whispered to each other that evidently Swamiji knew little Sanskrit or he should have spoken in that language. Swamiji came to know of this and said that he was willing to have a sastrarth in Sanskrit but who would be responsible for the sastris' mistakes when they speak in that language. Manibhai said that that would show what little knowledge of Sanskrit the pandits possessed. P. Yagyeshwar Sastri opened the discussion with a talk about vyakarana (grammar). Swamiji declared that he did not hold *Shekhar* and *Manorama* as authoritative books on grammar. P. Yagyeshwar asked Swamiji to put any question he liked first. Swamiji put a question regarding the root *य* and asked, "How do you use it in the future tense?" In a few minutes, the pandits became helpless. Then P. Appyasastrī broached the subject of Nyaya, but could not hold his own and accepted defeat. Swamiji all the time pointed out the mistakes they made in speaking in Sanskrit. The pandits eventually left the meeting in a depressed mood.

It was customary for Brahmins from Poona, Nasik, Surat and other places to come to Baroda to receive their yearly stipends. Stipends of Rs 40 to 100 were given to them every year by the Baroda State, after testing their knowledge. Fearing that their stipends would otherwise be stopped they prepared to have a sastrarth with Swamiji. The most prominent amongst these stipendiaries were pandits Yagyeshwar, wellknown for his knowledge of grammar, and Appyasastrī of Baroda who was regarded as an expert in the Nyaya Sastra. But as stated above they were vanquished in a few minutes. The pandits went to R B Gajanan, one of the most prominent State officials, to ask him not to attend Swamiji's lectures; but Gajanan reprimanded them. The dowager Queen of Baroda, Jannabai wished to have Swamiji's darsana and sent her Private Secretary to him, but Swamiji politely turned down the request saying that he had nothing to do with women. Swamiji's third lecture was delivered — the duty of rulers and was delivered in the Kedareshwar temple. The Prime Minister Sir T. Madhava Rao attended it. R. M. Kelkar who was at the time making a Settlement of two of the talukas of Baroda, patels from the two talukas and some people of the Residency Office

attended the lecture. Swamiji expatiated on the qualities; Rulers should possess, particularly on brahmcharya, and suggested that a law should be enacted to enforce it on all. Swamiji laid great stress on the observance of brahmcharya and challenged any youth who ate meat to compete with him in walking. He challenged any young man to release his hand from Swamiji's grip.

When the lecture was finished, Sir T. Madhavarao addressing Swamiji said that though he himself was an administrator, it became clear to him that the Swamiji's knowledge of politics was hundred times greater than his own.

One day a pandit told Swamiji when he saw Swamiji accept money, that the sastras forbade Yatis to touch gold. Swamiji replied that the sastras forbade a Sannyasi amassing money but did not forbid receiving money for public use. He said that when he used to go about from place to place along the banks of the Ganges, he did not accept any money but that as he had now begun to do work for the public, he had to accept money.

One day Sir T. Madhavarao invited Swamiji to his residence. Swamiji went there, and when he was about to leave, Sir T. Madhavarao presented one thousand rupees in a plate. Swamiji declined to accept the money saying that he was not a shop-keeper like the Vallabhacharies who receive presents after giving discourses.

Swamiji advocated the enactment of a law to enforce compulsory education and another to stop child marriages. Who could think at that time that these two laws would soon be enacted in India.

P. Shankar Pandurang presented to Swamiji a copy of his translation of the Vedas based on Sayana Acharya's and Maxmuller's commentaries. Swamiji disapproved of such translations. From Baroda, Swamiji went to see R.B. Gopalrao Harideshmukh at Ahmedabad.

Swamiji left for Broach and then went to Surat. At Surat he gave a lecture in the High School and met Dr. Von Buhler, who was Inspector of schools and was a Sanskrit scholar. His translation of the Manusmriti published in the series, *The Sacred Books of the East*, edited by Prof. Maxmuller. Swamiji told P. Krishnaram that Dr. Buhler spoke better Sanskrit than P. Gattulal. Swamiji went from Surat to Bulsar and stopped in the Dharmasala of Sidhnath Mahadeva. He later moved to the garden of Ratanji Parsi. He gave four lectures at Bulsar. P. Bhawanishankar, wellknown for his learning in Gujrat, used to attend Swamiji's lectures. People asked him to have a sastrarth with Swamiji and oppose his teachings. He replied

that whatever Swamiji said was in accord with the sastras: how could he then question Swamiji's doctrines? When this reached Swamiji's ears, Swamiji said that learned men like him should support Vedic doctrines. He replied that he was a house-holder and it was impossible for him to denounce idolworship and support Vedic doctrines. From Bulsar, Swamiji went to Bassein Road at the request of a stipendiary of Baroda named Govindrao who lived in Bassein Road. His work was to give lectures to promote the good of the country and support the Indian system of education. Swamiji stopped four days in Bassein Road and gave two lectures. Here a servant of Swamiji stole his watch. He was caught and produced before Swamiji. The culprit admitted his guilt and asked for pardon and promised never to steal anything in future. Swamiji forgave him and when people wished to take action, he said "We have to kill the snake and not to beat the place where he dies." From Bassein Road Swamiji returned to Bombay.

On 5th March 1867, Swamiji gave a lecture on the superiority and purity of the Vedas in Govind Vishnu's English School hall in Pollen Road. This lecture was attended by many prominent Hindus of Bombay as well as the wellknown Professor Monier Williams of Oxford and Mr. Shepherd, Collector of Bombay, who had been specially invited to it. Though the lecture was in Hindi, both the European gentlemen understood it and were greatly impressed by it. When the lecture was over, Rao Bahadur Gopalrao Harideshmukh, Judge Small Cause Court, Ahmedabad, and Nagindas Tulsidas Marfatia thanked the learned lecturer and the Aryasamaj, and asked that all who were proud of the glory of ancient India should accept Swamiji's teachings. Some books and a copy of the rules of the Aryasamaj were presented to the two Europeans which they accepted with great pleasure. Prof. Monier Williams had a long talk with Swamiji in Sanskrit and while taking leave paid homage to Swamiji's great learning and eloquence.

Swamiji gave two more lectures in Bhai Harishchandra Chintamani Hall on the 16th and the 17th March 1876 on the existence and the attributes of God, and on the performance of Yagyas. R. B. Nana Moroji magistrate, Seth Chhabildas Lalubhai, Mr. Bhai Jivanji, Mr. Shyamrao Vitthal (later Judge of the Bombay High Court) Dr. Pandurang Gopal and others were present among the audience. Mr. Nana Moroji offered a pair of shawls to Swamiji, but Swamiji politely declined to accept it saying that he did not know what to do with them. On 21st March 1876 Swamiji delivered a lecture at the town Hall under the chairmanship of Rao Bahadur Nana Moroji on

the history of the Aryas and the duty of the young men of India.

Swamiji's attacks on the followers of the Puranas had reduced them to the condition of a man about to be drowned. Just as he catches at the straw he sees, these people eagerly ran after anyone who offered to hold a sastrarth with Swamiji.

An astrologer of Shantipur Nadia named pandit Ramlal who used to come to Bombay every year to make horoscopes for the Marwaries and prepare their yearly readings and collect his fees came as usual in March 1876 and the orthodox people asked him to hold a sastrarth with Swamiji. Knowing full well that he was no match for Swamiji but fearing also that he would lose his custom if he declined to hold a Sastrarth, he consented to do it. The faded hopes of the orthodox people revived and many pandits assembled at P. Gattulal's house to study sastras to help P. Ramlal. When their preparations were completed they sent an invitation to Swamiji for a sastrarth. Swamiji at once accepted it. The subject was whether idolworship was sanctioned by the Vedas. The sastrarth was fixed to take place on 27 March 1876 in Bhai Jivanji's Hall. Swamiji quietly came that day and sat in the Hall. P. Ramlal made his entry in great pomp accompanied by several local sastris, disciples and admirers. P. Bhu Jhaoji Sastri took the chair. Though P. Gattulal had also agreed to attend the sastrarth, and a carriage was sent to him, he pleaded indisposition and did not come.

Swamiji got P. Ramlal to admit that the Vedas were the final religious authority, and then asked him to quote any mantras from them relevant to idolworship. P. Ramlal cited the Puranas and Smritis, but Swamiji asked for a Veda mantra. P. Ramlal quoted Manusmriti. Swami Dayanand explained that the words *pratima* and *deva* in the slokas quoted by Ramlal did not mean idols and added that people, to serve their interests, had interpolated many passages in the books relied on by P. Ramlal and that the Vedas did not contain a single mantra about idolworship. As P. Ramlal again quoted slokas from the Puranas, the umpire asked him not to quote irrelevant books, but to answer Swamiji's questions. Eventually P. Ramlal confessed but he could not prove idolworship by quotations from the Vedas, but that he could do it by quoting authorities from the Brahmanas, Smritis and the Puranas. The sastrarth then came to an end and people dispersed at 11-30 P.M. People thanked Bhai Jivanji, whose efforts had had such a good result. All went home convinced that idolworship was against the Vedas.

On 14th April 1876 Shivandayal Nerakadaya! publicly notified that Swami Dayanand had been denouncing idolworship for eighteen months in Bombay and that as P. Gattulal, Kamalnain Acharya! and P. Kamtal had failed to prove that idolworship had the sanction of the Vedas, he was convinced that such worship was against the teaching of the Vedas and he was going to become a member of the Aryasamaj, and that he would give a reward of Rs. 125 if any Pandit would send him a Veda mantra, with translation, sanctioning idolworship.

A correspondent wrote to the Calcutta paper, *Banga Darsan* to say that many people had joined the Aryasamaj in Bombay and Poona, that he found during his travels in the Bombay Presidency that Dayanand had created a great agitation there, and that many zealous people had joined his movement, that everywhere the talk was of Dayanand's eloquence, Dayanand's social beliefs, Dayanand's new exposition of the Vedas; that Dayanand is a very powerful personality and is farseeing; that a little talk with him shows that he is an extraordinary person and his debating power is extraordinary, that his zeal and efforts for the advancement of India were also extraordinary. Dayanand had told him that his work at present was twofold, to establish Arya Samajes and write a new commentary on the Vedas; that he correspondent went to the Bombay Aryasamaj and found numerous people discussing religious topics there, that when Dayanand was expected to arrive from Poona, he saw an ordinary shopkeeper close his shop and go to the Railway Station to receive him and later heard that five hundred people assembled at the railway station to receive Dayanand. He added:

"It is a marvel that a wellknown Vedic scholar proves Vedas to be the true esstras of the Hindus and shows that they contain the highest and noble thoughts of the nineteenth Century A. D. What else, if not this, will attract the attention of Hindu society. Dayanand does not know a single letter of English. This in a way is helpful. Had he known English, people would have said that English education had corrupted his understanding. An English knowing man's views can influence only the English educated people. They carry no weight with the orthodox. But when a man ignorant of English, relying solely on Sanskrit esstras tells people what true Dharma is, he is able to touch the hearts of the common people and the truth seeking pandits. Dayanand gives expositions of only the Vedas, which are universally accepted as the authoritative and sacred books of the Hindus, and he therefore produced a stir in the orthodox society."

One day, the wellknown Seth Gokaldas Tejpal came to Swamiji and told him that if Swamiji would give up condemning idolworship, he would make all Bhatias his disciples. Swamiji rejected the offer. Seth Gokaldas Tejpal had made the offer with a purpose. Owing to an incident that had recently occurred, he had taken a dislike to the Goswamis of

the Gokalya sect and wished to get out of their clutches. One day, a widowed daughter of the Seth went to the temple wearing a jewelled necklace worth Rs. 5000. The Gussain took away the necklace from the girl. The Seth happening to see the Gussain wearing that necklace said nothing to him but came home and reprimanded the girl and said he would prosecute the Gussain for theft. The girl, to save the Gussain, gave out that the Gussain had taken the necklace from her only to examine it, as he wanted to get another necklace made like it and had taken it from her only to show it to the goldsmith. The Gussain then returned the necklace.

Swamiji left Bombay for Indore sometime in April 1876. Arrangements for his stay there were made by Dr. Ganpatisingh. The prominent people of the place used to attend Swamiji's lectures. One day H. H. Maharaja Tukojirao also came to hear him when he delivered a lecture in the High School at Indore.

Maharaja Tukojirao paid several visits to Swamiji. Though he was a staunch worshipper of Siva, he showed all possible respect to Swamiji. Swamiji wrote out in Hindi some principles on government and gave them to the Maharaja. As his Hindi was not very good he got the language corrected by Rاجی Basudeva Tullo, Superintendent of Education at Indore. At Swamiji's departure, Tukojirao presented a shawl and other things and asked Maharaja, "Is this not idolworship?" Swamiji replied that he did not condemn worship of that kind. He only denounced the worship offered to the names of dead people. Swamiji declined to accept the shawl saying that shawls should be given to persons who feel cold. If every Maharaja gave him a shawl, he would have a large number of them and he did not know what to do with them. The Maharaja promised to purchase fifty copies of Swamiji's Veda Bhashya.

A letter dated 30th April from its Indore correspondent published in the *Times of India* of the 3rd May, 1876 said:

"Swami Dayanand is to leave Indore for Benares this evening. He has not succeeded in his mission but his advent here has set people thinking."

One P. Vishnupant of Indore in a letter to Babu Devendra-Nath Mukhopadhyaya says:—

"Swamiji is a great speaker. His accent is sweet, deep and high. His delivery is brilliant, and what he says at once goes to the hearts of the people. His opponents cannot bear this and go away before he finishes his lecture."

Swamiji left Indore and reached Farrukhabad on the 9th of May, 1876 A. D.

CHAPTER IX.

THIRD TOUR ■ THE UNITED PROVINCES.

विरचयन्मैः समस्तैस्तानि मूलानि ज्ञानः एतदेकं भासीत् ।

■ दायाद एतिसीं ज्ञानुत्तमो कस्यै देवस्य हविषा विद्येन ■ पृष्ठ. ११ । ४ ■

Trans.—Subduing ■ minds and living upright lives, ■ should; with fervent devotion, serve Him Who is Blissful and Holy, the Self-effulgent Creator, (Supporter and Illuminator) of ■ illuminaous bodies like the sun, the One Master of the universe Who existed before creation. It is He that sustains this earth, (the intermediate regions) and the vast heavens.—Y. P. 13, 4.

SWAMIJI reached Farrukhabad on 9th May 1876 and put up at the Vishram Ghat of L. Jagannath. He delivered four lectures at L. Jagannath's residence. The subjects were True Aspect of Religion, Christianity, Idolworship, and Avatars (Incarnation of God). Swamiji found the pathshala, he had established there, in a bad condition. He had appointed his fellow pupil P. Udaiprakash as the head teacher of the school. Udaiprakash had taken to propagating the Saiva faith and did not give it up even when Swamiji remonstrated with him. Swamiji therefore closed the school before he left Farrukhabad.

On 23rd May 1876, ■ European missionary and two Indian Christians came to Swamiji to have a talk on religion. When the missionary could not meet Swamiji's objections, he left saying he was sure Swamiji would soon accept Christianity. Swamiji smiled and said that on the contrary the missionary would soon see that many Christians would accept the Vedic Faith. One day, P. Jwaladutt who was a teacher in the Sanskrit pathshala composed a poem in eulogy of Swamiji and recited it to him. Swamiji deprecated it and said that he was an ordinary human being and it ■ not right to eulogise him so much.

On the *Nirjala Ekadasi*, Rev. Lucas and an Indian Christian came to Swamiji and asked, "How can a man get salvation?" Swamiji replied that Rev. Wilson had put him the ■ question and he had told him that realisation of God ■ the proper ■ to attain it. Rev. Lucas then said that a man

can get salvation only by believing in Christ, as he was God's son, which was proved by the fact that he had brought to life several dead persons. Swamiji replied, "According to the Mahabharata, Sukracharya with the aid of sanjivini had brought to life dead persons. Is he therefore to be held God's son or an incarnation of God? If Christ is held to be a redeemer, because he gave good advice, then as Gita contains higher instructions than the Bible, and its author Sri Krishna should also be held to be a redeemer; and if Christ is held to be a redeemer because he had done good works, then Sankaracharya should also be held as a redeemer, because comparatively speaking his work was much nobler. Rev. Lucas became silent. Swamiji gave him sharbat (sweet drink) and bade him farewell.

When approached by ■. Devendranath Mukhopadhyaya for information about Swamiji, Rev. Lucas wrote a letter to him describing his visit to Swamiji. In his letter, Rev. Lucas said that he had gone to see Swamiji with P. Mohanlal, a Christian convert in June 1877 and added :

"The first thing that impressed me was Swamiji's strength, which was writ large on his body and general appearance. His appearance was not that of an ascetic: he had only one or two clothes on and the upper part of his body was bare. He received me cordially. As Swamiji denounced idolworship with great vehemence, I was surprised that the people of Farrukhabad who were mostly Hindus gave him such reception. I remember well that I put him the question, "Suppose you are placed at the mouth of the cannon and told that unless you bend your head to an idol, you will be blown away, what would be your answer then?" Swamiji replied 'My answer would be, blow away.' I left him with the impression that Swami Dayanand was a very powerful man and that his condemnation of idolworship was strong and sincere. A large concourse of people had assembled to hear Swamiji that day and his sincerity had won him many supporters".

This calls to mind the lines written about another great man:

"He had stiff knees, the Puritan,
That were not made for bending;
The home-spun dignity of man
He thought was worth defending."

Swamiji left Farrukhabad on 24th May 1876. While leaving he declared that he would not return to Farrukhabad till an Arya Samaj was established there. Swamiji reached Benares ■ 27th May, and put up in the garden of Uttamgiri Gussain. He spent his time there mostly in making arrangements for the publication of his *Veda Bhashya*. He had arranged to get his book *Rigvedadi Bhashya Bhumika* (Introduction to the Commentary on the Vedas) printed at the Lazarus Press.

¹ *Facsimile* by Sir Ian Malcolm, p. 51.

P. Hemchandra Chakravarti, who had formerly lived with Swamiji for sometimes and was now on his way to Nepal, came to see Swamiji at Benares. Swamiji gave him Vyasji's commentary on *Yogadarshan* and a copy of the *Mahabhashya*.

Leaving Benares on 14th August 1876, Swamiji reached Jaunpur the next day. After staying there for three days and without giving any lectures, he left Jaunpur and arrived at Ajodhya on 18th August 1876. It was in Ajodhya that he commenced writing his *Veda Bhashya Bhumi*.

Ajodhya is one of the chief places of pilgrimage for the Hindus. Swamiji's arrival there distributed public notices challenging the pandits to a sastrarth. This created a furore in the place. Meetings were held in the temples and other places and the pandits and bairagis went to Raja Trilokilal of Ajodhya and informed him of Swamiji's challenge. Raja Trilokilal asked them to hold a sastrarth. The bairagis are a powerful community in Ajodhya. As they knew that they would not be able to hold their own in a sastrarth, they determined to create confusion and disorder during the debate. They therefore, invited Swamiji to come to the city for the sastrarth. Swamiji knew their object and insisted that the sastrarth should take place in the Suryabagh. The bairagis did not agree and no sastrarth was held.

After staying one month and nine days at Ajodhya, Swamiji left for Lucknow and reached there on 26th September 1876, and put up in Sardar Vikramsingh Ahluwalia's kothi in Hussainabad. His time there was mostly taken up in writing the *Veda Bhashya Bhumi*. On 30th September, Swamiji delivered a lecture on the Unity of God in Chotelal's garden, which created a remarkable impression on the people. In the lecture he praised the Brahmo Samaj and its leaders for spreading monotheism.

During the visit of Swamiji to Lucknow, Lala Brijlal, a rais of that place put some questions to Swamiji. Some of the answers returned by Swamiji are given below, as they illustrate Swamiji's teachings :

"The varna system should be based on actions and not birth. If a Brahmin does the work of a Sudra, he no longer remains a Brahmin. The present system of caste came into being about twelve hundred years ago. As the head is superior to other parts of the body, so do Brahmins rank higher than other varnas. The *Yagyopavit* is nothing more than a mark of education. Good living consists in telling the truth and doing good to others. Truth means telling what is actually in one's mind. Idolworship is an evil and it is due to this that ignorance has spread in the country. As we can think of happiness and sorrow, so we must think of God without any idol. Sandhya should be performed in the morning and evening only. It is utterly useless to recite mantras without understanding their meaning

and it is no use reciting a mantra a lakh or two lakhs of times. People should meditate on the mantras. There is only one God, and He is the creator of the World. With the elements of which a man's body is made up, a man cannot see God. To know God = to know the creator who had created this visible world containing human beings, beasts, trees, etc. A learned and wise man is called Deva (godly). Ramila is an evil. A photo or a picture may be kept = a remembrance, but it is wrong to make an idol of God. Sanskrit language is eternal and is a pure language. The sound ॠ (b) can be produced = the English and the Persian only with the aid of another letter. In Persian, one has to join ۞ with ۞ to pronounce it and in English with ۞ as ॠ (b). It is, only in Sanskrit that one can pronounce a letter without the aid of another letter. As parents instruct their son to love and serve them and his preceptor, so God has in the Vedas, instructed man to praise God. God has given the Vedas to mankind through four Rishis Agni, Vayu, Aditya and Angira.

Swamiji published a book called *Vakya Prabodh*, which had been written by the pandits who worked under him. Some mistakes occurred in the book. When the pandits of Benares pointed them out, the pandits wanted to defend them, but Swamiji declined to do so and said that the mistakes should be admitted and corrected in the next edition.

Once in the course of a conversation, Swamiji declared that it was a great mistake to interpret the sutras of Purvamimamsa as sanctioning animal sacrifice. The wrong interpretation was due to the fact that the word **आत्मन** occurs in the sutra which means both to touch and to kill. The sutras use that word to mean "to touch" only. A man once told Swamiji that he distorted the meanings of words. Swamiji replied "No, I don't. Other people have distorted the meanings of words and I only give the correct meaning."

On 1st November 1876, Swamiji left Lucknow and reached Shahjahanpur. After staying for five days there, he left for Bareilly. He spent most of his time at Shahjahanpur in writing the *Veda Bhashya Bhumi*. He reached Bareilly on 6th November. L. Lakshminarayan, treasurer, put up Swamiji at his own residence, Begumbagh. Swamiji began to deliver lectures condemning idolworship etc. The pandits and priests complained to the women and other members of Lakshminarayan's family that dharma was being destroyed. Under pressure from the members of the family, Lakshminarayan represented to Swamiji that it would be a great boon if he would stop giving his lectures. Swamiji discontinued the lectures and gave his time to writing the *Bhumi*. The pandits of the place brought Angadram Sastri from Pilibhit for a sastrarth with Swamiji. A date was fixed for the sastrarth and Angadram came with a large crowd of people.

including some rowdies. Lakshminarayana did not allow the crowd to come into the compound of the Kothi and the sastri went away. P. Lakshminarayana Sastri of the local High School came to Swamiji for a religious discussion, but when Swamiji pointed out grammatical mistakes in his speech, he became quiet.

In Bareilly, Swamiji employed a Bengali named Banmali to teach him English. But giving discourses and writing his books left Swamiji no time to learn English. Banmali Babu, therefore began to translate in Hindi, Maxmuller's English rendering of the Veda mantras for Swamiji.

Swamiji went from Bareilly to Moradabad and put up in Raja Jaikishendas's kothi. He delivered five or six lectures there in the evenings and answered questions till 10 p.m. One day, a Brahmin became angry and began to abuse Swamiji, while the latter was delivering his lecture. Swamiji continued his lecture unruffled.

An outstanding feature of this stay in Moradabad was a religious debate with Rev. W. Parker who was accompanied by Mr. Bailly and Ramchandra Bose. The debate continued for fifteen days. A record of the debate is said to have been kept. Unfortunately, however, it is not now available. Swamiji declared that a greater evil than idolworship was the belief that man can get salvation through Christ. In a debate on the question of Creation, the missionary at first said that the earth was created six thousand years ago. When proved that that could not be, he said that man was created six thousand years ago but the material world was created earlier. When Rev. Parker declared that Adam was sinful, Imdad Ali, Deputy Collector who was present was very much offended and protested that while Swamiji always spoke of Adam with respect, the Padri sahib spoke of him disrespectfully. Rev. Parker replied that he could not do without calling Adam sinful, and that Imdad Ali while there should forget that he was Deputy Collector.

One day Sahu Shyamsunder, a wealthy and prominent citizen of Moradabad, who was a man of very loose character, invited Swamiji to take his meals at his house. Swamiji did not accept the invitation. Just then, another gentleman invited Swamiji to his house and Swamiji accepted his invitation. When Sahu Shyamsunder complained of this discrimination, Swamiji said nothing but later during the lecture, he addressed Shyamsunder and said, "I shall never go to your house until you give up your evil conduct."

During a lecture, the superintendent of vaccination, Moradabad, who was a Brahmin, became so enraged with Swamiji's condemnation of idolworship that he began to

abuse Swamiji and went away saying it was a sin to see Swamiji. Swamiji only smiled but said nothing. A Chakrantik Vaishnava, during a lecture one day, recited the mantra *ब्रह्मणेन रजसा* and said, "Dayanand, say what it means." As he persisted, though people asked him to wait till the lecture was over, Swamiji translated it. He, however, continued to shout, Swamiji asked him to give his own translation if Swamiji's was incorrect. That silenced him. Swamiji one day condemned drinking and expiated on the evils of liquor so well that Ramdayalsingh, a rais of Kundarki, district Moradabad, who had been ■ drunkard all his life, took a vow to abstain from liquor and observed it till his death.

From Bareilly, Swamiji went to Karnavas and from there to Chhalesar in December 1876 where he was received by Thakur Mukandsingh and others. A pathshala had been established there by Swamiji seven years ago, which was financed by Thakur Mukandsingh. As Swamiji found that its scholars after leaving it did not support the Vedas, he abolished it.

Swamiji expressed a wish to go to Delhi as he thought that Lord Lytton's Imperial Assemblage at Delhi which was to take place on 1st January 1877, would be a good occasion to propagate Vedic religion. Thakur Mukandsingh, therefore, sent tents and conveyances there and pitched a camp near the camp of the nobles of Oudh. Swamiji after staying about seven days in Chhalesar went to Aligarh and thence to Delhi.

The great Delhi Durbar had been convened to proclaim the Queen of England as the Empress of India and to show to the world that Great Britain had assumed Imperial power. It was attended by all the Rulers of the Indian States, the Governor General, Governors and Lieutenant Governors and the noblemen of India. Thakur Mukandsingh and Gopalsingh, Bhupalsingh, Kishensingh and others of Karnavas accompanied Swamiji whose camp had been pitched in Shermal's Anarbagh on the Qutab Road to the south west of the Ajmeri Gate. Near this camp was the camp of the Maharaja of Kashmir. M. Indramani of Moradabad was with Swamiji. B. Keshavachandra Sen, the founder of the New Dispensation of the Brahmo-Samaj, Raja Jaikishendas, C. S. I. and Sir Sayad Ahmad Khan of Aligarh had come to attend the Durbar. A wooden board with the inscription "Swami Dayanand Saraswati's Residence" was placed on the gate of the camp. A notice saying that the Imperial Durbar was a good

occasion for the Rajas and Maharajas to send their pandits to hold a discussion as to which was the true faith, was pasted on the gates of all the camps of the Rajas and the nobles, and copies of it freely distributed in the city. Every day, pandits came to Swamiji for religious talk. The Talukadars of Oudh used to visit Swamiji daily. Among the Ruling Princes, only Maharaja Tukojirao Holker of Indore came to Swamiji. H.H. the Maharaja of Kashmir, Ranvir Singhji wanted to pay a visit to Swamiji and sent his minister Anantram and his secretary Nilamber Babu for the purpose. But his court pandits later dissuaded him from visiting Swamiji. P. Ganesh Sastri admitted at Jammu to Pandit Lekhram, author of Swamiji's Urdu biography, in February 1887, that he had prevented Maharaja Ranvir Singh from carrying out his wish to visit Swamiji. When Swamiji later went to Lahore, the Maharaja of Kashmir wished to invite Swamiji to Srinagar, his capital, but Pandit Ganesh Sastri again prevented the sending of an invitation by saying that the Maharaja should dismantle all temples before sending an invitation to Swamiji. But as fates would have it, when the great sastrarth was held in 1892 between the Aryasamaj and the orthodox pandits of Kashmir, Pandit Ganesh Sastri himself told Maharaja Pratapsingh of Kashmir that there was no mention of idolworship in the Vedas.

It was an earnest wish of Swamiji that the Rajas and Maharajas should assemble and listen to his lectures. Maharaja Holker promised to invite the Maharajas, but failed to keep his promise, and Swamiji's wish remained unfulfilled. Swamiji's chief object in visiting Delhi was thus not attained.

Swamiji also made an effort at Delhi to bring together all reformers and persuade them to work in unity so that the work of reform may be accelerated. With this object, he convened a meeting at his residence which was attended by Munshi Kanahyalal Alakhdhari, B. Navinchandra Roy of the Lahore Brahmosamaj, Babu Keshab Chandra Sen of Calcutta, Munshi Indramani of Moradabad, Sir Sayad Ahmad Khan of Aligarh and Babu Harishchandra Chintamani of Bombay. Swamiji told the meeting that if they all united and acted together, the work of reform would make rapid progress. Swamiji wished that all should accept the Vedas as Revelation and follow them. This, however, was not acceptable to many. ¹

¹ B. Navinchandra Roy in his journal *Gyan Darpan* in 1885 said, "In as much as we differed from him (Dayanand) in fundamental principles of belief, the sort of union he sought to bring about could not be effected."

From Dehli, Swamiji issued two notices which were printed in the *Indian Mirror* of Calcutta, *The Hindu Bandhava* of Lahore and other papers. The first announced the publication of Veda Bhashya in monthly parts at — annual subscription of Rs. 4/8 and said that the reader by reading it would know that there is only one God, who is bodyless, all powerful, omnipresent, eternal and indestructible and that the Vedas enjoin His worship and say nothing about gods, goddesses, incarnation and idolworship. These notices had been sent from Bareilly with Banmali Babu to be printed at the Lazaras Company Press at Benares, and Banmali Babu was entrusted with the work of correcting proofs and getting the Veda Bhashya printed there. The printing of the Veda Bhashya was delayed a little; for Swamiji had written only the Sanskrit portion of the Bhashya, the Hindi rendering was to be done by the pandits. As the Hindi translation was in various places incorrect, Banmali Babu had to consult many pandits of Benares. A thousand copies of the Veda Bhashya and an equal number of the notices were printed.

A juggler came to Swamiji at Delhi. Swamiji told P. Bhimsen to tell him to get mangoes; but he could not do so. But he made Swamiji and others to sign their names on a slate. He then broke it into several pieces and again made it one. So also was a ring broken and made one again.

Sardar Vikramsingh Ahluwalia, P. Manphool, M. Har-sukhrail, proprietor of the Kohinoor Press and Kanahiyalal Alakhdhari were frequent visitors and invited Swamiji to visit the Punjab, to which Swamiji agreed. The Maharaja of Dumraon visited Swamiji several times to have his doubts removed. Swamiji had gone to Delhi with the object of preaching Vedic Dharma to the princes assembled there and to try to coordinate the reform work, which the theistic societies and religions were doing. When he found that there was no hope of accomplishing this work, he left at once and did not wait even for the day of the Imperial Assemblage.

On 16th January 1877, Swamiji went to Meerut and put up in Dy. Mahtabsingh's kothi near Suryakund called Babuwali Kothi, which had originally been erected in memory of Mr. Plowden, Collector of the place. After stopping there for ten days, Swamiji went to live in Lekhraj's garden. One day P. Niddhi and his followers went to Swamiji for a *sastrarth*, but when Swamiji greeted him with "Come, panditji, what has brought you here?" he was nonplussed and could say nothing. People present laughed and the pandit left feeling abashed.

On 4th February 1877, Swamiji left Meerut for Saharanpur

and put up in a room in Kanahiyalal's Siva temple. Munshi Chandiprasad of Ambhata put some questions to Swamiji. Some of the answers given by Swamiji as illustrating his beliefs are given below:

"God alone should be worshipped. Livelihood should be earned by right means. All ghosts, fairies are imaginary things. The soul after death remains in the air and is then reborn. Heaven and Hell exist everywhere. It is God's nature to create the world just as it is the nature of the eye to see and of the ear to hear. No one should marry before he is twentyfour and she is sixteen. A woman should choose her husband ■ she has to pass her whole life with him. When men and women who have known each other for sometime, marry, mutual affection endures. A widow should be allowed to remarry. No man should marry ■ second wife during the lifetime of the first. Widowers and widows have the same right to remarry or not to do so. Parents are a man's guru (preceptor). Service should be rendered to them so long as they live. If anyone becomes a Christian or a Muslim and then wishes to accept Vedic Dharma again, he should be taken back without any hesitation. God is omnipresent and appears to those who purify their hearts and get rid of all impurities. Brahma did not have four faces but knew the four Vedas: the foolish, because of it, think that he had four mouths. Varna (caste) is based on action; a chamar or a sweeper, or a butcher who acquires knowledge, can become ■ member of a higher varna. Dipawali, Holi and other festivals should be celebrated in a proper manner. Girls should be educated just ■ boys are. It is *wrong* to keep women in *purdah*. *Purdah* does not ensure chastity. Right living comes from acquisition of knowledge. *Purdah* was first adopted during the reign of the Muslim rulers in India. English women do not keep *purdah* and are more intelligent, more courageous, more learned and broad minded than Hindu women.

Swamiji's first lecture in Saharanpur was delivered in the Chitragupta Temple, the subject being "Who are Aryas and where are they". The second lecture was on Truth and the third on Creation. Each lecture lasted three or four hours and the place used to become so overcrowded that Arti and worship in the temple could not be performed. The audience was so delighted with the lectures that it wanted to hear more and more. In a subsequent lecture on the subject, "who is happy and who is unhappy", Swamiji gave an illustration of a rich Mahajan. The Mahajan had a case in a court. Several days before the day of hearing he used to be oppressed with anxiety as to what the result would be and lost his sleep and tossed about in his bed, while his servants after finishing their work enjoined sound sleep. This, said Swamiji, shows that there is no happiness in wealth. In another lecture, Swamiji said that no one was free from bondage. He who thinks that he is free is mistaken. The bond of faith, however, is better than other bonds.

As these lectures interfered with the worship in the Chitragupta temple, Swamiji began to give his lectures at his residence. But as he lived in a Siva temple, the owner of the temple politely told Swamiji that it was hardly proper for him to live in a temple and denounce idol worship. Swamiji then went away to Rambagh which was near by and continued delivering lectures there. One day P. Baldeva Vyas of Saharanpur, a wellknown reciter of *Bhagwata*, came to Swamiji for a sastrarth, but in a few minutes he was reduced to silence. Sadhu Divandas known as a man of learning was prevailed upon by the Brahmins to come to Swamiji for a sastrarth, but he met the same fate as Baldeva Vyas.

Chandapur Fair.

On 11th March, Swamiji leaving P. Ghimsen and servants at Saharanpur, went with the Bengali Babu Banmali to Shahjahanpur. Munshi Pyarelal and Muktaprasad, zamindars of Chandapur, district Shahjahanpur, were Kayasthas and like their father, were followers of Kabir. The elder brother Muktaprasad however, became inclined towards Swamiji's teachings. Religious differences sprang up between them and they decided to hold a Fair and invited prominent leaders of all faiths for a discussion in order to find out which the true faith was. The famous Maulvi Muhammad Kasim of Devaband, district Saharanpur, the most distinguished of the muslim divines in India, accompanied by Sayad Abdul Mansur of Delhi represented Islam; Rev. T. G. Scott of Bareilly, a great scholar and author of several pamphlets and a commentary on the Bible, accompanied by Rev. Mr. Noble, Rev. Parker, Rev. John Thomson and several other missionaries from Cawnpur, Moradabad and other places represented Christianity; and Swami Dayanand represented the Vedic Dharma. Swamiji at first wrote to say that he would go only if the discussion would be carried on for two weeks. The conveners of the Fair agreed to continue the debate for a week and sent rupees fifty as passage money. Swamiji returned the money, and on the earnest request of the people promised to attend the Fair. He requested that Munshi Indramani of Moradabad be also invited. The Fair was called ब्रह्म विचार, Brahma Vichar (enquiry about God) and was to last from the 19th to the 23rd March. Swamiji reached Chandapur on the 15th. Tents had been put up and shops opened for the convenience of visitors. The conveners sent notices of the Fair to various cities and invited prominent teachers of the Arya, Christian and Muslim faiths to the Fair and made arrangements for their board and lodging.

On the night of the 18th March, Munshi Pyarelal, the convener of the Fair, and master Lekhraj, a school master of

Saharanpur came to Swamiji. Master Lekhraj began to give an exposition of the Kabir Panth and said that the Atma in the body is Kabir and is God. Babu Lekhraj recited the following couplet:

कहा केवळ मह हे ब्रह्मा विरान गरीर :

रा रा सब में रम रहा ॥ नाम कबीर ॥

and declared that Brahma is word and Kabir's book *Viveksar* is a divine book. Lekhraj said that by the name Kabir, God should be understood, for the word Kabir means great. At Swamiji's request to cite a word which would mean greater, Munshi Indramani said "Akbar", which meant, greatest of all. Swamiji, refuting Kabir's faith, said that divine knowledge must be given at the beginning of the Creation, otherwise real knowledge would be impossible and added that if a baby be kept away from mankind in a jungle from its birth it would grow up like a beast. Hence the Veda, which was given at the beginning of the Creation, alone is divine knowledge. From Veda sprang all knowledge. God created various things for the happiness of man and imparted to him Vedic knowledge which contains nothing but truth, to enable man to know and make use of the created things for his happiness. Swamiji said if *Bijaksar* and other books of the Kabir panthis hold God and Soul as one, then this is the doctrine of Neo-Vedantism.

The four aphorisms *ब्रह्म ब्रह्मस्मि, सोऽहम्, तत्त्वमसि, महानं ब्रह्म* are contained in the Brahmanas and the Upanisads and have been detached from their contexts and interpreted wrongly. In the context they were used to describe the attributes and qualities of God such as omnipresent. Swamiji then refuted the Neo-Vedantic doctrines. Some one present read out a passage from an English book to the effect that during meditation a sandal mark may be made to enable one to concentrate attention by gazing at it. Swamiji condemned this, saying that the mark will only distract attention; that as God pervades every soul, every one should meditate on God in his own soul. Similarly, in the case of using a rosary, attention will be distracted by counting. God is known by various names, Ishwara, Mahadeva, Siva, Kashyapa and others and there is no reason why he should now be made known by the name Kabir. Swamiji said that the world is enveloped in ignorance, people pose as mahants and cheat the masses. Some say close your ears and hear the world *Anhad* and you will hear all sorts of music. Some say, recite *Soham*; for, at the time of death, the soul would be absorbed in that word and would become free from rebirth; others say watch the breath, it contains all the five elements of which the body is made. Some say the mahantji knows the hearts of all men and you

will get from him what you want. Swamiji advised that all should accept truth and give up untruth, treat each other with affection and do good to others, increase wealth, worship God and abstain from evil deeds. The world will then be full of happiness.

On the 19th March, some people went to Swamiji and suggested that the Hindus and Muslims should unite to refute Christianity. Swamiji said rather, all should meet together in love to find out the truth without prejudice and without attacking any one.

A committee was then formed to make rules for the sastrarth. It was decided that the representative of each religion shall speak for half an hour on the subject under debate and the objector should speak for ten minutes without any interruption from anyone. The following five subjects were selected for debate :-

- (1) With what material and with what object did God create the world?
- (2) Is God present everywhere?
- (3) How can God be both just and merciful?
- (4) On what grounds can the Veda, the Bible and the Quran be held to be God's word?
- (5) What is salvation and how can it be attained?

The public notice issued had given the 19th and the 20th March as the duration of the fair. But when Swamiji declined to go for two days, he was assured that the Fair would continue for five days. When at last the meeting took place, the missionaries declared that they could not stay for more than two days. Swamiji objected and said that he had been assured that the Fair would last for seven days, but Munshi Indramani asked Swamiji not to worry, for even one day's discussion would show which was the true Faith.

The Committee dispersed at 9 A. M. and people went to take their meals. All re-assembled at one P. M. Proceedings began with Pyarelal thanking God that they were under a rule which allowed them freedom to discuss various religions. He also thanked the magistrate for permission to hold the Fair. He then thanked the representatives of the various religions who had come to the Fair and hoped that the learned men who had assembled there would give expositions of their faiths in mild and sweet language. After some discussion, five Christians and five Muslims were selected to represent their religions. For the Hindus, Swamiji and Munshi Indramani said that they

alone would represent the Vedic^{*} faith. The maulvis tried to have the name of Pandit Lakshmidutt Sastri also included amongst the representatives of the Hindus, but Swamiji objected saying that the maulvis had no right to nominate representatives of the Hindus. After some discussion, it was decided that the subjects should be taken up one after another and that Maulvi Muhammad Kasim should begin by giving an exposition of the Muslim doctrines and the objectors be permitted to state their objections.

Maulvi Muhammad Kasim then declared that Muhammad was the last of God's prophets and that all previous revelations were cancelled by the Quran. Then Rev. Scott declared that there were doubts that Muhammad was a prophet at all and the Quran a Revelation, and added that salvation could be obtained only by believing in Christ and that the Quran had taken things from the Bible. Maulvi Muhammad Kasim said "Changes have been made in the Bible which has therefore become unreliable." He quoted a verse from the Quran and said "The Padres themselves had said that they could not find out the source of that verse. He added that Christ was not God, for he could not save himself from crucifixion." After some further discussion as it became dark, people dispersed.

The next day, the 20th of March, all assembled at 7. 30 A. M. and discussion — the first of the five subjects started. Rev. Scott declared that he did not know from what material and when and why, God created the world. "All we know is that God for the happiness of man, created the world out of nothing." Muhammad Kasim said, "God made the world out of His own person, for the benefit of man and created man for God's worship, Swami Dayanand began by saying that the meeting had been convened to find out the truth, and not for victory or defeat of any party; so everyone should use moderate language; harsh words should be avoided and truth should be stated without prejudice. Taking up the subject under discussion, he said that:

God had created the world from *Prakriti*, matter, also called *atoma*, which is eternal and everlasting;¹ that God alternately creates and dissolves the world (*Pralaya*), and that at the time of *Pralaya* the whole material world is dissolved into *atoma*. He said that something cannot come out of nothing; and to say that at first nothing existed and later something came into existence is to contradict oneself.

¹Dr. Draper says that Chemistry "has disposed of the idea of creation and destruction of matter. It accepts without hesitation the doctrine of the imperishability of substance."

The sastra says:

नसि सत् ॥ सत् सदाभावात् ॥

"What is shall ever be in future, and whatever is not, can never be."

He then explained that there were three kinds of causes, (a) the *upadana* (material) (b) the *nimitta* (implied in the agency of the intelligent potter in making a pot and (c) the *Satharana* such as time, space, means etc. He said that one of the causes — the material cause of the world was matter in a subtle form, just as earth is the cause of an earthen pot. If God is the material cause, then He himself constitutes the world, just as the jar cannot be different from the earth of which it is made. If He is the *nimitta* or efficient cause he is like a potter who cannot make a pot without the earth, and if he is the general cause, the world cannot arise of itself out of Him. In two of the three cases, He would be reduced to *jarā*, gross unintelligent matter. If the phenomenal world be God, then God is responsible for all crimes, theft, murder etc. Swamiji then said that the soul is also eternal, that God creates the world and then dissolves it, and this goes on for ever. As to when the world was created, those religions which came into existence only eighteen hundred and thirteen hundred years ago, cannot answer the question. That religion alone can answer it which had existed since the Creation. According to the Vedic faith, the world was created 1960852976 years ago and will last for 2388227024 years more and that the time has been calculated according to the science of Astronomy. This fact is recited as a *Sankalp*¹ (संकल्प) which is recited on all important religious occasions among the Hindus. He added that the science of geology also supported it. The reason why God created the world is that, the souls have to suffer the results of their good and evil deeds, that when the *pralaya* (प्रलय) or dissolution of the world comes and the souls have done deeds but have not yet reaped or suffered the consequences of their actions which they must do, God has to create the world again to let the souls reap the results of their actions.

Rev. Scott objected to Swamiji's exposition saying, "The world is limited and things that are limited cannot be eternal. That no substance can create itself, that God had created the world out of his nature and that we do not know with what material He had made the world." Maulana Muhammad Kasim's objection was that if all these things were eternal, it was no use in believing in God. He added that no one can say when the world was created.

¹The Sankalp is:

ॐ तत् सत् श्रीब्रह्मणे द्वितीये प्रहराये वैश्वदेवे सन्वत्सरेऽष्टाविंशतितमे कक्षिण्ये कक्षिप्रमचरयेऽमुक संवत्सरायनतु मासपक्षदिनचक्रप्रसमपूर्तेऽत्रेयं कृतं क्रियते च ॥

Om Tat Sat (I. e., he whose name is Om, is the true Lord) In the second division of the first half of the Day of Shri Brahma, in the second foot of the Kaliyuga of the 28th Vaivswata, in such and such a part of the year, in such and such a season, paksha, divas, (day) nakshatra, (constellations) lagan, maharat, this act is performed, by the eldest as well as the youngest member of the family.

To Rev. Scott's objection, Swamiji replied that he never said that the world was eternal but only that the material cause of the world which was matter, was eternal and that none can destroy even a particle of it, that he had never said that a substance can create itself, that if God has created the world out of his nature, then that nature is either some definite thing or it is not. If it is, then it must be eternal, if it is not a definite thing, then nothing can come out of it.

To Maulvi sahib's objection, Swamiji replied that matter is devoid of intelligence, and by itself it can create nothing. God, who is omniscient, alone can create things out of matter and that though matter is eternal, we have still to believe in God, for no one else can make the world from mere matter. A Christian present there objected that if there are two things, one the cause and the other the created thing both cannot be eternal.

Maulvi sahib said "God created us because it was His wish." Rev. Scott eventually said that ■ body can say with what substance God made the world. Maulvi sahib, however, said that God made the world out of his Noor (नूर). On this, Swamiji said that "Noor" means light, that light can only make a material thing visible and can not exist separate from the things it lights up, hence it is impossible for light to create the world. Swamiji continued that the matter is eternal, not the world, that after the creation of the world, the world becomes limited, not God. Rev. Scott eventually said, "If thousand men like us combine, even then Swamiji can reply to the questions and we cannot reduce him to a position when he cannot reply. It is therefore, useless to continue discussion ■ the subject further." On this, as it was 11 P. M. the people dispersed and went to their camps full of praise for Swamiji. They reassembled in the afternoon the next day.

As time was short, after some talk it was decided that the question, "What is salvation and how to attain it," should be discussed. As both the Christians and the Muslims declined to open the debate, Swamiji, opened it. He said :

"Mukti or salvation means deliverance, ■ other words, to get rid of all suffering, and to realize God, to remain happy and free from rebirth. Of the means to attain it, the first is to practice truth, that is truth which is approved both by one's conscience and God. That is truth, in uttering which, one gets encouragement, happiness and fearlessness. In uttering untruth, fear, doubt and shame ■ experienced. As the third mantra of the fortieth chapter of Yajurveda says, those who violate God's teachings, that is, those who speak, act or believe against one's conscience are called Asur (असुर), Rakshshas, wicked and sinful. The second means to attain salvation is to acquire knowledge of the Vedas and follow

truth. The third means is to associate with men of truth and knowledge. The fourth is by practising Yoga, to eliminate untruth from the mind and the soul and to fix it in truth. The fifth is to recite the qualities of God and meditate on them. The sixth is to pray to God to keep — steadfast — truth (gyana), realization of the reality and Dharma, to keep one away from untruth, ignorance and adharma and to free one from the woes of birth and death, and obtain Mukti. When a — worships God whole heartedly and sincerely, the merciful God gives him happiness. Salvation, dharma, material gain and fulfilment of desires and attainment of truth are the results of one's efforts, and not otherwise. To act according to the teaching of God is Dharma and violation of it is Adharma. Only rightful means should be adopted to attain success and prosperity. Injustice, untruth and unrighteous means should not be made use of to gain happiness.

Rev. Scott said :

"Salvation does not mean deliverance from woes. Salvation only means to be saved from sins and to obtain Heaven. God had created Adam pure, but he was misled by Satan and committed sin which made all his descendants sinful. Man commits sin of his own accord as the clock works by itself, that is to say, one cannot avoid committing sin by one's own effort and so can not get salvation. One can obtain salvation only by believing in Christ. Wherever Christianity spreads, people are saved from sin. I have attained salvation by believing in Christ."

Maulvi Muhammad Kasim said :

"God does what he wishes to do; whom He wishes He gives salvation, just — a judge acquits those with whom he is pleased and punishes those with whom he is displeased. God does what He likes. He is beyond our control. We must trust whoever is the ruler for the time being. Our prophet is the ruler of the present time. We can get salvation by putting our trust in him. With knowledge we can do good work, but moksha or salvation lies in His hands."

Swamiji replied that :

"Suffering is the necessary result of sin : whoever avoids sin will be saved from suffering. The Christians believe God to be powerful; but to believe that Satan misled Adam to commit sin is to believe that God is not All powerful; for, if God had been All powerful, Satan could not have misled Adam, who had been created pure by God. No sensible man can believe that Adam committed sin and all his descendants became sinful. *He alone undergoes suffering who commits sin ; no one else.* You say that Satan misleads everyone, I therefore ask you who misled Satan. If you say no one misled him, then — Satan misled himself, — must Adam have done it. Why believe in Satan then ? If you say, somebody else must have misled Satan, then the only one who could have done it was God. In that — when God himself misleads and gets others to commit sin, then how can He save people from sin. Satan disturbs and spoils God's creation, but God neither punishes him nor imprisons him, nor puts him to death. This proves that God is powerless to do so. Those who believe in Satan cannot avoid committing sins, for they believe that Satan gets them to commit sin and they themselves are not sinful. Again, when God's

only — suffered crucifixion for the sins of all people, then the people need not be afraid of being punished for their sins and they can go on committing sins with impunity. The illustration of the clock given by the Padres sahib is also inappropriate. "The clock works only as its maker has given it the power to do. The clock cannot alter it. Then again how can you continue to live in Paradise. Adam — misled there by Satan into eating wheat. Will you not eat wheat and be expelled from Paradise? You gentlemen believe God to be like a man. Man has limited knowledge and does not know everything, he therefore stands in need of recommendation of someone who possesses knowledge. But God is All-knowing and All-powerful. He does not stand in need of any recommendation — help from any prophet or anyone else: otherwise where would be the difference between God and man. Nor does He according to you remain just, for He does not do justice, if he pardons the culprit on the recommendations of anybody. If God is present everywhere, He cannot have a body; for if he has a body, He will be subject to limitation and will not be infinite, and then he must be subject to birth and death. Is God incapable of saving his worshippers without Christ's intervention? Nor has God any need of a prophet. It is true that where there are good people in a country, people improve because of good men's teachings. As regards the Maulvi sahib, he is wrong in saying that God does what He likes, because then He does not remain just. As a fact, he gives salvation only to those whose works deserve it. Without sin and righteousness there can be no suffering and no happiness. God is the ruler for all time. If God gives salvation — the recommendation of others, he becomes dependant. God is All-powerful. It is a matter of surprise that though the Mussalmans believe God to be — and without — second, yet they made the prophet take part with God in bestowing salvation."

Swamiji had not finished when the clock struck four. The manlvi said that the time for namaz (prayer) had come and he must go. Rev. Scott said that he wanted to have a private talk with Swamiji. The manlvis went away to say their prayers and Swami Dayanand and Rev. Scott moved on one side for their talk. A manlvi stood up on the table with his shoes on and began to give a discourse on his religion and a Christian began to speak on Christianity. Some one in the meantime gave out that the Fair had come to an end. Swamiji asked in surprise who had terminated the Fair, as no one had been consulted. There was no answer. People then asked Swamiji also to leave. Swamiji said that he wished the debate to last for five days. However, as people left, Swamiji also left.

Rev. Scott and two other missionaries came to Swamiji at night and asked if the doctrine of transmigration of souls was true. Swamiji said:

"It is quite true. A man is reborn. If his actions are good he is reborn as man: but if he does evil deeds, he is reborn — an animal or a bird. The presence of the rich, the poor, the happy and the unhappy, the high

and the law shows that these are the results of their actions. The soul is eternal. If the soul is born only once, then there is ■ explanation why there is happiness and sorrow, and one has to accept the belief that from the day of one's death to the Day of Judgment ■ is to remain in custody."

One of the missionaries said, "I too am an Arya." Swamiji replied you are a gentleman but not an Arya. A noble minded and religious man only is an Arya and your sacred book does not teach you the true faith.

The manvis went away to Shahjahanpur and from there invited Munshi Indramani for ■ sastrarth at Shahjahanpur, but when Swamiji and Indramani reached there, the manvis kept quiet.

Pyarelal had at first thought that Swamiji was only a Vedic scholar fit to achieve victory in a debate but was not a Yogi. When, however, he put some questions about the word "Anhad" and other matters and heard Swamiji's replies, he became convinced that Swamiji was ■ perfect Yogi.

The *Dayanand Prakash* says that Swamiji while at Chandapur related to Munshi Indramani and Bakshiram the following incident of his life :

"When I used to go about the country by myself I happened to go to a place where everybody was a follower of the Sakta sect. They treated me very hospitably. When I wanted to go away, they detained me showing me great respect till the day of their chief festival arrived. They then entreated me to go to their temple which was situated outside the town in a solitary place. When I went to the temple and stood before the idol of Durga, I saw ■ powerful man with a naked sword standing near the idol. They asked me to bow to the idol. As I refused to do so, the priest came up to ■ and wanted forcibly to bend my neck. As I looked about surprised, I saw the man with the naked sword ready to give me a blow. I sprang upon him and snatched the sword from him. My left hand blow sent the priest reeling against the wall. As I came out into the open space of the temple, the men present there armed with axes and knives attacked me at once. I looked at the door but it was locked from inside. With ■ spring I got up the wall and jumped out and ran away. I hid myself during the day and at nightfall I went to the village. Since then, I have never trusted the Sakta people."

CHAPTER X.

SWAMIJI IN THE PUNJAB

समानी प्रपा सह वोऽसमागः समाने योक्त्रे सह वो युनयिम् ।

सम्यक्वोऽग्निं सपर्यवारा नामिमिवाभितः ॥

सद्यीचीनम् वः संसनसहस्रवोभ्येकरवुष्टीन्सर्वननेन सर्वोन् ।

अथ० ३ । ३० । ६, ७ ॥

"Let what you drink, your share of food be common, together with one common bond I bind you. Serve Agni, gathered round Him like the spokes about the chariot's nave. With binding charm I make you all united, obeying one sole leader, and one minded."—*Ath. Ved. III., 30, 6 & 7.*

SWAMIJI left Chandapur on 23rd March 1877 and returned to Saharanpur. He left on the 31st March for Ludhiana, where he was welcomed and treated with great respect by Kanahiyalal Alakhdhari. He had arranged for Swamiji's stay in the garden of Lala Bansidhar. Swamiji delivered lectures at the residence of Jatmal treasurer which were attended by thousands of people. Swamiji had notified that he would give seven lectures, one each day, and on the eighth day he would answer questions put by people.

Rev. Wherry used to attend Swamiji's lectures. One day he came with Mr. Car Stephen, Judicial Assistant Commissioner, and the Inspector General of Police, when Mr. Car Stephen said that it was against good sense and reason to hold Sri Krishna as a Mahatma because in his boyhood his character was said to be so loose. Swamiji replied that the evil conduct ascribed to Sri Krishna was quite false and untrue. As for commonsense and reason, when commonsense is able to accept that God assumed the shape of a pigeon and descended on a man it should not be difficult for commonsense to accept what they say about Sri Krishna. This silenced the two European gentlemen.

Swamiji went one day to see Mr. Car Stephen who was so pleased that he became a subscriber to Swamiji's



SWAMI DAYANAND SARASWATI.



RAJA JAIKISHENDAS C.S.I.

Veda Bhashya and presented him some money as a contribution towards the expenses of its publication at his departure.

A Brahmin hearing Swamiji denounce idolworship during a lecture, whispered to his companion that the lecturer was a bad man and that it was a sin to look at his face, and proposed that they should go away. Swamiji heard this and said to him, "There is nothing special about my face but if you are disgusted with it, come and stand behind me, but please listen to what I say. So strong was his faith in his teachings that he was always anxious that people should listen to him.

At Ludhiana, Swamiji saved one Ram Krishna, a Brahmin of Bant, district Muzaffarpur, from becoming a Christian. A day for his baptism had been fixed, but when Swamiji came to Ludhiana and instructed him in religion he gave up the idea of becoming a Christian.

On 19th April 1877, Swamiji left Ludhiana for Lahore. He was received at the railway station by P. Manphul, the retired Mir Munshi of the Punjab Government, Munshi, Har Sukhrail, Manager of the *Kohinoor*, and some members of the Brahmo Samaj and the Sat Sabha. The Brahmo Samajists were anxious that Swamiji should join the Brahmo Samaj, for Swamiji's joining it would persuade all such people to join it as had taken a dislike to it for the reason that the reforms that the Brahmo Samaj wished to carry out were considered by the people to denationalize them. P. Manphul had in view a purpose of his own. One of his sons, who had been to England and had come out as a barrister-at-law wished to marry an European woman and P. Manphul was anxious that Swamiji should dissuade him from doing it. It seems that Swamiji did speak to the son in the matter, but without effect.

Swamiji was accommodated in the garden of Dewan Ratanchand Dadhiwala. The members of the Brahmo Samaj raised subscriptions to meet Swamiji's expenses. After two weeks, however, when they found that Swamiji instead of joining the Brahmo Samaj denounced it, they not only withheld further hospitality but demanded and received back from Swamiji rupees twentyfive, which they had spent during the first two weeks on him.

In his first lecture which was delivered on the 25th April 1877, Swamiji declared that the Vedas were eternal and contained germs of all knowledge, that they had 1127 branches, that the word *Deva* in the Vedas did not mean gods but learned and wise men, that the sole object of *havan* was to purify the air and water, that in old

days when men performed *havan* every day, and *havans* on a large scale on festivals like the Holi and the Dewali, the air and the water of the country remained purified and epidemic diseases did not occur. He added that every human being including the *sudra*, was entitled to read the Vedas, and regretted that the figures of speech used in the Vedas have been turned into grotesque stories in the Puranas; for instance, the story of Indra committing adultery with Gautama's wife and Brahma running after his own daughter. Swamiji explained that the meaning of the word Indra in Veda is Sun; Gautama means the Moon, and Ahilya means Night; Moon is the master of night, when the Sun rises, the night loses all her grace.

His second lecture at the Baoli Sahib was in continuation of the first. He said that dharma has nothing to do with food, and the Vedas do not forbid taking food cooked by anyone. He denounced child marriages as very harmful and against the Vedas. The orthodox people were greatly agitated, and P. Bhanudutt and Har Prasad and the wellknown pandit Shradaram of Phillaur delivered lectures against Swamiji in Bhai Nandgopal's dharma-sala. They went to Dewan Bhagwandas, son of Dewan Ratanchand and told him that it was a sin to give accommodation to Swamiji in his garden. Dewan Bhagwandas therefore asked Swamiji to go away from his garden. Swamiji left it. As Khan Bahadur Dr. Rahim Khan generously offered his kothi to Swamiji, Swamiji occupied it.

One day P. Shivrarnain Agnihotri brought a flower and presented it to Swamiji. Swamiji deprecated his plucking the flower and said that the flower would have continued to spread fragrance in the air if it had not been prematurely plucked, and added that if it had remained on the plant, it would have continued to benefit people and when dried up would have served as manure. P. Manphul told Swamiji one day that if he gave up denouncing idolworship, the Hindus would not be displeased, and the Maharaja of Kashmir would be much pleased with him. Swamiji in reply asked him, "Do you wish me to please the Maharaja of Kashmir and not obey God's behests contained in the Vedas?"

One day Rev. Dr. Hooper, who knew Sanskrit came to Swamiji in Rahimkhan's kothi and asked him what he had to say about Ashvamedh and Gomedh yajnas, mentioned in the Vedas. Swamiji said, Ashvamedh and Gomedh do not mean sacrifice of horse or cow. Ashva means people and Ashvamedh means that the king should do justice and protect his subjects; and Gomedh means purifying one's organs and conscience, adding that grammar and Nirukta supported this

interpretation. Rev. Hooper then asked what the basis of the caste system was. Swamiji replied *Guna* and *Karma*, that is, one's qualities and actions. The missionary asked, "Could he be called a Brahmin if his actions were good?" Swamiji replied, "undoubtedly".

As Swami Dayanand was publishing a commentary on the Vedas, the sacred books of the Hindus, interpreting them in accordance with the expositions of the mantras given by ancient rishis in old times when the Vedas were properly understood, the members of the Arya Samaj, Lahore thought that they could reasonably expect Government to help this important literary undertaking and submitted an application with such portions of the Veda Bhashya as had upto then been published, to the Chief Secretary to the Punjab Government and asked for help.

Swamiji saw Mr. J. Griffith, Secretary to the Lieutenant Governor of the Punjab, and also the Director of Public Instruction, Punjab. On the 14th May 1877 Swamiji went to see the Lieutenant Governor¹ in connection with the Veda Bhashya, and asked him to introduce it in the colleges in the Punjab. The same day he wrote a letter to the Lieutenant Governor with the same object. The Chief Secretary sent the letter and the enclosures to the Registrar of the Punjab University for opinion, who sent them to Mr. R. Griffith, Principal of the Benares Sanskrit College, Mr. C. H. Tawney, Principal, Calcutta Presidency College and three pandits in Lahore, P. Guruprasad and Rishikesh Bhattacharya, the head and the second pandits of the Oriental College, Lahore, and P. Bhagwandaa, Assistant Professor, Government College, Lahore for their opinion. This action of the Punjab Government was like asking undergraduates to pronounce on the merits of a thesis submitted by a candidate for the M. A. degree. Nay more. It was like a court asking the defendant in a suit to pronounce judgment in a case filed against him.

All the referees, nurtured on the intellectual fare provided by Sayana and Mahidhar, gave opinions adverse to the Swamiji's Veda Bhashya. The Registrar of the Punjab University, Dr. G. W. Leitner, sent these opinions to the Punjab Government.

In the meanwhile when it became known that the referees had sent opinions adverse to Swamiji's Bhashya, Swamiji wrote a reasoned reply to the objections raised by Mr. Griffith, Mr. Tawney and the three Indian scholars. Swamiji dealt in detail with the objections raised to his Veda Bhashya by Mr. Griffith, Principal of the Sanskrit College, Benares and showed that his (Swamiji's) commentary on the Vedas was in strict accord with

¹Punjab was then a Lieutenant Governorship.

Nirukta and with Panini's Ashtadhyayi and other grammars of old Sanskrit, that the Vedas preached pure monotheism and did not enjoin worship of many gods, and refuted the objection that he, Dayanand, had twisted the meaning of the Vedas to suit his purpose. He added that he had quoted Aitareya, Shatpat, Nirukta and Panini at every step in support of his interpretations. This reply is quoted in full in Chapter XVI.

The Lahore Arya Samaj also drew up a representation¹ giving reasons why Swamiji's Bhashya should be supported and shewed that the European professors who had condemned the Bhashya did not possess sufficient knowledge of the Vedic Sanskrit to judge Swamiji's interpretation of the Vedas correctly. They cited in support of their contentions the six different translations by the European professors on the Vedic mantra :

उत प्रवक्तु मी विदो निरन्तरविदारत । दधाना इन्द्र इव युवः ॥

उत नः पुनर्गं अरिर्नोऽप्युर्दस्य कृपयः । स्वामेदिन्द्रस्य अर्यसि

The representation summed up the grounds on which it asked for Government support of the Veda Bhashya as below :

(1) That Indian philology, if it is to follow a natural course, must begin with a study of the Vedas. Hence a diffusion of their knowledge is highly desirable.

(2) That the publication of the present Veda Bhashya had engendered a spirit of enquiry, which it is well to encourage.

(3) That the spreading of the true knowledge of the Vedas is calculated to emancipate the Hindu mind from the trammels of superstition and deep-rooted prejudices.

(4) That Swami Dayanand's commentary is founded on most reliable authorities which are acknowledged as such even by European scholars, but which they have not hitherto fully utilized.

(5) That unbiassed opinions under the present circumstances cannot be expected from interested Brahmins or misinformed Europeans. Hence a fair trial should be given.

The Secretary of the Lahore Arya Samaj sent his representation as well an English translation of Swamiji's reply to the objections of the referees to the Registrar of the Punjab University on 25th August 1877. The Lieutenant Governor of the Punjab, however, accepted the opinions of Mr. Griffith and Mr. Tawney and sent a reply on 14th November, 1877 that he could not give any support to the Veda Bhashya.

During Swamiji's stay in Lahore, some students used to come to him to learn Sanskrit. One of them was Ganpatrai. Swamiji advised him not to marry, as his age would be less

¹This representation and Swamiji's reply to the objections of Messrs. Griffith and Tawney are published in L. Jivandas's *Essays on Dayanand Saraswati and the Arya Samaj*, Punjab Printing Works, November, 1902.

than thirty years. He therefore gave up the idea of marriage, but his father and other relations pressed him hard to marry. He died at the age of twenty eight, and regretfully said when dying that Swamiji had foretold that he would die before thirty. Ganpatrai's father Tarachand, who was a clerk in the police department, Muzafrapur, himself related this incident to P. Lekhram, the author of Swamiji's Urdu biography.

P. Shradharam Phillauri, with the assistance of P. Bhanudutt, established a society at Lahore, and called it Sanatan Dharma Rakshini Sabha. The organ of the Brahmo Samaj, Lahore, *Biradar-i-Hind*, Vol. III, No. 6., pp. 182-186 gave an interesting account of P. Bhanudutt. It said:

"P. Bhanudutt as Acharya of the Sat Sabha, Lahore was known to all as one who believed that God was bodiless and condemned idolworship. When people came to know that he had joined a society which supported idolworship, we were surprised and pained. It caused us pain, for whenever we had a talk with him, he always condemned idolworship. He even told us that P. Dayanand Saraswati wished that he should work with Dayanand as a preacher but that he was so entangled in domestic affairs that though his heart was in the work suggested by Swamiji, he was not able to gather sufficient courage to co-operate with him (Swamiji)."

One day P. Shivrarnain Agnihotri said that the Samveda contained a story of an owl. Swamiji denied it and placed a copy of Samveda before him to point out the story, but he failed to do so and felt ashamed. On another occasion some women came to Swamiji and asked him how can they get tranquillity of mind and realize God. Swamiji replied that they should regard their husbands as their preceptors and should never make sadhus their gurus, that they should send their husbands to him and receive religious instruction through them.

Swamiji related some incidents of his life while residing in Rahimkhan's kothi at Lahore. The *Dayanand Prakash* records three of them:

(1) While going about from one place to another on the banks of the Ganges, Swamiji one day penetrated into a thick jungle when a tiger was seen coming from the opposite side. When the tiger came near Swamiji, it looked at him and turned into the jungle.

(2) While Swamiji was living in a solitary hut, some sadhus had a camp near it. As they were opposed to him owing to his condemnation of the life they lived, one night when it was pitch dark, the sadhus approached Swamiji's hut and prepared to take his life. Swamiji heard them talk. They, then sat fire to the hut. Swamiji pushed aside the ohhappar of the hut and escaped.

(3) One day while Swamiji was giving a lecture at Benares, a Brahmin presented a pan (betel) to him. As soon as he ate it, he realised that it contained poison. He threw out the poison by means of *vaman* (vomiting).

Swamiji's lectures created a sensation in Lahore. Many people lost their faith in idolworship and threw their idols into

the river Ravi. One Lala Balakram Khatri threw his idols in the Bazaar, public market. After hearing Swamiji's lectures for two months, people resolved to establish an Aryasamaj. Accordingly, the Lahore Aryasamaj came into existence on 24th June 1877 at Dr. Rahimkhan's kothi. The proceedings began with Swamiji conducting prayers which was followed by a havan.

After carefully considering the rules which had been framed at the establishment of the Bombay Aryasamaj, Swamiji framed the following as the basic Ten Principles:—

(1) God is the primary source of all true knowledge, and of all that is known by its means.

(2) God is All-truth, All-knowledge, All-Bentitude, Incorporeal, Almighty, Just, Merciful, Unbegotten, Infinite, Changeless, Without a beginning, Incomparable, the Support and Lord of all, All-pervading, Omniscient, Imperishable, Immortal, Exempt from fear, Eternal, Holy and the Maker of the Universe. To Him alone is worship due.

(3) The Vedas are the books of all true knowledge. It is the paramount duty of all Aryas to read them and to instruct others in them, to hear them read, and to recite them to others.

(4) All persons should remain ever ready to accept the Truth and to renounce untruth.

(5) All actions ought to be performed in conformity to virtue, i. e. after due consideration of right and wrong.

(6) The primary aim of the Aryasamaj is to do good to mankind, i. e. to ameliorate the physical, spiritual and social condition of all men.

(7) All ought to be treated with love, justice, and due regard to their merits.

(8) Ignorance ought to be dispelled and knowledge diffused.

(9) No one ought to remain satisfied with his own welfare. The welfare of the individual should be regarded as included in the welfare of all.

(10) In matters which affect the well-being of all, the individual should subordinate his personal likings; in matters that affect him alone, he is to enjoy freedom of action.

Rai Mulraj suggested to Swamiji that the word 'all' before true in the third principle should be omitted, but Swamiji rejected the suggestion. These ten principles are the fundamental principles of the Aryasamaj. The second meeting of the Aryasamaj took place on 1st July 1877 in the hall of the Sat Sabha. As Swamiji denounced the Puranas and advanced strong arguments in support of his contentions, the members of the Sat Sabha gave a notice to the executive committee of the Aryasamaj on 3rd July 1877 to hold the Aryasamaj meetings elsewhere. A house in Anarkali Street was therefore taken on lease

at Rs. twenty per mensem for the meetings of the Samaj. By the end of July, the number of members reached three hundred. P. Shardaprasad Bhattacharya on behalf of the Aryasamaj proposed that Swami Dayanand be appointed patron or leader of the Aryasamaj. Swamiji rejected the proposal saying that *it smelt of gurudom and that his object was to destroy gurudom and not to become a guru himself*. It was then proposed that Swamiji be appointed *Param Sahayak* (chief-supporter) of the Arya-Samaj. Swamiji rejected this too saying that God alone was the chief supporter of all good causes. When pressed to become connected in some way with the Aryasamaj, he agreed to become an ordinary member of it.

One day Swamiji came in, while Upasna was going on in the Samaj. All stood up to do him reverence. When the Upasna was finished, Swamiji exhorted all present never to get up and cause interruption in the Upasna, however high placed the entrant may be. These things show not only the greatness of Swamiji, but also his foresight and forethought.

The effect that Swamiji's teachings produced on the people may be gathered from what appeared in the issue of 1st July 1877 of the *Biradari-Hind or Brahma Samachar Patra* published in Lahore. It said :

"Swamiji's teachings are very liberal and ■ acceptable to the educated people. Though he has read no literature other than Sanskrit, yet his ideas are so advanced that he has not only gone beyond the narrow minded views of his contemporary pandits but has become an ideal of a true and learned pandit. His views are more advanced even than those of the English educated people. We expect great progress and reform by his teachings. He desires not only religious reforms but wants social reforms and removal of such evils ■ child marriage and the caste system. He wishes that women should become free and educated. He says that until the women are educated and become *free from the bonds of the Purdah*, it is *useless to hope for any perceptible progress in the country*. He seems to be an enthusiastic advocate of national reform and an enthusiastic lover of his nation."

A correspondent of the *Indian Mirror*, in its issue of the 22nd June 1877 said :

"Though several meetings have been held to oppose Swamiji, yet in ■ few days, ■ hundred people have joined the Arya Samaj, and the number will soon become two hundred. Reliable information has reached us that the pandits and purohits are putting up women to prevent the male members of their families from attending Swamiji's lectures. They ■ with sorrow that Swami Dayanand is preparing the minds of people to accept the Vedic Truths. His powerful denunciation of idolworship has made him many enemies. He holds the Brahmins to be the chief cause of India's fall, but he gives them credit for saving the sastras and preventing people from becoming converts to other religions. He calls the Brahmins, *popes*."

The *Kohinoor* of 28th July 1877 said:

"Two, three months of Swamiji's lectures have roused such national

spirit among the people that three hundred people have joined the Arya Samaj, and the numbers are daily increasing. The chief object of the Arya Samaj is to promote Aryadharma, knowledge of Sanskrit and the Vedic teachings. A Sanskrit school has been opened to teach the Vedas and a hundred pupils are already receiving instruction there. History clearly shows that during the last twenty-five hundred years no great leader like Dayanand has appeared after Sankaracharya to show the people the right path.

Swamiji now expressed a desire to visit Amritsar. Sardar Dayalsingh, the famous rai of Lahore, rented for Swamiji's stay there, the kothi of Miyan Muhammadjan. Swamiji reached Amritsar on 5th July 1877 and began to give a series of lectures. One day a Brahmin came to a lecture and Swamiji offered him a chair lying by the dais. He objected to sitting on a lower seat than the Swamiji. Swamiji said that he had taken his seat on the dais because he was giving a lecture.

The public of Amritsar was so charmed by Swamiji's lectures that it declared that he was an *avatar* of God. The 12th of July being a Sunday, Swamiji went to Lahore and delivered a lecture in the Aryasamaj there on the benefits of Dharma. On the 12th August 1877, an Aryasamaj was established at Amritsar. It was inaugurated by Swamiji himself performing a havan and lending the prayers and then giving a religious discourse. Fifty members joined it. B. Sharda-prasad Bhattacharya and Lala Sriram, M.A., came from Lahore to be present at the inauguration.

One day as Swamiji was going in a carriage to the Aryasamaj mandir in Mulvaibunga, one P. Tulsiram saluted Swamiji with humility and begged him to honour his sitting room by coming into it. Swamiji accepted the invitation and went to his room. He presented a plate of sugarcandy and two rupees, which Swamiji accepted. Such is the value of true and genuine love and esteem, that Swamiji accepted his two rupees while he declined to accept rupees one thousand offered by Sir T. Madhavarao, Prime Minister of Baroda. It is on record that Sri Krishna had accepted a little rice from his poor but loving devotee Sudama.

The orthodox pandits of Amritsar seeing that large numbers of people were giving up idol-worship went to P. Ramdutt, a very learned man of Amritsar and asked him to have a sastrarth with Swamiji. He replied that he did not know the Vedas and was unable to have a sastrarth. When they pestered him very much, he quietly went away to Hardwar. Hearing that Swamiji's lectures were attended by large crowds, Mr. Perkins, the Commissioner of Amritsar

wished to meet Swamiji and sent Lala Gurumukhrai, Vakil, inviting Swamiji to his house. Mr. Perkins, during the conversation, said that the Hindu religion was as feeble as a thread. Swamiji replied that it was stronger than steel, that steel may break but not the Hindu faith. Mr. Perkins asked Swamiji to give an illustration. Swamiji said Hinduism is like an ocean, just as there are numberless waves in the sea, so is the case with Hinduism. There ■ in it, people who do not drink water without straining it lest germs may pass into the stomach; some there are who live only on milk, while others would eat anything and everything that comes in their way, no matter whether it be pure or impure. It contains people who are life celibates: there are others who are adulterous. Hinduism contains people who worship only one God, as well as those who worship his incarnations. There are in it men who have realized God: others who are quite ignorant. There are people in it who would not touch sudras or eat anything cooked by them; there are others who have no such compunctions, and yet they are all Hindus. Hence, Hinduism is very strong and not weak. "How do you want to spread Hinduism?" was the next question. I want people to follow the teachings of the Vedas, to believe in and worship only one God who is without a body, to acquire virtue and give up vice."

It was on 15th August 1877 that Swamiji while at Amritsar published *Arya Desh Ratnamala*. One day, a teacher of a primary school asked his pupils ■ fill their pockets with stones and bricks and go with him to Swamiji's lecture in the evening and throw them at Swamiji at a sign from him and he would give them *laddus* (sweets). When Swamiji finished his lecture at 8 p. m. and it became dark, the children began to throw stones. There was confusion and the police caught hold of some children and brought them to Swamiji. The children began to cry. Swamiji reassured them and asked them why they had thrown stones. They related the whole story. Swamiji sent for some 'laddus' and gave them to the children and told them that their teacher might not give them the promised *laddus* and so he was giving them.

The *Dayanand Prakash* relates two other incidents that occurred at Amritsar:

(1) While dictating the *Veda Bhashya* in his room one day, Swamiji suddenly came out and asked the writers to hurry up and remove the things from the room. As soon as that was done, the roof suddenly fell in.

(2) One day ■ poor ■ who used to attend Swamiji's discourses, asked Swamiji that while the rich will get salvation

by doing public good and giving charity, how could he, a poor man, obtain it. Swamiji replied that he should chase away all selfish and evil thoughts from his mind as that also was public good.

Swamiji left for Gurdaspur on 17th August 1877. He was received a mile out of the town by large numbers of people. Swamiji came out of his carriage when he saw the people. After greetings, they took him to Dr Beharilal's house. Swamiji gave several lectures there on God, Cow Protection, Rebirth, Shraddha, Ancient Aryavarta, Incarnation and Duties of Arya. These lectures were very largely attended.

Mian Harisingh and Shersingh, two prominent citizens of Gurdaspur brought two pandits, Lakshmidhar and Daulatram, from Dinanagar to have a religious discussion with Swamiji. They came to the meeting while Swamiji was delivering a lecture on Siva Purana. To meet their wishes, Swamiji agreed to have ■ sastrarth at once and stopped his lecture. They quoted the Veda mantra : गणेशाय नमः etc, and said, "This enjoins worship of Ganesh according to Mahidhar's commentary." Swamiji handed over to the pandits a copy of Mahidhar's commentary and asked them to read out the passage. Then Swamiji read out the comments of Mahidhar and gave the true meaning of the mantra. The two Mians became very angry and said that were it not for the British Government, Swamiji's head would have been cut off. This created disorder and the meeting dispersed.

Swamiji declared one day, while lecturing, that though Englishmen had been a long time in India, they had not been able to pronounce ordinary words correctly. They pronounce the word पुन ■ पुन. This displeased the European Executive Engineer present at the meeting.

An Aryasamaj was established at Gurdaspur on the 24th August 1877. Swamiji stopped a day more at Gurdaspur and then returned to Amritsar on the 26th, and stayed there till the 14th September dictating his commentary on the Vedas. Printed copies of *Arya Desh Ratnamala* were received by Swamiji while he was in Gurdaspur.

One day while Rev. Foreman was talking to Swamiji, Munshi Kanahiyalal Vakil came and placing currency notes of the value of Rs. two hundred before Swamiji to meet his expenses went away. A baniya also came to ■ Swamiji and seeing Swamiji and Rev. Foreman sitting opposite to each other with the currency notes lying between them, he went to the town and told people that Swamiji had become ■ Christian and was receiving money from them. The rumour was soon all over the town. Swamiji, however, did not give thought to it saying that the talk of irresponsible people did not deserve any attention.

Swamiji left Amritsar at 9-30 A.M. on 13th September and reached Jullundhar at 2 p. m. and put up in Sardar Suchetsingh's kothi. Sardar Suchetsingh and Vikramsingh had invited Swamiji to the Punjab, when they had met Swamiji at the Delhi Darbar. Swamiji gave about thirtyfive lectures in Jullundhar. One day in a lecture, Swamiji said that a Raja who kept a *Kanjari* (prostitute) was himself like a Kanjar. As Vikramsingh was guilty of it, he said to Swamiji that Swamiji did not spare even him. One day Sardar Vikramsingh said to Swamiji that the sastras say that one who observed Brahmcharya possessed great strength. Swamiji said nothing then, but when Vikramsingh got into his carriage drawn by two horses, Swamiji quietly went and held fast one of the hind wheels of the carriage. The coachman whipped and whipped the horses but the horses could not move. He whipped again and then turned and looked behind the carriage and found a wheel firmly held by Swamiji. Swamiji smiled and said that he had only showed a Brahmchari's strength.

Swamiji related several humorous stories to illustrate his teachings. One story was that one day a charlatan went to a Raja at Delhi and told him that he knew how to make clothes which were invisible. The Raja who considered himself to be a very wise man, agreed to buy such clothes for rupees ten thousand and advanced rupees five thousand. As the man did not appear for a long time, the Raja sent for him and asked for the clothes. The man said that he had brought them. The Raja said he did not see any with him. The charlatan said, "The clothes are invisible how can you see them. Please come into an inner room and I will put them on you." Both went into a room. He got the Raja to put off all his clothes and then put his hands on the Raja's body and said, "This is the turban I am putting on your head". When the dressing was finished, the Raja came naked in the Court. The minister who was a wise man, realized that the Raja had been befooled and cheated. He told the Raja, "You have put on all Delhi clothes, please put on one of ours, a langoti (loin cloth) also so that you may not appear quite naked". The Raja asked, "What, am I quite naked?" The Raja then came to his senses and said that the charlatan had deceived him.

During a lecture Swamiji denounced shraddha to the dead and proved by quotations from the Vedas and the Manusmriti that the word शिव means a living person. He said that the Pauranik pandits, while making the sacrificial pit, recite the mantra वे ह्यश्विनो ऋतुयुजमानाः and say that the mantra scares away all ghosts. Swamiji then remarked that when the mantra can not keep away even flies, how can it scare away ghosts. P. Shivram

admitted later that when the protector is called Pita (father), to whom shraddha is to be given, then as only the living persons can give protection, shraddhas are to be given only to the living people.

One day, P. Shradharam Phillauri, the leader of the orthodox Hindus in the Punjab was present at a lecture with a *tilak* on his forehead. Swamiji humorously related a story that a traveller was once sleeping under the shade of a tree. A crow's excreta fell on his forehead and took the shape of a *tilak*. As the traveller died in that condition, the messenger of Yama (death) as well as the messenger of Vishnu came to take him away, and there was a fight between them each trying to take the soul to his own abode; eventually Yama's messenger took him to Heaven because of the *tilak*. Swamiji at the end, remarked—how could the Yama's messenger be defeated owing to the *tilak* when the *tilak* on a man falls even to frighten away a police constable?

One day while denouncing *Kashi Mahatmya* (a book which says that one gets rid of his sins by a pilgrimage to Benares) Swamiji said that one can not get rid of his sins by merely going to a temple and say, "I bow to Siva": sins can be expiated only by suffering their consequences and practising austerities and declared that a dip in the Ganges does not wash away sins.

One day while Swamiji was delivering a lecture, the sound of a conch and bell came from a temple. Swamiji at once said—"Look, this is the bugle to call women to the temple. Sadhus and priests attract children by giving them *prasad* (sweets). As soon as the bell rings, the children eager to get 'prasad' ask their mothers to go to the temple for *arti*. They do not know how their mothers would be treated there". On 24th September 1877, Swamiji had a discussion with Maulvi Ahmad Hussain on transmigration of souls. A full report of it is given in P. Lekhram's *Life of Swamiji*.

On 17th October Swamiji left Jullundhar for Lahore and stopped in Nawab Raza Ali's garden. One day a pandit came to Swamiji and said that as the names Bhardwaja and others occur in Samveda, one suspects that the Samveda is some rishi's work. Swamiji explained that the words Bhardwaja and others were not used in the Vedas as names of people but meant certain qualities, that later some rishis assumed names such as Bhara-dwaja. Swamiji then took up the mantras and explained their meaning.

One day a Lord Bishop came to see Swamiji and alluding to the *हिरण्यगर्भसूक्त*, said that according to it, the rishis did not know whom to worship. Raj Bahadur Mulraj, who was present, interpreted to Swamiji what the English translation of the

mantra was. Swamiji then told the Bishop that he had been misled by a wrong translation of the mantra, that the mantras did not ask what God to worship. In reality the mantra only says: "We worship one omnipresent God." The Bishop then said, "The Bible is so widely known that the Sun never sets on it." Swamiji replied that this was due to the fact that while the people of India had rejected the Vedic teachings, the Europeans had accepted them; for instance, Brahmcharya (celibacy), education, monogamy, patriotism and foreign travel, and added that advancement of the Europeans was due to those virtues and not to the Bible.

On the 21st October 1877, the Lahore Brahmo Samaj celebrated its fourteenth anniversary. Swamiji graced the meeting with three or four hundred people. On 26th October 1877 Swamiji left for Ferozpur and reached there the same day. Mr. Muthradas, President of the Hindu Sabha, which had lately been established there had sent a messenger to ask Swamiji to go to Ferozpur. Swamiji delivered eight lectures there. When the first lecture began, one Gopal Sastri interrupted and wished to say something. Swamiji and other people present asked him to wait till the end of the lecture, but he left the meeting dissatisfied. One day, P. Kriparam a clerk in the Military Department came to Swamiji and asked whether God was limited or unlimited. Swamiji said that if the question was whether God is present everywhere or is in a particular place, then the answer is that he is present everywhere. Then P. Kriparam took out his watch, placed it on the table and asked where God was in the watch. Swamiji replied "Space is everywhere, all things are in space and holding up his thick stick Swamiji said — this thick stick is not outside space, in the same way your watch is not outside the omnipresence of God. P. Kriparam then got up and went away saying, "You know how to talk nonsense." Later, however, he became a member of the Aryasamaj.

A pujari or priest of a temple came to Swamiji and asked some questions. Swamiji asked him to give the meaning of the word *pujari*. He could not give it. Swamiji said *puja* means worship and *ari* means enemy, therefore *pujari* means enemy of worship. The pujari then said that all sastras were based on the Vedas. Swamiji accepted it and said just as the business of the *Sarrafi* (money changer) is to test coins and separate genuine from false coins, so the business of the learned man is to separate truth from untruth. Swamiji left Ferozpur and reached Lahore on 5th November and delivered a lecture in the Aryasamaj that evening.

On the 6th November, the byelaws of the Aryasamaj were passed at the meeting of the Executive Committee of the Lahore Aryasamaj. Swamiji was present and the members asked Swamiji to give his opinion. Swamiji declined saying that he was not a member. The executive committee elected him a member. Then Swamiji gave his opinion. All this shows his strict adherence to rules and regulations. On 7th November, Swamiji left for Rawalpindi with B. Nireshechandra Bandopadhyaya, a member of the Lahore Aryasamaj and put up in the bungalow of Jamshedji Parsi. But when Swamiji condemned idolworship, Jamshedji sent word to Swamiji to vacate his house. Swamiji moved to Sardar Sujansingh's kothi which he occupied during the rest of his stay at Rawalpindi.

One day Swami Sampatgiri, mahant of a Kankhal monastery who was staying in Rawalpindi at the time, wrote out a mantra of Rigveda इन्द्रं देवेभ्यो यमुने सरस्वति चरुषि and sent it by Lakshmiram, a learned pandit of the place, to Swamiji with the message that the mantra supported the sacerdotal character of the places of pilgrimage, while Swamiji was denouncing them. Swamiji sent him a written reply that the words Ganga, Jumna etc. meant the various *nadies*, arteries, of the human body and not rivers. He then pointed out grammatical mistakes in Sampatgiri's letter. Sampatgiri became quiet.

An Aryasamaj was established in Rawalpindi. At the request of Kishen Chand, the secretary of the Aryasamaj, and L. Gopichand, Swamiji agreed to write and publish *Vedang Prakash*. Swamiji left Rawalpindi on the 26th December for Gujrat. While on his way to Gujrat, Swamiji reached Jhelum the next day (27th). By chance he met master Lakshmanprasad who knew Swamiji and asked him to stay at Jhelum and deliver lectures. As he made all arrangements for Swamiji, Swamiji stopped there in a bungalow near the river. Swamiji delivered his first lecture in an open space near Mangalsen's sarai, and the second at his own residence. Further lectures were delivered in the Government High School hall.

During these days, Swamiji used to take his food only once during the day at about 1 p. m. He had three pandits with him for the Veda Bhashya, and an English knowing clerk to attend to his correspondence. An Arya Samaj was established in Jhelum. Mehta Aminchand who was a great musician joined the Aryasamaj after a few days.

On 13th January 1878, Swamiji went to Gujrat and put up in Fatehsar garden on the road to Jalalpur. A Christian mission was working with great vigour in the town of Gujrat and had opened a High School there. The missionaries used to preach Christianity daily at a shop in the chief market there and had

converted many people

In the first lecture which Swamiji delivered in the Boarding House attached to the High School, Swamiji said that he did not ask the audience to believe all that he had said but to think carefully and accept what they thought was the truth and reject the rest. He also asked them to read Sanskrit literature, which was full of true knowledge of things. P. Hoshnakrai asked some questions at the end of the first lecture. When Swamiji said that the Brahmins had composed some *sruties* of their own like *Stri Shudronadhiyatam*, Hoshnakrai said it was a Vedic text. But when Swamiji placed the four Vedas before him and asked him to point out where it was, he failed to do so. Next day P. Hoshnakrai recited a sloka and said it was from Manusmriti and enjoined idol worship. Swamiji said it was from Vishnupurana and not Manu at all. The pandit felt ashamed and said nothing. During a conversation, Swamiji proved on grammatical grounds that the word *Chaturanan* applied to Brahma does not mean four mouthed, but one who knows the four Vedas.

In his first lecture on the Vedas, Swamiji compared the various faiths and showed that the Vedic religion was the true one. The second lecture was ■ Brahmacharya (celibacy). The third was on *Sandhya*. Swamiji explained the *Gayatri* ■ nicely and Maulvi Muhammad Din was so impressed that he got up and declared that he would recite it in place of his *namaz*.

The Brahmins of the place were horrified to see Swamiji recite *Gayatri* in the presence of the sudras and the Muslims, and asked a pandit who had recently come from Kashmir to hold ■ *sastrarth* with Swamiji. The *sastrarth* took place in the Boarding House. It was decided that the Vedas and other authorities should be kept on the table for reference. As no copy of the Vedas could be obtained by the Kashmir pandit, Swamiji heaved ■ sigh and said what a pity that the whole of the city of Gujrat could not furnish one copy of the Vedas while the Christians had filled the world with copies of the Bible.

When the Brahmins could not overcome Swamiji in debate, they conspired to take his life. A notorious badmash (ruffian) called Anhidaputra went about threatening to kill Swamiji, or to cut off his nose even at the risk of an year's imprisonment. The police took no action. Mehta Gyanchand and some others went to Swamiji and apprised him of this and asked him not to stir out of his residence that day. Swamiji said that he was not afraid of anyone and would certainly go to deliver his lecture as usual. He pointed to his thick stick and said that he alone was ■ match for ten or twelve people. L. Parmanand, dentist, accompanied Swamiji ■ usual to the lecture and though bricks

were showered on Swamiji on his way to the lecture as well as during the lecture itself, Swamiji remained calm and returned to his residence without any fear.

One day a man threw a brick at Swamiji. A policeman caught hold of him and brought him to Swamiji. Swamiji forgave him. Swamiji always on such occasions, used to laugh and say that the culprit was a fool and the remedy was to give him good instruction. On another day, some boys went to Swamiji and asked him to make them his disciples and himself become their guru. Swamiji told them that he was against the guru and chela system, and that if they were anxious to become his disciples, they should read Sanskrit and keep away from women till they were twentyfive years old. One day the guard at Fatehsar said that a woman was very anxious to speak to Swamiji. Swamiji reluctantly allowed her to approach him. She came and asked Swamiji to show her the way of *Marfat* (realization of God), Swamiji replied, "read the Vedas." She became silent and went away. Swamiji used to devote most of his time in these days to the *Veda Bhashya*. He knew the Vedas by heart and dictated the Bhashya.

On 2nd February 1878, Swamiji went to Wazirabad and put up in Raja Fakharulla's garden. The principal pandits of the place, feeling themselves unequal to a sastrarth, went away from Wazirabad. The Brahmins gave rupees one hundred to one pandit Basudeva to agree to hold a sastrarth. He came, recited a mantra and said it enjoined worship of *Saligram* and *Tulsi*. Swamiji said it was not a Veda mantra, but that it was an exposition of something else and asked the pandit to produce the original. By this time the crowd increased and became menacing. Swamiji asked P. Sahjanand to get the police to keep order, but the latter thought it unnecessary. A boy began to shout and people created disorder. The members of the Aryasamaj of Jhelum and Wazirabad escorted Swamiji to his residence and shut the doors; but the crowd did not disperse. They belaboured Swamiji's clerk with *lathis*. Then Swamiji took his big stick and came out and gave a loud shout and the crowd dispersed. Swamiji, after staying a few days more, went to Gujranwala, where he was welcomed and accommodated in the magnificent Samadh of Sardar Mahasingh. After Swamiji had delivered some lectures, the Christian missionaries instigated the pandits to hold a sastrarth with Swamiji. P. Vidhyadhar, who was a man of great learning, was asked to hold a sastrarth. He declined and said that his differences with Swamiji were of a domestic character as between a Hindu and a Hindu and that it was wrong to quarrel with Swamiji at the instigation of the missionaries. The padrees then began to prepare to hold a sastrarth

themselves.

As Swamiji gave all his day time to the Veda Bhashya, the sastrarth was fixed to take place ■ 4 p. m. every day in the Christian Church. The sastrarth began on 19th February, 1878. Attendance was regulated by tickets. Several missionaries, English and Indian, took part. Gopaldas, Extra Assistant Commissioner was appointed umpire. The padree sahib said, "If the soul is eternal, then there is not much difference between soul and God." Swamiji advanced arguments to show that though both are eternal, they are two different entities. At the end of the second day's discussion, Swamiji said that the church building was a small place and could not accommodate the large number of people who wished to watch the discussion. The missionaries said nothing at the time. The next day some Christians came to Swamiji at twelve noon and asked him to go to the church for the sastrarth. As Swamiji used to dictate Veda-Bhashya during the day, he declined to leave that work and go. He said that the time fixed ■ 4 p. m. and no one could change the time without previous agreement. The umpire also declined to go at 12 O'clock. The missionaries then declared that Swamiji had been defeated. People laughed at the way, the missionaries got out of the sastrarth.

Arrangements were made for Swamiji to deliver a lecture in the vicinity of the church. Large numbers of people assembled, and the padrees were invited to attend. Swamiji waited for three quarters of an hour for them; and when they did not come, Swamiji commenced his lecture and gave such convincing reasons in refutation of Christianity, that the people were fully satisfied. The controversy with the missionaries convinced the people that Swamiji ■ not an enemy but ■ great protector of Hinduism. P. Vasudeva, who had opposed Swamiji in Wazirabad, came to Swamiji and asked for pardon. Swamiji assured him that there was nothing in his mind against P. Vasudeva.

One day Rev. Mackey met Swamiji during a walk and complained that Swamiji's criticism of Christianity was very harsh. Swamiji replied that he only told people what the Christian sacred books contained, and that his comments were very fair and not an outcome of enmity. Swamiji stayed in Gujranwala till Phalgun Krishna 14, S. 1934, the 2nd of March 1878, but no missionary could muster courage to face him.

The great impression Swamiji made on the people of Gujranwala is illustrated by the following :

(1) One Munshi Narain Krishna writing about himself says, "I was the foremost opponent of Swamiji and used to

employ abusive language when referring to him. But since I listened to the discourses of the great rishi and read his books, I have become convinced that the true aim of my life is to devote myself to his work and sincerely to act according to his teachings. I now look upon his coming to us as God's favour".

(2) P. Bhagwatdutt, a priest of a temple became so interested in Swamiji's lectures that he used to perform the worship in the temple before proper time and then go to hear Swamiji. When Swamiji took his seat in the railway carriage on leaving Gujranwala, he quietly slipped in a basket of sweets where Swamiji sat. He continued his priestly duties for two years and then lost faith in idolworship, gave up the service of the temple and became a member of the Aryasamaj.

One day, Swamiji declared that Harisingh Nalwa was a hero, and that his bravery was due to his having kept Brahincharya till he was twenty four. Swamiji added that he was himself fifty one years old and challenged anyone to release one's hand from his grip or to bend Swamiji's arm which he would hold stiff. There were athletes present in the audience but none dared take up the challenge. On the 3rd of March, an Arya Samaj was established in Gujranwala and on the following day Swamiji returned to Lahore.

Swamiji took up his residence in Nawab Raza Ali Khan's garden. On the 11th March, Swamiji delivered a lecture on Islam strongly criticizing it, which Nawab Raza Ali Khan, who was walking to and fro near the place, heard. Some one told Swamiji that when no Hindu or Christian offered to give him a place to stay in, the Nawab accommodated him in his kothi, and still he criticized Islam. Swamiji replied that he believed in the Vedas and preached its teachings, that he had seen the Nawab walking about and deliberately recounted the virtues of the Vedas.

On 12th March 1878, Swamiji went away to Multan, as people from there had sent Brahmachari Brahmanand and invited Swamiji to Multan. The Brahmachari came to know at Lahore that several people had after listening to Swamiji's lecture thrown their idols with their paraphernalia into the Ravi river. Swamiji was received at the Multan railway station by people, who took him first to the Brahmosamaj mandir. After he had taken his dinner there, he was taken to Beghi Bagh where arrangements for his residence had been made. Swamiji delivered several lectures at his residence. The *Holi* festival

was being celebrated in those days. Swamiji's strong criticism of the faith of the Gokulia Gusains ■ enraged Gusain Gopaldas that he came to the lecture ■ day ringing a bell and blowing a conch and wanted to create disturbance, but the police kept order. When Swamiji had delivered four lectures, people thought that owing to the Holi, it was inadvisable to deliver further lectures in the city and asked Swamiji to deliver his lectures in the Cantonment. Swamiji delivered three lectures there. At the end of the third lecture, the Parsis presented Swamiji ■ *Thal* (big plate) full of raisins and one hundred rupees. This money was credited to the Veda Bhashya fund.

One day Hormusjee Parsi asked Swamiji why Hindus were averse to dining with the Parsis when both the Hindus and the Parsis were descendents of the same ancestors. Swamiji replied that the reason was that the Parsis dined with the Muslims, and added that if the Parsis cultivated good relations with the Hindus for sometime, interdining would come into vogue.

In one of his lectures Swamiji related certain facts to prove that in old days India had achieved great material and scientific advancement. He quoted from Sanskrit works to show that the Earth is round and revolves round the Sun, and that the ancients possessed knowledge of the stars, the planets and the constellation of planets, and also knew of ■ vehicle like the steam engine.

An engineer, named Sagarchand, who boasted that he had become an atheist after reading fourteen hundred books, after a long talk with Swamiji became convinced of the existence of God. A letter dated 1st April 1878, which Swamiji wrote from Multan to Babu Madholal, Secretary of the Hindu Sabha, Danapur forwarding to him the Ten Principles and the byelaws of the Aryasamaj shows how profound was Swamiji's belief in God, how deep was his love for India and how strong was his desire that people should work for public good in a fraternal spirit. Among other things, the letter said that after understanding the full import of these principles all should, as taught by the Vedas, engage themselves in doing public good, particularly in regenerating our country Aryavarta with great devotion, sympathy and love. We should ever devise means by right conduct and right dealings to secure happiness of all and removing others' troubles just ■ we work for our own happiness and avoidance of troubles. To do good to all is the chief duty of man. Such is the teaching of the Veda. Swami Dayanand Saraswati also advised Babu Madholal in this letter to change

the name of the Hindu Sabha into Arya Samaj; "for, according to the Vedas, we are Aryas and our country is Aryavarta. Arya means noble and educated. The word Hindu is of foreign origin. People should greet one another with "Namaste" and not *Salam* or *Bundgi*.

During a conversation, Swamiji stated that to drink a little water before attending calls of nature on rising in the morning is very useful in getting rid of heat and dryness. Swamiji told pandit Baratilal, a resident of Dera Ghazikhan, that a man is reborn after salvation (Mukti). During a lecture, Swamiji related a story that a Pathan witnessed that the Brahmin servant of a Seth cooked his master's food, brought water for him, carried his luggage and yet the master touched the Brahmin's feet every morning in respect. One day, as the Brahmin lagged behind the Seth, the Pathan asked him, "Where is your *Pir baburchi*, *bhishti*, *khar*," preceptor, cook, water bearer and donkey to carry your load. Such, said Swamiji, are the Brahmins of the present time.

One day a Brahmin brought a silk umbrella and placed it before Swamiji for his acceptance. Swamiji declined to accept it saying that he was a sadhu and neither the cold in winter nor the heat in summer troubled him. Swamiji stated in clear terms that the word *Gau* and *Asha* in Gaumedh and Ashvamedh Yagya do not mean a cow and a horse respectively and that the sastras do not allow slaughter of these animals. He denounced meat eating and taking liquor and said that meat does not give strength, and challenged any meat eater to try his strength with him. P. Krishnanarain had a talk on meat eating with Swamiji. Swamiji declared that meat eating was against the Vedas, that even if it was not harmful to the body, it was certainly harmful to one in one's spiritual development. He said that a meat eater cannot become a yogi and cannot realise God. Swamiji asked Krishnanarain to give up meat for forty days and see the result for himself. P. Krishnanarain did this and afterwards declared that when he abstained from meat for thirty days he felt great peace of mind and his health improved and his head became clear and full of light, and that when he ate meat on the thirty first day he lost what he had gained during the thirty days.

Swamiji used to say that so far as the knowledge of the Vedas goes, Prof. Maxmuller was like a child and that the professor would not leave following Sayana and Mahidhar till he gets a proper teacher.

Swamiji declared that ■ Raja should visit every town and village and have a grazing ground for cows attached to it. Swamiji stayed for thirty six days in Multan and gave thirty five lectures. An Aryasamaj was established there on 4th April 1878 with seven members. Brahunchari Brahmanand said there were only seven members. Swamiji smiled and said the Prophet of the Muslims had in the beginning only his wife as his supporter and yet what great progress Islam had made: we start with seven supporters.

Swamiji left Multan on 16th April 1878 and reached Lahore the next day. During ■ talk with his followers, Swamiji told them one day that they thought him to be a very stout and big-bodied man, but that compared to what he was when he lived on the banks of the Ganges going from one place to another, he was now very thin and that his anxieties and cares for their good had made him comparatively thinner.

Somebody asked Swamiji why people keep awake all night attending a dancing party but ■ to sleep when listening to religious instructions. Swamiji replied that a dancing party is stimulating and keeps people awake, while a religious discourse gives peace of mind and induces sleep. When Swamiji prepared to leave Lahore, the members of the Aryasamaj asked him to prolong his stay there. But Swamiji replied that just as they desired his stay there, other places also needed him and that as far ■ possible he would carry the message of the Vedas to every part of the country.

On 15th May, 1878 Swamiji left Lahore and went to Amritsar and took up residence in Sardar Bhagwansingh's garden. During his first visit to Amritsar, nobody had come forward for a sastrarth with Swamiji. During his second visit, he stopped there for a month but nobody spoke about ■ sastrarth. When, however, Swamiji prepared to leave, some people offered to have a sastrarth. Swamiji asked them to come to the Arya Samaj to fix a date and settle conditions, but they, without consulting anybody, notified that the sastrarth would be held on 14th and 15th June in Tejasingh's Siva Temple with Sadhu Basantgiri as umpire. To this, the secretary of the Aryasamaj replied that he would agree to the place but that arrangements should be made to keep order. As no reply came, the Aryasamaj issued a notice to the effect that ■ sastrarth would be held on 18th June in Sardar Bhagwansingh's building and that a chair- ■ would be elected. P. Chandrabhanu, whose name appeared on the notice of the opposite party, declined to accept the

notice issued by the Samaj, saying that he had signed the notice issued by the pandits under duress. Swami Basantgiri also sent word that he had been named umpire without his consent and that he was not competent to act as an umpire.

The Aryasamaj people made all arrangements for the sastrarth on the 18th June, and arranged for the police to keep order. Five or six thousand people assembled. Swamiji came at the appointed time, but the pandits did not come, Swamiji began to give a lecture. Swamiji had not gone very far when B. Mohanlal came and said he was the pandits' representative and that the pandits were willing to come, if invited. The pandits then came with a large crowd following them and when the rules of sastrarth were handed over to them, they said they would consider them and make their own rules. At the same time, bricks and stones began to rain. Swamiji was hit, many people were hurt and blood flowed. But the police took no action and stood looking on. Next day when Mohanlal was asked to send his rules, he said that he was no longer the pandits' spokesman, and as no pandit sent any rules, the sastrarth fell through.

A Brahmin addicted to drugs got enraged in a lecture, raised his lathi to strike Swamiji. People got hold of him, but Swamiji forgave him and got him released. One day Rev. Clarke asked Swamiji to dine at the same table with him. Swamiji enquired what the object of it was. Rev. Clarke said, "to promote friendship." Swamiji said, "Shias and Sunnis eat out of the same plates: The Russian and the English, the Protestants and the Roman Catholics sit at the same table, yet they are enemies."

The *Nihang* faction of the Sikhs was so offended with Swamiji's strong criticism of some Amritsar things that some of them threatened to murder him at night. Swamiji was warned and people offered to stay with him at night. Swamiji told them that their fears were baseless. He was not afraid of anybody.

About forty Hindu students of the Mission School at Amritsar after listening to the padrees began to believe in Christianity and went so far as to call themselves unbaptised Christians. But when they attended Swamiji's lectures, they were disillusioned and remained Hindus.

The Christians invited P. Khadagsingh, who had been converted to Christianity twelve years back by Rev. Baring, to come and have a sastrarth with Swamiji. P. Khadagsingh

came and met Babu Gyansingh and asked who the person was with whom the Christians wanted him to have a sastrarth. Gyansingh took him to Swamiji. Khadagsingh saluted Swamiji and sat down. A miracle happened. Swamiji was at that time answering questions put by a Brahmin. But Khadagsingh began to answer them. The Brahmin said that he wanted Swamiji to answer his questions. Khadagsingh said if the Brahmin found his answers unsatisfactory, he could then refer the matter to Swamiji. Khadagsingh then and there lost his faith in Christianity and became a follower of Swamiji. He went to stay with Gyansingh and began to preach Vedic Dharma. His two daughters were also married to Aryas.

Rev. Baring became alarmed at this, and sent for Rev. K.M. Bannerjee, a famous Indian Christian of Calcutta to come and save Christianity in the Punjab. Rev. Bannerjee accepted the invitation. Hearing of this, Swamiji, who had prepared to leave Amritsar, postponed his departure. But when a telegram was sent to Rev. K. M. Bannerjee to expedite, he replied that his daughter was ill and he could not come. The missionaries pressed him to come and went so far as to say that the girl would go to the Messiah even if she died, while Rev. Bannerjee, coming to the Punjab would save Christianity. Rev. Bannerjee still refused to come. The Padres were disappointed. Several people who had become inclined towards Christianity became members of the Aryasamaj. Gyansingh who was a teacher in the Mission School was dismissed, as he, in a discussion on "Transmigration of souls", supported the doctrine. Several Christians were reconverted to Hinduism.

P. Poluram, an Aryasamajist, one day in a depressed mood said to Swamiji, "The Aryasamajists are so few, what can we do?" Swamiji reassured him and said he was alone when he started work and there were thousands. He said it was a matter of regret that Bal Sastri and Swami Vishudhanand became his opponents without understanding his aim and object, or much good should have been done.

Swamiji remained in Amritsar till after the 11th July and then resolved to go back to the United Provinces. Swamiji went to Jullundhar from Amritsar, and staying a day there, went to Ludhiana. He stopped there for three or four days only, and in response to an invitation from M. Umraosingh, a teacher in the Thomson Engineering College, and some other residents of the place went away to Roorki.

CHAPTER XI

FOURTH TOUR IN THE UNITED PROVINCES.

नानेविमनुते तं ब्रह्मन् । ई० ब्रा० ३ । १२ । ३ ॥

"He who does not know the Vedas, does not know Him who is Supreme."—*Taittiriya Brahmana*, 3. 12. 3.

Thus after giving about sixteen months to the Punjab, Swamiji returned to the United Provinces. At Roorki, he put up in the bungalow of Shambhuanath of Delhi. Visitors began to come. The teachers and the pupils of the Engineering College, Roorki came in large numbers. Some Mussalman also came. His first lecture on "God" was very widely appreciated, particularly by the Muslims.

While at Roorki, Swamiji received a letter from Col. Olcott from America, and it was read out to the public. A reply drafted by P. Umrasingh containing Swamiji's beliefs was also read out. Swamiji told the people regretfully that while foreigners were anxious to know Arya Dharma, the people of India, descendants of old Aryas, opposed it.

A Mazhabi Sikh belonging to a regiment of Sappers used to come and sit away from others listening to Swamiji's lectures. A Muslim postman came with Swamiji's letters and seeing the Sikh, became enraged and reprimanded him for sitting in the meeting of such a famous and revered person — Swamiji without informing him of his caste. The Sikh got up and took his seat in a corner. The postman wanted to drive him away even from that place. Swamiji intervened. The Sikh, with tears in his eyes, said he had done no harm to anyone, and was sitting where the people had left their shoes. Swamiji rebuked the postman and said that before God all men were equal and told the Sikh that he was welcome, and asked him to attend all his lectures.

Arrangements were made for Swamiji to deliver his lectures in an open space near the Orman School at 5 p.m.

The first lecture was on the Vedas, the second on idolworship and transmigration of souls. B. Sureshchandra, Assistant Surgeon of Koorki declared after hearing the lecture that he did not formerly believe in transmigration, but that after hearing the lecture, he had begun to believe in it. The third lecture was on the Bible and the Quran, Swamiji severely criticized Islam, though he was warned that the police and the Government officials were mostly Muslims and may create trouble, in the fourth lecture, Swamiji threw light on the doctrines of Darwin, Islam, the Puranas and Christianity. Criticising Darwin's theory he asked, "If man has descended from monkeys how is it that that process had come to an end and monkeys no longer evolve into men."

People put questions regarding matters which are supposed to be European discoveries. Swamiji quoted Sanskrit authorities and proved that many of the modern discoveries in Science were known to the ancient Aryas, and quoted Veda mantras to show that the law of gravitation, of which Newton is supposed to be the discoverer, was fully known in ancient India. One day Col. Mansel, Commanding Officer, Koorki and Captain Stewart, Quarter Master came to Swamiji's lecture when he was speaking on the Bible. Hearing the criticism, they got excited but said nothing. They discussed several things after the lecture was over. When they could not meet Swamiji's arguments, they said they would come the next day and answer his objections. After the fourth lecture, the pandas of Hardwar complained to the cantonment magistrate that Swamiji's lectures condemning pilgrimages injured their livelihood. The Magistrate forbade further public lectures by Swamiji. Swamiji, however, continued his discourses to people at his residence when they visited him.

The Mussalmans wanted to have a sastrarth. They invited the most learned of the Muslim divines, Maulvi Muhammad Kasim, for a sastrarth. After some correspondence, about thirty people including Col. Mansel and Captain Stewart met and settled conditions of the sastrarth. They were:—

- (1) The sastrarth will be held at Swamiji's residence. (2) No party will bring more than four hundred persons to the meeting.
- (3) Admission will be by tickets. (4) The sastrarth will be reduced to writing so that it may be printed. (5) The time for sastrarth will be from 6 to 9 p. m. (6) The disputants shall use courteous and respectful language. (7) Except Swami Dayanand and Maulvi Muhammad Kasim no one will participate in the discussion. (8) Swamiji will support the Vedas and raise objections to the Quran, and the Maulvi sahib will raise objections to the Vedas. (9) The sastrarth will commence on the 18th August.

Fearing defeat, the Maulvi sahib wrote a letter on the 12th August repudiating the conditions that had been settled saying that he had accepted them under pressure, that the sastrarth need not be a written one, and the number of 400 people fixed was inadequate, and that as both Hindus and Muslims were opposed to Swamiji, if people misbehave towards Swamiji, he, Muhammad Kasim, would be arrested. He, therefore, asked that the sastrarth should be open to all and the time should be changed. Swamiji sent a reply on the 13th, saying that the conditions had been settled in the presence of Col. Mansel and Captain Stewart and could not be altered. Maulvi sahib got some Mussal mans to give an application to the Cantonment Magistrate Koorki, for permission to hold the sastrarth in an open space. The magistrate rejected it. Col. Mansel also refused permission when approached, to hold the sastrarth within his jurisdiction. Maulvi Muhammad Kasim then wrote to Swamiji to hold the sastrarth in the open space of the Dargah there and said that the sastrarth should not be reduced to writing. Swamiji replied that if the Maulvi sahib did not agree to a written sastrarth, he evidently wanted to avoid it. Thus the sastrarth fell through.

A Bengalee gentleman Meghnath Bhattacharya came to Swamiji and put some questions. Some of the questions and answers are interesting and are given below:—

Meghnath:—Is soul a part of the body ?

Swamiji:—No.

Meghnath:—Does the other world (परलोक) exist ?

Swamiji:—The 'atma' leaving one body takes birth in another body and enjoys the fruits of last life's actions.

Meghnath:—Shraddhas are then useless and do no good to the deceased person ?

Swamiji:—No : a man enjoys only the fruits of his own actions.

Meghnath:—Are caste divisions God made ?

Swamiji:—No : A man becomes a Brahmin only by good deeds.

Meghnath:—What is the good of Yagyopavit (sacred thread)

Swamiji:—It is only a sign of *varna* and education.

Meghnath:—To what extent do you sympathise with Keshab Chandra Sen's movement.

Swamiji:—I support many of his doctrines. The chief difference between us is that I accept the Vedas as the pivot of my beliefs : he wants to take the essence of all religious books. There is no possibility of his doctrines finding acceptance in the country; for, he does not want to reform society but to change it root and branch.

Meghnath:—What is the usefulness of pilgrimages ?

Swamiji:—I do not see any at present. The *pandas* of the place have put up this dodge for their livelihood.

Swamiji denied the necessity of meat eating to acquire bodily vigour. Grain, pulses, vegetables and milk, he said, can give all the vigour and the intelligence required. About the pandits of Bengal, Swamiji said that they had only acquired acuteness of intelligence through the study of Nyaya Sastra, but that Swamiji never saw them converse on the knowledge and realization of God.

In a lecture, Swamiji said that in old days, people in Aryavarta observed Brahmacharya and devoted themselves to study, and became physically vigorous and reached old age. Now people indulge in pleasures of the senses and have lost physical and mental vigour and die while young. "Look at me", he said, "I am over fifty years old but I can digest half a seer (one lb) of ghee and you though young, can not bend my arm."

Swamiji was very particular about observing punctuality. One day, when Swamiji reached the place of his lecture, only two people were present. Swamiji without waiting for people, began to deliver his lecture. An Aryasamaj was established at Roorki while Swamiji was there.

On 21st August, Swamiji left for Aligarh where he reached the next day. He took up his abode in Babu Aftabrai's garden, where T. Mukandsingh and others of Chhalesar were already staying. They did all they could to serve Swamiji. Mulsi Thakursee, Harishchandra Chintamani and Shyamji Krishnavarma came to Aligarh from Bombay to see Swamiji. Sir Sayad Ahmad Khan invited Swamiji and the visitors from Bombay on 23rd August 1878 to dine at his place. Shyamji Krishnavarma and others accepted the invitation and went to the dinner, but Swamiji excused himself by saying that though there was no harm in dining with a Muslim, yet his doing so will come in his way in achieving his work amongst his countrymen.

Kanwar Jwalaprasad, Raja Jaikishendas's son, asked Swamiji whether it was good or bad to partake food cooked or touched by foreigners or non-Hindus. Swamiji said there was nothing good or bad in it. At the end of a very largely attended lecture of Swamiji, Maulvi Fariduddin, Sub-Judge at Aligarh highly eulogised Swamiji and his work.

On 26th August 1878, Swamiji went to Meerut and stopped there in B. Damodardas's kothi. He gave discourses for a few days in the verandah of his residence, and then delivered lectures at the residence of Rai Ganeshilal, proprietor of the

Jalwa-i-Tur. The first lecture was delivered on first September. After three lectures, the fourth day was set aside for answering questions.

Swamiji delivered nine lectures at the house of L. Ramsarandas in the city and answered questions put to him. The answers to the questions put on behalf of the Sanatan Dharmarakshini Sabha, Meerut are interesting and are given below:

(1) If you disapprove of worshipping idols in the four principal places of pilgrimage,¹ and the seven cities,² then please give your authorities from Sruti (Veda) and Smriti (Manu etc.)

(2) Ganges is the noblest of rivers. If you doubt it, give your authorities.

(3) Who are the *avatars* (Incarnations of God)? Who made them and who invested them with vigour, which neither a king nor an ordinary man possesses? Give your authorities.

The answers given by Swamiji were:—

Ans. to Q. (1). I have always believed that idolworship was against the Vedas. It has no authority of a rishi or a muni (seer or thinker) or any sastra. The term Deva has nowhere been defined — an idol but only — God or a learned man or a Veda mantra or as — who possesses bright virtues. The third mantra of Adhyaya 32 of Yajurveda clearly says:

■ तस्य प्रतिमा अस्ति यस्य नाम महद्यथा ।

द्विपदगर्भं ह्येष मा मा द्विस्त्रीद्विलेवा यस्मात् कृतं ह्येषः ॥

Translation:—There can be no image or measure of that great God, the worship of whose Name on the part of man is nothing but doing good deeds, such as works of piety redounding to His fame (in imitation of His own holy attributes, deeds and nature). The Source of all luminous existents (such as the Sun). He is clearly seen pervading the universe as the devotee also is actuated by the wish that the Lord may not be hidden from his mind's eye. Another reason is that He is unborn.

Rigveda Ashtak 8, Adhyaya 7, V. 3, Mantra 1 says:

द्विपदगर्भः समवर्ततामे भूतस्य जातः पतिरेक आसीद् ।

स आचारं पृथिवीं आसृतेमां कस्मै देवाय हविषा विवेम ॥

ॐ नमो नमो नमो नमो नमो नमो नमो नमो ॥

Translation:—"Subduing our minds and living upright lives, we should, with fervent devotion, serve Him who is Blissful and Holy, the Self-efulgent Creator, (Supporter and Illuminator) of all luminous bodies like the Sun, the One Master of the universe

¹Badrinarain in the Himalayas, Rameshwaram in the South, Dwarka in the West, and Jagannath in Orissa (East).

²The seven sacred cities are Muttā, Benares, Ujjain, Kanchni, Ajodhia, Allahabad and Mayapuri near Hardwar.

Who existed before creation. It is He that sustains this earth, (the intermediate regions) and the vast heavens."

Then Yajurveda, Adhyaya 40, Mantra ॥ says :

अमृतमः प्रविशन्ति येऽसम्भूतिमुपासते ।

ततो भूय इव ते समो य ॥ सम्भूत्याऽथ रताः ॥ ऋजु० म० ४० मं० १ ॥

Trans: "Those who worship matter are in the dark: and they are in still greater darkness who worship objects made of matter."

These Vedic authorities clearly show that stone and other idols should not be worshipped. Reason too does not support idolworship. If one has *भावना* (belief) of God in an idol, the *भावना* must either be true or false. If true, then when *भावना* is for happiness, the result should be happiness; but in reality, misery is the result. If you have *भावना* of milk in water, the water does not become milk. If the *भावना* is untrue, then idolworship is wrong. If it is argued that God is present everywhere and, therefore, exists in an idol also, then why offer flowers and sandal etc. to idol; for God exists in flowers and sandal too. If He pervades your body, why not believe this. If you say idolworship is helpful to the ignorant to enable him to know God, then how can a material thing impart knowledge of spirit and intelligence. It is equally wrong to say that idol worship is immemorial. It is not found in the Vedas which are eternal.

Answer to question (2) is :

You yourself can give no authority to regard the river Ganges as worthy of worship. It is useless to ask me to give such authority. I have no doubt that its water is pure but that it does not bestow salvation or wash away sins. If a dip in the Ganges will give salvation, then it is not necessary to follow true religion or do good deeds, or obey God's teachings. Remember that whatever good or bad is done, it cannot be done away with or increased or decreased: neither the Vedas nor the Dharma Sastras say that a bath in the Ganges will bestow salvation. On the contrary, Manusmriti clearly says :

अग्निगोत्राणि शुद्ध्यन्ति मनः सत्येन शुद्ध्यति ।

विद्यावपोन्मां भूतास्मां बुद्धिर्ज्ञानेन शुद्ध्यति ॥

Trans: "Water purifies the body: truth purifies the mind: knowledge and austerities the soul and intelligence by realization of God."

If one says that the word *तीर्थ* occurs in the Vedas and Ganges is a *तीर्थ*, the answer is that the word *तीर्थ* in the Vedas means a study of the Vedas, acceptance of Truth and giving up

untruth, but not a river. The Chhandogya Upanisad says: "Tirath means giving up hatred or enmity and giving pain to no sentient being." There is no other *tirath*.

The answer to the third question is:

Those who are looked upon as avatars were very noble persons. They followed truth and dharma and obeyed God's teachings. God has neither birth nor death. He pervades every thing. How can He assume a body and become confined to it. There are in the world, men of immense power and learning and you do not find even one in a thousand to equal them. Are we then to hold them to be Avatars? Then how sad is it that you look upon Sri Ramchandra and Sri Krishna as avatars, and then disgrace them by making caricatures of them. People falsely accuse Sri Krishna of stealing milk and butter and having unlawful relations with the Gopi girls.

The Sanatan Dharma Rakshini Sabha of Meerut made a great show of its readiness to hold a sastrarth with Swamiji, and many letters were sent in the name, but without the signature, of L. Kishensabai, who was the leader of the orthodox party. No sastrarth was therefore held. The discourses of Swamiji, however, resulted in the establishment of an Aryasamaj at Meerut with eighty one members, including L. Ramsarandas rais, and many educated men, saths and government servants. A most agreeable surprise was that L. Munna Lal Sahu, son of Lala Kishensabai, the wellknown rais of Meerut and the pillar of the Pauranik faith and the chief supporter of the pandits, became a member of the Aryasamaj, and later its treasurer.

One evening at 9 P.M., Beniprasad athlete and others came to Swamiji and asked him to allow them to shampoo him. Swamiji at once understood that they wanted to test his strength. He therefore said, "Before shampooing me, I should like you to lift my legs," which Swamiji straightened on the ground. The young men tried their best but could not lift them.

A banker of Meerut Cantonment engaged some *gujars* to assault Swamiji. This became known and people warned Swamiji of the danger. Swamiji said that God was his protector and took no further notice of it. Swamiji's condemnation of shraddhas gave offence to the Brahmins and the Mahabrahmins of the place and they engaged some goondas to attack him. The goondas took up a position in a lane through which Swamiji had to pass when going to deliver lectures at L. Ramsarandas's house.

The Aryas of Meerut came to know of it and asked Swamiji to go in a closed carriage. Swamiji rejected the proposal and said no one could do him any harm, and fearlessly walked through the lane.

One day while some Brahmins with *tilak* on their foreheads were sitting with Swamiji, a gentleman came and said *Namaste* and asked if Swamiji was all right. Swamiji said, how could he be well. The gentleman asked if he had any mental trouble. Swamiji replied, "What can be a *greater trouble* than the fact that these Brahmins, pointing to those who were sitting there, do not do their duty. They do not pay the slightest attention to their duty which is to spread Dharma but love outwardly show and hypocrisy. They have not the slightest pity on the poor and the miserable condition of the people of this country."

Swamiji reached Delhi on the 3rd of October 1878¹ and took up residence in the garden of Lala Balmukand Kesrichand in the Subzimandi and gave religious instructions to seekers of truth. Then after giving public notice, Swamiji began to deliver lectures from 13th October in the Chatta of Mohalla Shabji.

Thakur Ranjitsingh of Achrol, Jaipur State, had during Swamiji's first visit to Jaipur, wished to perform a great yagya under the supervision of Swamiji, but nothing came out of it at the time. The Thakur Sahib thought of it again when he received a letter from Swamiji in Sravan 1935 (August September 1878 A. D.) from Meerut. He sent Joshi Rupram to invite Swamiji to Jaipur. When Joshi Rupram alighted from the train at Delhi, he learned that Swamiji had come to Delhi from Meerut. He went to Swamiji and gave him the Thakur Sahib's letter. He stopped two days at Delhi and then returned to Jaipur with Swamiji's reply, wherein Swamiji promised to go to Jaipur in the month of Kartic.

Many people in Danapur, Behar, ——— anxious to see Swamiji and hear his discourses. They sent two men to Swamiji at Delhi inviting him to Danapur, and informing him that an Aryasamaj had been established there. This pleased Swamiji very much. Swamiji replied that he had promised to go to Jaipur and Ajmer, and then to Hardwar for the Kumbha Fair, and it was not possible for him to go to Danapur at once. An Aryasamaj was established at Delhi on the 1st November 1878.

¹Letter to Shyamji Krishna Varma, *Vide*, Bhagwat Dutt's *Patrie sur Vignapour*, p. 122.

CHAPTER XII.

SECOND VISIT TO RAJPUTANA.

बाहुरविद्यमयुतमयेद् अस्मात्^५ शरीरम् ।

ओ३म् कृतो स्मर शिषे स्मर कृत^५ स्मर ॥ यजुः ४० । १५ ॥

The soul, which pervades bodies and leaves them, is indestructible. This physical body is to become ashes at the end. Oh soul, remember Om; to acquire strength, remember God and remember thy deeds.

—*Kojur Veda*, 40. 15.

SWAMIJI left Delhi for Jaipur on 6th November 1878. When the train reached the Railway Station, Jaipur on the 7th November 1878, he saw Joshi Rupram and others with heads shaved. He was told on enquiry that the Thakur Sahib of Achrol had died a few days back. Swamiji then told Joshi Rupram that he would go to Ajmer and would come to Jaipur on his way back from Ajmer.

Swamiji met with a cordial reception at the railway station, Ajmer. M. Samarthdan and his friend Madho Prasad had gone one station in advance to meet Swamiji, possibly to explain the trick played by a Pauranik pandit with the object of preventing Swamiji from visiting Ajmer. Swamiji had received an invitation and had decided to come to Ajmer thinking it was a good opportunity to disseminate the Vedic faith at Pushkar, where in the month of Kartic every year a great bathing festival is held, and people from far and near assemble. When the Pauranik people of Ajmer came to know that Swamiji had accepted M. Samarthdan's invitation, one of them wrote a clever letter dated 17th October 1878, in the name of one Jugalbehari Sharma¹ to Swamiji to say that though M. Samarthdan had sent him an invitation, yet as the subscriptions to defray Swamiji's expenses had not been collected, Samarthdan was in a fix. Swamiji was asked, therefore, to postpone his visit till Falguna, when they all hoped that money shall have

¹Jugal Behari's letter and Swamiji's letter of 28th October are printed at pp. ■ and 28 of *The Bharat Sudashpareerik* for December 1881 A. D.

been collected, and they shall have the benefit of Swamiji's teachings. Swamiji on receiving the letter, wrote to Munshi Samarthdan ■ 21st October 1878 not to worry if subscriptions had not come in, and that he would come later. This letter came like ■ bolt from the blue. It became evident that it was an attempt to ward off Swamiji's visit. Samarthdan at once wrote back saying that the letter of Jugalbehari Sharma was a pauranik trick; that all arrangements were complete and Swamiji should come as arranged. On receipt of this letter, Swamiji saw through the trick and informed M. Samarthdan on 28th October that he was coming. Swamiji came to Ajmer on 7th November 1878 (Thursday) and taking a few hours rest, proceeded to Pushkar, where he put up in Nathji's *dalicha*, on the Jodhpur Ghat and issued a public notice the next day inviting people to have their doubts in Vedic Dharma, if any, removed. People flocked to listen to Swamiji's discourses. Among them was Rao Bahadursinghji, Istimrardar of Masuda, who later became a great devotee of Swamiji.

Swamiji's daily routine at Pushkar was that he used to rise very early and go for a walk. After returning he used to drink milk and juice of the Brahmi (plant) and then dictated Veda Bhashya till 11 A. M. Then, he had his bath and took some exercise, and after a while took his meals. In the evening he only had some milk with the bark of *Chitrak* (ariculata).

One day, ■ pandit from Bundi came to Swamiji and quoting a sloka from Padma Purana said that it supported idolworship. Swamiji composed a sloka in condemnation of idolworship and recited it. The pandit asked where the sloka was to be found. Swamiji asked the pandit for his authority first. The pandit said, Padmapurana. Swamiji then replied his sloka was from Dayanand Purana. The pandit asked which was this Purana. Swamiji said the author of his (Pandit's) Purana was dead, while the author of Dayanand Purana ■ present before the pandit, and added that his Purana was more authoritative as it was supported by the Vedas. This humorous treatment silenced the pandit who, Swamiji knew, was not a great scholar. Another pandit came one day and talked about Gayatri and said there were twentyfour different *Gayatris*, *Krishna Gayatri*, the *Ramgayatri* and others. Swamiji in a humorous mood replied that there were twentyfour thousand of them and recited one;

श्रीतत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि धियो यो नः प्रचोदयात् ।

and then recited the shoe Gayatri and umbrella Gayatri: The pandit asked where Swamiji's Gayatrees were to be found. Swamiji asked where were the pandit's Gayatrees to be had. The pandit replied "in the sastras," Swamiji said his Gayatrees

were also in the sastras.

The Pauraniks say that Sheshanag or Vasuki supports the Earth and keeps it stable. A pandit said so to Swamiji. Swamiji asked who was Vasuki's father? Reply, Kasyapa. His father and grand-father? Reply: Marichi and Brahma. Swamiji then asked who supported Earth during the times of Kasyapa, Marichi and Brahma. The pandit could give no reply. Swamiji then explained the real meaning of Shesha supporting Earth and said: "After Pralaya (Dissolution), no one would exist but God, and God is therefore called Shesha (remaining), for he alone remains. Shesha does not mean a snake."

The author of this book had the privilege of having Swamiji's *darsan* at the Jodhpur Ghat, one day when he went with his father Sriyut Har Narayanaji to see Swamiji. He distinctly remembers that Swamiji had a cold in his head at the time, but had no clothes on, except a loin cloth. He sat on an *asan*, a woolen carpet about three feet square.

Swamiji returned to Ajmer on 14th November 1878 and began to deliver lectures. His first lecture was on the Unity of God, the second on the Vedas as Revelation, the third on the Vedas as containing germs of various sciences, the fourth on the Bible and the Qoran, the fifth on *Sati* and other evil practices and on foreign travel, the sixth on birth and death, and the seventh, on the prosperity and decline of the Aryas (Hindus).

Rev. Gray and Husband were present at the lecture on the Vedas. Swamiji proved that Vedas alone were Revelation, and enumerated a number of objections to the Bible being accepted as Revelation. The two missionaries said that if Swamiji sent to them written objections, they would consider them and then come and have an open debate. Swamiji next day sent some objections through P. Bhagaram, Extra Assistant Commissioner. After ten days, when Swamiji had finished his lectures, the missionaries said they would answer his objections.

On 28th November 1878 therefore a debate was held on the objections raised by Swamiji to the teachings of the Bible, which the Rev. Gray and Dr. Husband, the heads of the Scottish Presbyterian Mission in Ajmer had undertaken to answer. Swamiji had sent sixtyfour statements made in the Bible, which were objectionable. The Missionaries were to answer them in a public debate. The debate was publicly notified and a large concourse of people including Sardar Aminchand, Judicial Assistant Commissioner, Sardar Bhagatsingh, Executive Engineer, the Seths and the intelligentsia of the city assembled to witness it. Three clerks, two

Hindu and one Muslim, wrote down what each party said.

Swamiji's first objection was that the book of Genesis declares that at first the earth was without shape. This could not be true as the maker, God, is all powerful. The Rev. Gray said, shapeless meant unpopulated. Swamiji said that could not be the meaning of the word shapeless, for the word, unpopulated, was already there. The Padre declined to pursue the subject further.

The second objection was that God created Heaven and Earth, while "His spirit moved upon the face of the water." How could the spirit ~~move~~ on the water when water had not yet been created, and where ~~was~~ the body when the spirit only moved? He then asked whether God had a body or was bodyless. The Padre said, "It is bodyless". Then, objected Swamiji, how can it be true, ~~as~~ the Bible says, that God made a garden for Adam and went up the Sinai mountain, and had a fight with Jacob. Further in the twenty sixth verse, God is said to have made Adam after *his own image*, which shows that God had a body. Swamiji's further objection was that the Bible says that God took six days in creating the world, and that He took rest ~~on~~ the seventh: When God is all powerful and present everywhere, where was the necessity for Him to labour ~~so~~ much and then need rest. The Padre sahib gave no reply to this, and said that it had become late and he had to go. He added that he could continue the debate only if it was not reduced to writing: otherwise he would not go on. The Padre was afraid lest the puerilities of the Bible be exposed to the public. Swamiji did not accept the condition, and said that the advantage of writing was that nobody could go back on what he had said, and that it could be read by a large number of people. The Padre said there were very few people who could understand what he had said. The Muhammadan writer said that he did not understand what the Padre had said, while the two Hindu writers declared that they understood all what he had said. As three copies of the debate had been prepared, Swamiji asked the Padres to sign them. The Padres took one copy and walked away. Swamiji himself signed the other two copies and obtained the signatures of Sardar Babadur Amnchand, Judicial Assistant Commissioner, and Pandit Bhagram, Extra Assistant Commissioner of Ajmer on them.

The next day the Padre sahib wrote to Swamiji to say that if the questions and answers were not reduced to writing

he was ready to continue the debate. Swamiji did not agree to it, and the debate came to an end.¹

Col. Olcott, in commenting on this debate, said that, "The missionaries generally avoid religious discussions with educated Indians and do their propaganda amongst the uneducated and the ignorant, that if any intelligent student in a school or a college puts any question, he is told to see the missionary at his house, and that the people of America and Europe waste their money by financing the missions".

Rev. Dr. Husband stated about Swamiji's lectures at Ajmer in the issue of the *Theosophist* of 31st August 1879, "Large numbers of people attended Swamiji's lectures on the Vedas every evening. Though the Hindus were dumbfounded and the Muslims offended, yet all realised that they were in the presence of a man of extraordinary intellect, whose reasoning was cogent and whose mind was of extraordinary power. His lectures made a great impression on the people and the interest in religious matters amongst the Indians created, was such as he had never witnessed before."

Maulvi Murad Ali, editor of the *Rajputana Gazette* (an Urdu weekly), of Ajmer visited Swamiji five times and was thoroughly satisfied with the answers given to the questions put by him. One day he saw Swamiji drink a little water from a tumbler during a lecture every now and then. After the lecture was over, he asked Swamiji for the reason of it. Swamiji replied that he got a little excited after speaking for a while and the water calmed him. Swamiji was greatly pleased with Maulvi Murad Ali as he was a great supporter of cow protection, and gave him a copy of his (Swamiji's) photograph.

R. B. Babu Shyamsunderlal, who later became Dewan of Kishengarh, said to Swamiji that if he did not attack idol worship so severely but criticised it mildly, his object would be equally well served. Swamiji replied that he knew very well that that would bring many people to his side, and the abuse and ill-treatment of him would be greatly reduced, but by his doing so, the vow he had taken would be weakened and his freedom of work would disappear. He added that if he compromised with idol worship, his doctrines and teachings would meet the same fate as had been the case with other doctrines, and the Aryasamaj would in time become Pauranik, and get merged into Hinduism.

¹ A report of this debate appeared on pp. 98-100 of *The Theosophist* of 1889, Vol. I, No. 2.

In one of his lectures, Swamiji exposed the untruths of various religions. According to the Bible, he said, God created the Sun on the fourth day. As it is only the Sun that causes day and night, and if the Sun was created on the fourth day, how could it be said that three days passed before the Sun was created.

One day Swamiji showed two or three leaves of a book to the audience, and said that after a search everywhere for *Dhanur Veda* (Treatise on Military Science), the two and half leaves of it were all he could get. He added, that if life was spared to him, he would publish *Dhanur Veda* without fail. Swamiji deplored that most valuable books written by rishis and learned men in old days in India had been destroyed or taken out of India.

As a matter of fact, apart from those that have been destroyed in the course of ages, thousands of rare manuscripts have been taken away to Europe. When a Bill to amend the Ancient Monuments Preservation Act was introduced in the Central Legislative Assembly to legalise the removal from India of finds discovered during excavations, the author of this book opposed it. In his speech delivered in the Assembly on 29th September, 1931 A.D., after describing the difficulties and troubles to which students of history, literature and art in India are put by the removal of antiquities and manuscripts from this country, he said :

"This exportation of priceless treasures and heirlooms, which neither love nor money can produce or obtain, has been going on for a century and a half. Col. Tod, the great historian of Rajputana, is stated to have taken away eight hundred boxes full of antiquities, sculptures, coins, manuscripts, inscriptions, ——— of which have not yet been wholly deciphered and identified. Twenty thousand Sanskrit manuscripts were sent away from Nepal to Oxford only a decade ago; and who knows what invaluable, and now unobtainable, works have thus gone out of the country! Students of archaeology know that Sir W. Jones, Colonel Mackenzie, Taylor, Fleet, Ballantyne and others took away large collections of Sanskrit manuscripts and antiquities which are kept in the India Office Library, London, The British Museum, the Bodleian Library of Oxford, the Indian Institute of Oxford, the Trinity College Library of Cambridge, the Edinburgh University Library, the India Office Library possess large collections of Sanskrit and other manuscripts taken away from India. The Library of the Royal Asiatic Society of Great-Britain and Ireland contains thousands of such manuscripts and antiquities. Professor Buhler's large collection of Sanskrit manuscripts has found its way to Vienna, and Hermann Jacobi's

to Berlin. Tübingen, Stuttgart, Bonn, Strasburgh, Göttingen, Warzburgh and Leipzig are full of them."

Dayanand had a feeling heart. One day while he was delivering a lecture, some one brought the news that a fire had destroyed the huts of the Bharatpuria Chamars, who lived on the Anasagar Ghati at Ajmer and that they were now homeless. Swamiji gave some money for their relief and asked people present to give money as charity, and a good sum was at once collected.

Swamiji's lectures created great awakening in Ajmer. European officers and missionaries and prominent Muslims attended them. Students came in large numbers to hear Swamiji, as the Principal of the Government College had given them permission to do so. Even women who assembled at the wells to carry water home, talked of a pandit who refuted all religions, and the "Muslim women prayed God to save Islam."

Rao Sahib Bahadursinghji, Istimrardar of Masuda, had become a sincere follower of Swamiji. Swamiji went to Masuda at his invitation on 2nd December 1878 A.D. and took up residence in Rambagh. The Rao Sahib became so attached to Swamiji, that he passed almost the whole day with him. One day, the estate stable keeper Shivram, came to Rambagh, bowed before the image of Hanuman and recited some shlokas in praise of Hanuman, but did not salute Swamiji. Swamiji addressing him, said "See, you bowed to Hanuman with joined hands and praised him but he did not even speak to you though invoked, while I without any request speak to you." He replied that he understood what Hanuman had said. Swamiji then said, "Your Hanuman is afraid of me, for he spoke to you secretly."

On 10th December, Swamiji left Masuda for the Nasirabad Cantonment, where he had been invited by P. Sukhdevaprasad, a teacher in the Mission School at Nasirabad. Sukhdevaprasad had become inclined towards Christianity owing to his constant contact with the missionaries, but after hearing Swamiji's lectures at Ajmer, he lost all faith in the Christian tenets. Swamiji was lodged in the Bhutakhera garden, a mile outside the town of Nasirabad. P. Sukhdevaprasad's two assistant teachers promised to make all arrangements for Swamiji's lecture,

while he looked after Swamiji's requirements. They, however, decamped and when Swamiji came to the place of the lecture, there was neither a floor cloth nor a man there. With difficulty, a new place — secured and Swamiji gave his lecture there. Two more lectures were given, which set the people of the place thinking.

On 14th December 1878, Swamiji left for Jaipur, where he took up residence in Sadasukh Daddha's garden, and removed the doubts of people who came to him. Swamiji gave three lectures at the residence of T. Lachmansingh, which were attended by the highest officials of the State.

A Gujrati Brahmin of Meerut spread a false rumour at Roorki that the Maharaja of Jaipur had imprisoned Swamiji, as he denounced shraddhas. The people of Roorki were greatly agitated and sent telegrams to Ajmer and to Swamiji. They were, however, reassured when Swamiji wired to them that he was quite well at Jaipur.

One Sriprasad, a senior State official learnt from Thakur Fatehsingh, the minister and favourite of His Highness the Maharaja of Jaipur, that Swamiji's denunciation of shraddha and idolworship had given great offence to the Maharaja, and advised Swamiji to go away from Jaipur. But Swamiji did not mind it and stopped in Jaipur for nine days more and then left on 24th December¹ for Rewari where he arrived the next day.

The premier Zamindar of Rewari, Rao Yudhishtresingh, who used to visit Swamiji during the Delhi Durbar days and held him in great reverence, had several times invited him to Rewari. He received Swamiji with cordiality and arranged for his stay in his garden outside the town called, Lalla-ki-Baradari. Swamiji delivered lectures in Rewari on idolworship, shraddha, the Vedas, mukti, remarriage etc. which were attended by people from far and near. One day a Vedanti Sadhu came and said he was Brahma. Swamiji said Brahma had created the world and asked the Sadhu to create even a foot of land.

On the 9th of January 1879 Swamiji left Rewari and arrived at Delhi.

¹See Swamiji's letter to Bhyamji Krishna Varma, *Vide*, Bhagwat Dutt's *Patra aur Vargapada*, p. 135.

CHAPTER XIII.

FIFTH TOUR IN THE UNITED PROVINCES.

सगने विमलवदा भगवन्मन्मूतये महे ।

देवो हंसि नो हरे ॥ साम० १ । १ । १० ॥

"Oh Most Refulgent! Vouchsafe, we beseech Thee that we may accomplish such religious and philanthropic works ■ would confer on us perfect safety (in life), for Thou art Illuminator; with Whose light we are able to perceive with our senses (and realise the truth.)"

—S. *Veda.* . I. I. 10.

AFTER staying for six days and delivering two or three lectures at Delhi, Swamiji went away to Meerut on the 16th of January 1879. He then left for Hardwar to preach the Vedic faith during the *Kumbha* of Sambat 1936 (1879 A.D.), for which he had already made arrangements. On his way, Swamiji stopped at Saharanpur for four or five days and then went away to Boorki. After a fortnight's stay there, he reached Jwalapur on 26th February and took up residence in the garden house of Moola Mistry. A Muslim rai, Aivazkhan, visited Swamiji several times, and after hearing Swamiji's lectures, became a firm supporter of cow protection, and promised to propagate his views among the Muslims.

KHUMBHA FAIR OF 1879 A.D.

On 27th February 1879, Swamiji pitched his camp in Hardwar in Moola mistry's field on the other side of the Bucha Nala, facing the Shrivannath garden and the camp of the Nirmalas. He put up ■ few huts there for the convenience of people. While at Meerut, he had got printed several thousand copies of a Public Notice informing the pilgrims of his arrival, the place of his residence at Hardwar and inviting them to have talks on religious matters. The Notice was a long one and stated that every man can

do public good by giving advice, spreading knowledge, giving up evil, doing noble deeds, giving friendly aid, and attain happiness by following the Vedas. It further said that Swamiji would explain God's teachings by giving the exposition of the Veda mantras for public good so that the people may benefit and reap the fruit of coming to the great Kumbha Fair. Several mantras from Rigveda and Yajurveda were quoted and their meanings given. The Notice further said that in old days, Aryavarta had achieved great prosperity owing to people practising Vedic Dharma but that it had now fallen by neglecting that Dharma, and that that prosperity can again be achieved by doing what the Arya Samaj was preaching, which was to acquire a knowledge of Sanskrit, entertain earnest wishes for the progress of the Indians, and establish an *Updeshak mandali* (body of preachers) composed of educated, true, and righteous people, and by opening schools for teaching the Vedas and other true sastras. It appealed to the public to spare no efforts to work for the progress of the people. The notice further said :

"It is useless for you to lay the unction to your self-duped souls that you are the custodians and propagators of the most sacred and supreme Dharma, while there is nothing significant and vital about you to show that you are its true inheritors, and therefore true adherents of the supreme Divine Religion. Your actual condition, your habits and details of life, your experiences, your poverty, your dependence, your helplessness, your mutual antagonisms, your failures, all these most singularly convey the impression to the on-looker that your professions of claims — greatness, to nobility, to Divinity are pretentious and false".

"Why don't you then examine, study and understand things and events in their proper light, in their true perspective ? If you in truth live the Divine Dharma, then where are the harvests that Dharma most naturally gives ? You are, on the other hand, burdening yourselves with the loathsome harvest of adharma. Why are you fighting shy of the fact ? You must — it with courage, and *work with determination and truth to be free*. You have got to face the truth of the situation, and mend your aspirations, aims and ways of life and act promptly and truly. There is — other way: Be reasonable. Be dispassionate. Be selfless. Be enlightened. Be attached only to what is divine and true. Be — not only that your aim, interests, actions and thoughts are always Dharmic, but also that your conception and ideas of Dharma and Dharmic life are genuine and pure and acted upon in truth."

After reading the notice people began to come in thousands to Swamiji for religious instruction. Some came out of curiosity to have a look at the man who denounced idolworship. People were not wanting who tried to prevent others from coming to Swamiji, lest they should accept his doctrines. Every morning from seven to eleven and sometimes twelve, Swamiji sat and answered questions put by sadhus and householders. Then he took his food and a little rest and again came to the meeting

place and gave his lectures at 1 p. m. The place used to be crowded and people listened to Swamiji with rapt attention till 5 p. m., when Swamiji used to retire for two hours' rest and resume his discourses at 7 p. m.. Various religious topics used to be discussed till 9 p. m., when everybody retired for the night's rest. This strenuous work made Swamiji ill; but he continued to do his work till the Fair came to an end. According to Swamiji's estimate about two lakhs of people had assembled for the Kumbha Fair, the majority of whom were Sadhus.

Col. Olcott and Madame Blavatsky who had come from America to Bombay on 15th February 1879, were anxious to meet Swamiji. Swamiji wrote to them to say that he would meet them as soon as his health permitted him to travel.

Several interesting incidents occurred at Hardwar. A Muslim named Umedkhan told Moola mistry's Durgadutt that he was a great idolworshipper. Swamiji told him that Durgadutt was a small idolworshipper, while he, Umedkhan, was a big idolworshipper, because he worshipped the *Tur* mountain, and the hill containing the footprints of Adam, and kissed the *Aspad* stone, made *Tasius* and prayed to tombs to grant his prayers. Swamiji related the following humorous story during a lecture:

A Jat made some one his preceptor: his wife told him that he had not acted well, for he had without any gain increased the expenditure of grain by ten seers. The Jat told her that she was dear to him, as also the sons and other members of the family, and he was unable to swear by them. He had made a preceptor only to swear by, and asked her not to worry about the addition to the expenses.

A sadhu, called Sattua Sadhu, wellknown for his learning, was invited by Swamiji for a sastrarth, but he excused himself by saying that he did not want to see the face of an atheist. Swamiji said a pardah would be put up between them, but let him come and have a sastrarth. The sadhu, however, did not agree.

Swamiji told some Europeans who had come to a lecture that they had come to India when India was disunited and fallen. If they had come in the days of India's prosperity, they would have seen how great were the heroes of India and would have appreciated the great learning of the people. Swamiji told a man that he besmeared his body with *mudiani* clay to keep off flies. One day when Swamiji was seated with some people, to their surprise, he suddenly lay down and after a short while sat up, took a long sigh and said that the country had been ruined by the curses of the widows and the cows.

One day a youth of twenty came to Swamiji and with great sorrow said that he had been expelled from the Amritsar Arya Samaj on a charge of stealing books. Swamiji asked if he really committed the theft. He confessed his guilt and said that he was very sorry for it and wanted to become a member again. Swamiji seeing that his repentance was sincere, pardoned him and asked Lala Kamsarandas of Meerut to write to the Aryasamaj, Amritsar to readmit the youngman.

One day Tahsildar Nafaz Ali and Deputy Collector Vigar-Alibeg came to Swamiji and asked what the meaning of *Har-ki-pedi*, the most sacred ghat at Hardwar, was and why was bath at that place enjoined when a bath in the Ganges was spiritually beneficial everywhere. Swamiji replied that all that was the pandas' contrivance to earn their living, in the same way as at Ajmer, the Khadims insist on pilgrims placing their offerings on the bricks there and not this side or that side. The Deputy Collector and the Tahsildar became quiet.

Three pandits from Nadia (the centre of learning in Bengal) came and began to talk on Arya Dharma. This continued for four days from 6 to 11 A. M. At the end they thanked Swamiji, praised his unrivalled knowledge of the Vedas and his extraordinary powers of reasoning and said that they now understood many Veda mantras which they did not understand before and that Swamiji's interpretation of the mantras was the right one.

H. H. the Maharaja of Kashmir sent a man with a letter to Swamiji asking him to write a book proving on the authority of the sastras that Hindus who had become Christians and Muslims could be reconverted to Hinduism as well as those who were born Christians and Muslims, and that the same relation should be established with them regarding dining and other social matters as with the other Hindus. Swamiji said this could be easily done. He asked the messenger to come again and take a reply to the Maharaja.

Hakim Thansingh of Roorkee reprimanded Jotsingh, a Nirmala sadhu who was impertinent to Swamiji, for using improper language. Swamiji excused the sadhu and asked Thansingh to say nothing. After three days talk, the sadhu came and fell at Swamiji's feet, asked for pardon and became Swamiji's follower.

Swami Anandvan, a sannyasi eighty years old but healthy and active, came with ten or twelve disciples. Swamiji received him with courtesy and respect. He began to talk on Advaita Vedanta (non-duality). At 11 A. M. breakfast was announced and Swamiji asked Anandvan and his disciples to take their

food. Anandvan replied that he won't take any food till he was convinced either way about the Vedanta doctrine. Then, Swamiji began to quote the Vedas and other sastras in support of duality. At 2 P. M. Swami Anandvan was convinced and addressing his disciples, said, "I have accepted Swami Dayanand's view as true, you should all accept it too". Swamiji, when asked, told people that Anandvan was a very learned man.

Swamiji bitterly felt the degradation of the people of India. While sitting one day Swamiji suddenly lay down and then got up and began to walk about. A gentleman sitting nearby asked if Swamiji suffered from any pain. Swamiji took a long breath and said, "Brother, what can be a more heart-rending pain than the fact that this country is being ruined by the sighs of the widows, the piercing cries of the orphans and the slaughter of cows."

Early one morning, the Commissioner of Meerut, with the Conservator of Forests, the Collector of Saharanpur and Deputy Collector Viqaralibeg, came to Swamiji's residence and inquired about Swamiji. Hakim Thausingh told them that Swamiji was at his prayers and could not be disturbed. Babu Shyamlal asked them to wait for a few minutes. They sat down in chairs lying there. In a few minutes, Swamiji joined them. They all began to talk about God. They were so pleased with Swamiji's views that they placed a guard at Swamiji's camp and ordered that if Swamiji wanted anything it should be supplied to him at once.

Swamiji declared that among all the sannyasis who had come to the Kumbha, only Swami Vishudhanand, Swami Sukhdeogiri and Swami Jivangiri, were men of learning, the rest were there only to eat *laddoos* and *muries* (good food). Swamiji, therefore, wrote a letter to these three Swamies saying that being men of learning they surely knew in their heart of hearts that what he, Swamiji, was doing — the right thing to do, and asking them also to work earnestly to spread the Truth. Swami Ratnagiri took the letter to Swami Sukhdeogiri, who took offence at the letter and asked Ratnagiri never again to take any letter of Swamiji to him.

An European doctor of Nainital with a Military Surgeon from Roorki came to Swamiji and began to talk about the use of *havan*. Swamiji asked them what arrangements had been made to ward off cholera during the Kumbha Fair. They said that part of the excreta was

thrown into the Ganges, part burnt and part buried under ground. Swamiji said that putting it under ground would result in an outbreak of cholera. The doctor said, 'never'. Swamiji then asked how long this had been done. The doctor said, twelve days. Swamiji kept silent for a few moments and then said, "Well, cholera will now break out on the third or the fourth day". The doctors smiled and went away. Actually cholera did break out on the third day and several people died. Then both these doctors came at 7 P. M. and asked Swamiji if cholera could be checked now. Swamiji said, burn ghee and camphor, remove the excreta far away from Hardwar and burn it against the direction of the wind and take means to send the people away from Hardwar. They accepted Swamiji's advice with regard to the disposal of the excreta.

One day a man asked Swamiji to have his works translated in the various languages of India for the benefit of all its inhabitants. Swamiji replied that all India should have one national language, which is Aryabhasha, and all people should learn it and read his books written in that language.

A Vedanti Sannyasi, Ramsingh, came one day to Swamiji and said, "Though you are a man of knowledge yet you beg God to do certain things". Swamiji replied, why did he, Ramsingh, though a perfect Vedanti, continually repeat the *mahavakyas* (aphorisms of Vedanta, such as "I am Brahma") and added that just as the needs of the body are supplied by food and water, so are the requirements of the soul supplied only by meditation on God.

On 5th April, a boil appeared on Swamiji's thigh, which became painful, and Swamiji was confined to bed. A rumour spread in the Kumbha Fair that Swamiji was ill. Some sadhus taking advantage of it, came and asked Swamiji for a *sastrarth*, hoping that on Swamiji's refusal, they would proclaim that Swamiji had accepted defeat and declined the *sastrarth*. But when they came, Swamiji sat up in the bed and expressed his willingness to hold the *sastrarth*. This nonplussed them. When Swamiji asked them what the subject of the *sastrarth* was, one of them said, Vedanta. Swamiji then asked them what they meant by Vedanta. The sadhu said, Vedanta means that the whole world including the Sun and the atoms is nothing but an illusion, and that Brahma alone existed. Swamiji asked them if the world included the sadhu's body, his talk, his teachings, his guru, the sacred books as also his faith. He replied 'yes'. Swamiji then said,

"When you yourself admit that you, your preceptor, your faith, your teaching and your talk are all illusion then what remains for me to discuss with you. When the plaintiff himself disproves his case where is the necessity for evidence." The sadhu was dumbfounded and went away.

Swamiji told Moolaji mistry one day that he himself had thought that idolworship was the darkness of ignorance; but when his preceptor Swami Virjanand said that he wished some pupil of his would remove this ignorance from the country, he at his guru's demand took this work upon himself.

One day ■ letter dated Baisakh badi 1 (7th April, 1879) signed by thirty pandits, was delivered to Swamiji asking him to go to their meeting in Joona Akhara and deliver a lecture there for the benefit of all. One of the sadhus said to his confreres, "Let us attack Swamiji when he comes, what would it matter if one of us is eventually hanged." This was the object of the sadhus in sending the letter. Swamiji on getting the letter replied that he was always ready for a sastrarth, but that it should be held under the management of some official in a neutral place and that the Joona Akhara was not a suitable place for the sastrarth, adding that though he did not fear death, he was anxious that his work may not remain incomplete. After some further correspondence, Swamiji stated in his final reply that if Swami Vishudhanand declared that the pandits knew the Vedas better than Dayanand, then he, Swamiji, was willing to have sastrarth with the pandits with Vishudhanand as umpire. When the pandits took the letter to Swami Vishudhanand, he showed his contempt for them and told them that compared to Dayanand, they were ignoramuses and declined to act as umpire. Swami Vishudhanand at the same time wrote a letter to Swami Dayanand saying that some ignorant and stupid people had collected there to make a disturbance and asking Swamiji not to pay any attention to them. He said he would never act as umpire at their request at a sastrarth with Swamiji. This letter was received at 3 P. M., when thousands of people sat listening to Swamiji's discourse. P. Bhimsen read out the letter in ■ loud voice to the audience. All the scheming and the intrigue of the sanataniests thus came to an end.

P. Shradharam Phillauri contrived to get some sadhus to come to a meeting of his and ask that ■ they had, after hearing Swamiji's lectures, given up their faith, but were now repentant, they may be taken back after expiatory rites. They were taken out in a procession and given a bath in the

Ganges. This act of Shradharam disgusted many of his followers and they left him. Pandit Gopal Sastri of Jammu even did *prashchit* (expiatory rites) for association with P. Shradharam. P. Bholanath, Shradharam's chief disciple, left him and went to attend Swamiji's lecture that evening and was much gratified. Towards the end of the lecture, Swamiji told the audience that cholera was about to break out and advised all to leave Hardwar at once. Bholanath while returning from the lecture saw a man attacked by cholera, and himself left at once for Saharanpur.

P. Shradharam was a very clever man and a good speaker, and enjoyed the reputation of a learned man, but he was a charlatan. In reality he believed in no religion. He was an atheist. A few days before his death he showed himself in his true colours. He wrote a book named *Satyamrita Pravah* in which he advanced strong arguments in support of atheism and declared that as his death was very near, he thought it proper no longer to hide the truth which was in his mind for a long time.

Four days before the *parva* (last day of the Kumbha Mela) Swamiji told the audience that cholera was going to break out. Addressing the two Superintendents of Police who attended his lectures, he told them that their putting up latrines a mile and a half away under the doctor's advice and taking action under sec. 34 of the Police Act was doing great harm to the people, as it was injurious to a man who wanted to evacuate at once to wait and go a mile and a half before doing so. He said that an incinerator should be put up in the open space on the banks of the Ganges and not allow the air to be contaminated.

Swamiji advised people to leave Hardwar at once. He himself left for Dehra Dun the next day, the 14th of April. After a few days when he got relief from diarrhoea, he began to deliver lectures in the bungalow which had been taken on rent for his residence by Pandit Kriparam. Some Europeans including Rev. Morrison were present at a lecture in which Swamiji advanced very strong arguments in condemnation of the teachings of the Bible. Rev. Morrison became so enraged that he used improper language and asked if Dayanand was the only Hindu who knew the Vedas and all others were ignorant men. Swamiji replied to him with great calmness, but the missionary was so excited and angry that he violently interrupted Swamiji during his reply. Other Europeans present asked him to see how courteously and calmly Swamiji replied to his objections, and that he should control his anger

and be calm and speak with the same patience and confidence as Swamiji was doing. Mr. Morrison instead of accepting this wise advice, taunted them with taking sides with Swamiji and abruptly left the meeting, leaving the other Europeans there. When he was leaving the meeting, Swamiji asked him to grace the meeting the next day. But he went away murmuring something which nobody understood.

Another surprise took place. Among the Europeans who attended this lecture, there were two men named Mr. Parmer and Gartlaine. They expressed a desire to talk to Swamiji after the lecture. Swamiji agreed. But Babu Bepin Mohan Bose, Head Master of the Mission School, intervened and began to argue in support of the Bible. While Swamiji was replying to his statement, Mr. Gartlaine began to refute what Mr. Bose had said. This strange spectacle agreeably surprised the people present and continued from 8 to 10 p. m. As Swamiji while refuting Christian doctrines made comments on the Brahmo Samaj, this lecture not only offended the Christians and the Muslims but also the Brahmo Samajists. Next day, a crowd of about one hundred and fifty Muslims went to Swamiji's bungalow and demanded a *sastrarth*. Swamiji with great calmness asked them first to settle rules for the *sastrarth* and expressed his willingness to discuss matters with whoever was the most learned amongst them.

Swamiji gave two more lectures, one on the Puranas, and the other on Ancient India. The house in which Swamiji resided belonged to one Miss Dick. Owing to Swamiji's condemnation of Christianity, she asked him to vacate her house at once. Another house was about to be taken for Swamiji, when a telegram was received from Col. Olcott and Madame Blavatsky from Saharanpur, and Swamiji prepared to go there.

Another incident took place in Dehra Dun. Two sons of a wealthy man there, while reading in the Mission School came under the influence of the missionaries and were prepared to become converts. No Hindu could argue with them. At last, their father asked them to issue a public notice to the effect that if within six months nobody would prove that the Christian religion was false they would become Christians. Six months were to expire within a week, when Swamiji reached Dehra Dun. Swamiji sent for the two boys and began to talk on Christianity. When they saw that the arguments in favour of Christianity which nobody had been able to answer before were easily refuted by Swamiji, they lost their belief in Christianity and gave up their intention to become Christians. Swamiji asked them to bring the *padrees*

to him for discussion, but the padrees refused to come. The missionaries then threatened the boys that the Collector of the district would be offended with them if they did not become Christians; but the boys did not care. To show his gratitude to Swamiji, their father offered a present of some money; but Swamiji declined to accept it and advised him to open a Sanskrit school with it.

During his stay in Dehradun, Swamiji converted a born Muslim named Muhammad Umar to Arya Dharma and named him Alakhdhari.

Colonel Olcott and Madame Blavatsky, who had come to Bombay from America to become Swamiji's pupils and were anxious to meet him, came to Saharanpur and wired to Swamiji who was at Dehradun to say that they were coming there. Swamiji replied that he himself was coming to Saharanpur and reached there on 1st May 1879. After staying there for two days, Swamiji went away to Meerut with Col. Olcott and Madame Blavatsky. The Aryas of Saharanpur and Meerut did all they could to show their respect to the two visitors and provided them with every comfort. They were lodged at Meerut in one kothi, and Swamiji in another. Conversations took place between them and Swamiji till the 6th May. They said — did nothing to show that they did not believe in God or the Vedas: their whole conduct showed that they were Aryas and were called so in private and in public. In their lectures too, they eulogised the Vedic faith and condemned Christianity. The general impression produced on people by their talk and their lectures can be inferred from the fact that Swamiji in a letter dated 7th May 1879 to B. Madholal at Danapur said: "The two respected Americans have convinced the people here that all that is good, and all knowledge have come from the Vedas, and that all faiths opposed to the Vedas are false." They left Meerut for Bombay on 7th May, 1879.

The famous Muslim divine of Doobund, Maulvi Muhammad Kasim came to Meerut and expressed a desire to have a sastrarth with Swamiji. But as Swamiji insisted on a written sastrarth and such arrangements to be made as would prevent disturbance at the sastrarth, nothing was settled and the sastrarth did not take place. Swamiji left for Aligarh on 22nd May 1879. He became ill there and went away to Chhalesar on 28th May, where regular treatment was given to him. On getting some relief, Swamiji went to Moradabad on 3rd July and resided in Raja Jaikishendas's kothi. As he was not quite well, Swamiji gave only three lectures. The last lecture was delivered in the cantonment at the request of Mr. Speeding, Joint Magistrate, when admission to the lecture was by tickets. The

audience consisted of about three hundred people including vakils, government servants and other intelligentsia. Swamiji spoke for more than two hours on politics (rajniti). His exposition of the subject was so profound and exquisite, and his description of the relations that should subsist between the rulers and the ruled so nice and good, that the people present were astonished and surprised that one who knew only Sanskrit should have such a thorough grasp of the subject. At the end of the lecture, Mr. Speeding paid a tribute to the profound knowledge of the subject shown by Swamiji and said that if the principles that Swamiji explained had been observed by all parties, the Sepoy Mutiny would not have taken place and the troubles and sufferings that followed it would have been avoided.

Swamiji suffered in these days from sprue. When the Aurvedic treatment by a vaidya failed, Swamiji was treated by Dr. Deane, the Civil Surgeon of Moradabad. He declined to receive rupees two hundred offered to him as his fees, saying that Swamiji was working for public good.

As regards the use of the term *namaste* by people to greet one another, Swamiji told M. Indramani that *namaste* is used in the Vedas and was in vogue in ancient India and added that the idea is to show respect to the man you meet. There is no occasion then for taking God's name. Swamiji told P. Jwalaprasad Misra of Moradabad, who had published a Hindi rendering of Yajurveda, that the meaning of the word नमः in the mantra नमोऽग्रेऽध्यायः Adhyaya of the Yajurveda is *grain* as well as *stone*. An Aryasamaj was established at Moradabad on 20th July 1879 in the presence of Swamiji after a havan.

As Sahu Shyamsunder had given up his evil habits, Swamiji went to dine at his house which Swamiji had declined to do before. On 31st July¹ Swamiji left for Badaon and was accommodated there in the garden of Sahu Gangaram. On 2nd August 1879, which was the day of the *Raksha Bandhan* festival, several people came to Swamiji with Raksha thread round their wrists. Swamiji smiled and asked them the reason for the thread. He told them that in old days the State used to perform a big havan on that day, and a thread was tied round the wrists of all students reading in schools as a token of protection by State authorities.

A sastrarth with some pandits lasting two days took place here in the first week of August. P. Ramprasad said that

¹Swamiji's letter printed at p. 167 of Bhagwat Dutt's *Patra & Vidyapan*.

the phrase *सहस्रशीर्षो युरुः* in the first mantra of the thirtyfirst chapter of Yajurveda shows that God has a body. Swamiji explained that the phrase only means, "That which supports innumerable heads and eyes etc." On the pandit citing *Amarskosh* as authority, Swamiji said only Nirukta and Niganthu were authorities for the interpretation of the Vedas and not *Amarskosh*. Swamiji told the pandit that the mantra

यदेमो वाचं कदाचीमावदन्ति जनेभ्यः ।

महाराजस्यान्वाये, यद्वाचं वाचां च स्वातः ॥

shows that every man and woman was entitled to read the Vedas. As for the Avatars, Swamiji said that the word Vishnu means, "He who is present everywhere". Hence there can be no incarnation of him. P. Ramprasad cited Mahidhar. Then Swamiji exposed Mahidhar's absurd and mischievous translation of the Vedas by quoting his rendering of the *मन्वावां वा गच्छन्ति*. &c The pandits then quietly went away.

Swamiji gave two lectures in Badaon on the 2nd and 3rd August at his residence. The *Dayanand Pratish* mentions a conversation that took place between Swamiji and P. Ramlal of Kayamgunj at Moradabad. Ramlal asked Swamiji if he had ever been violently attacked. Swamiji replied that he had been poisoned several times and that he got rid of the poison by having recourse to vomiting and the yogic practice of *Vastikaran* and other means. Still, he said, some of the poison must have remained in his blood and adversely affected his health, that he would have lived for more than hundred years, but now he did not expect that his body would last long. Ramlal then asked Swamiji why he did not try to train a capable disciple. Swamiji replied that he had established several Pathshalas (seminaries) but they produced only Pauranik pandits.

On 14th August, Swamiji left Badaon for Bareilly and took up residence there in the Begambagh of Lala Lakshminarayan treasurer. Swamiji delivered several discourses which greatly benefited people and were appreciated by them. The Collector of Bareilly and some other Europeans and prominent Indian citizens attended them.

People arranged a sastrarth here between Swamiji and Rev. T.G. Scott. This sastrarth took place on the 25th, 26th and the 27th August under the chairmanship of Lala Lakshminarayan Treasurer in the Library, which building is now occupied by the Municipal Board of Bareilly. Three subjects were fixed for discussion on three days. The first day's subject was transmigration of souls.

Swamiji was to support and the padree to oppose the doctrine. The subject for the second day was, "Does God take a body for Himself or not", the padree sahib to support and Swamiji to oppose. The subject for the third day was, "Does God pardon sins?" The padree sahib to support and Swamiji to oppose it. The sastrarth was conducted according to rules and has been printed in pamphlet form.

As regards Transmigration, Swamiji declared that the soul and its attributes are eternal and everlasting, and God's attributes such as justice are also eternal, and it is God's function to award the fruit of soul's actions. As the soul cannot receive the award without assuming a body, transmigration is proved. If it be held that the soul has been created, then it would also have to be assumed that it will in the end be destroyed. The padree said that if the eternal nature of man proves transmigration, then it will have to be accepted that God also transmigrates. And if both God and Soul are eternal then it would mean that there are two Gods. If man has to be reborn to enjoy the fruits of his actions, then why does man not remember that he was punished for such and such an evil deed. Rev. Scott then said that man gets Mukti, deliverance, after one birth only. He added that if transmigration is true, then a soul will always be involved in action and can never get deliverance. Rev. Scott added that transmigration is against the Bible, which is more ancient than the Vedas, and that transmigration was an old belief which civilized people all over the world were discarding.

Swamiji replied that civilized people discarding transmigration was no argument; that it is not true that all old things are false and all new things are true, that if old things are false then Bible is also false. Swamiji said that God is not born because, He is bodyless and is already present everywhere. The fact that the soul is eternal does not make him God: that a man does not remember things that happened in his previous birth is no argument against previous birth; for, a man does not remember things that happened in his childhood in his present birth; and also because during sound, dreamless sleep, he does not remember anything. It does not, therefore, mean that things that took place in childhood cannot be held to have taken place. Both the patient and the doctor know that a disease is the result of incontinence and not right living, but the patient often does not know what incontinence and what not-right living is the cause of his disease. Disbelief in rebirth

does not produce tranquillity of mind. An unhappy man is always unrestful and feels aggrieved that though he committed no wrong, yet he suffers troubles; while he who believes in rebirth knows that the suffering is due to deeds of previous birth, and that happiness depends on good actions. Then, people are encouraged to become sinful by the belief that all their evil acts and sins will be forgiven at the recommendation of somebody. If happiness and unhappiness, high and low stations, are not due to past actions, then God cannot be held to be just. If transmigration is against the teaching of the Bible, that does not prove the doctrine to be false. The Bible contains many untrue things, while the Veda contains no such things. He said that the soul cannot get rid of the bondage of action for ever. Swamiji added that the Veda is the oldest book in the world and that Europeans have accepted this. The Padres salib cannot say wherefrom the souls come and where do they go.

During the second day's debate, Rev. Scott said that we should approach the subject of God in great humility. To say that we know all about God is to betray our ignorance: as a matter of fact we know little about Him. He then said that there were two questions before them that day:

(a) Whether God can assume a physical body?

(b) Has this ever been done?

He said that the Bible states that God made man after his own image, and that as there were many attributes common to God and man, there could be affiliation between both. Hence if God wishes to take a physical body, can it not be possible?

Swamiji replied that the question before them was not whether it is possible for God to take a physical body, but, does He assume a physical body. "My first question," said Swamiji is, "What is the necessity for God to assume a physical body." His wishes are not subject to any limitation or restriction. By assuming a body, however, He becomes confined to the body and becomes limited, and He then becomes incapable of creating the world. Moreover, He would then not possess knowledge of the whole world. Another question is, "Does God wholly come into the body or does He come piecemeal."

Rev. Scott only said, "God is present everywhere, yet we do not know Him fully. He comes into the body and yet remains outside it too. His assuming a physical body only means His showing Himself in a body. He assumes body of His own will. A man cannot save himself from sins, unless there is an ideal man as an example before him. God made

only man after His own image, but not monkeys and others. God's assuming physical body does not take away from His greatness, for God is endless and the soul has an end." Swamiji then said that as God is present everywhere, He is already in a body. He is all powerful, and can show the right path to men without assuming a physical body. If He cannot, then He is not all powerful.

The subject of the third day's debate was, "Does God forgive sins?"

The Padree sahib said that God and man are related as sovereign and subject; father and son. God punishes evil deeds but forgives them also. Punishment is given to reform the culprit and as a warning to others. Swamiji replied that the punishment and forgiveness are two different and contradictory things. If He forgives sins, He ceases to be just. Justice means giving punishment of the kind and to the extent that the crime deserves. Moreover, forgiveness increases sin. The culprit is encouraged to do evil. To do justice is God's nature; He cannot act otherwise. Forgiveness is against justice. The padree sahib replied that even the Vedas say that *aditi* forgives, as Mr. Muir says. If there were only forgiveness and no punishment, then sin will no doubt increase. Justice and forgiveness are not contradictory. Forgiveness sometimes has good results. Prophet Jonah forgave a dacoit and the latter became reformed. Many people have got rid of sin by doing *tobash* (promising not to do it again). God has arranged for forgiveness through Jesus. Swamiji rejoined that if God forgives on the recommendation of anyone, He then is not just. The Vedas nowhere mention forgiveness of sins. It is a matter of surprise, he said, that a man who knows only English and does not know Sanskrit should have the temerity to interpret the Vedas and decide what they mean. The illustration of father and son is not quite apposite. Some fathers forgive and others do not. The illustration would have held good if all fathers forgave evil deeds. The debate then came to an end.

L. Munshiram, later Swami Shraddhanand and one of the leaders of the Aryasamaj, was taken by his father, who was an Inspector of Police at Bareilly, to hear Swamiji's lectures. Munshiram was then an atheist. He was greatly impressed by Swamiji's arguments and wondered that a man who knew only Sanskrit should be such a master of debate. He went to Swamiji and began to reason about the existence of God. Swamiji answered all his questions and he was silenced. He told Swamiji that he could not argue further but was not

convinced of God's existence. Swamiji said that he had answered his (Munshiram's) questions but that Munshiram would come to believe in God when God in His grace will be pleased to instil that belief in him.

One day, Swamiji while condemning the Puranas incidentally remarked that if a woman has five husbands how can she be held to be chaste. Mr. Edwards, Commissioner of Bareilly, Rev. Scott and other Europeans present laughed derisively at this. Swamiji in a minute finished that subject and said "Let us now turn to the Christians. According to them a virgin gave birth to a son, and the responsibility is thrown on God, Who is pure and omniscient," and added they are not ashamed to throw the blame on God. The laughter of the Europeans changed into anger. Swamiji continued his bitter criticism of the Bible, without caring that the Europeans present were getting angry. The Commissioner said nothing there but the next day, he sent for Lakshminarayan Treasurer and said that though he did not mind Swamiji's bitter criticism, yet Swamiji's lectures might offend Hindus and his lectures may have to be stopped, and asked him to tell Swamiji to be more careful. Lakshminarayan promised to do so and came away. But he could not muster up courage to carry this message to Swamiji. He asked a friend to go with him and speak to Swamiji. But even he quaked. At last, Lakshminarayan in broken words and hesitatingly suggested that Swamiji might with advantage be less harsh in his criticism. Swamiji laughed and said why did he, Lakshminarayan, not plainly say that the Commissioner had warned that he would stop his (Swamiji's) lectures. Why was he so afraid and why did he waste so much time?

Next day speaking on the nature of the atma (soul), Swamiji began to dilate on the power of Truth. All the Europeans who were present the day before, except Rev. Scott and the Commissioner were present that day. Swamiji said, "People say, don't reveal the truth, the Collector Sahib will become angry, the Commissioner will be displeased, the Governor will give trouble. A universal sovereign may be present and feel offended. I shall not fail to tell the Truth and will not deviate an inch from giving expression to truth." After this, Swamiji quoted a passage from the Upanishad and explained that no weapons can pierce the soul, nor fire burn it. And with all his force and in a stentorian tone, he said, "This body is perishable; it is useless to act unrighteously to protect this body. Let anyone who wishes to destroy it may do so;" and then casting a look all round, he thundered: "Show me here who can claim to destroy my

soul. So long as such a hero does not appear, I am not prepared even to consider whether truth should be suppressed or not." This created a sensation in the Hall.

As Rev. Scott, who used to attend all Swamiji's lectures, was not present that day, Swamiji remarked that he was not to be seen. Somebody said that that day being Sunday, Rev. Scott was preaching in the church nearby. On this, Swamiji said, "Let us go to the church and hear him." Most of the people had already dispersed, but Swamiji walked to the church with some three hundred people. On seeing Swamiji coming, Rev. Scott came down from the aisle and asked Swamiji to give a discourse. Swamiji from where he was standing, spoke for about twenty minutes condemning worship of man.

L. Lakshminarayan treasurer had a prostitute in his keeping. Swamiji asked him one day what his varna (caste) was. He replied that as, according to Swamiji, caste depended upon conduct and qualities, he could not answer the question. Swamiji said, "But what do you call yourself according to popular belief". He said he was a Khatri. Swamiji then asked, "If a Khatri begets a son on a prostitute, what would you call that son"? The Treasurer bowed his head in shame. Swamiji said, "Listen my friends, I will not be partial to anyone and will never hesitate to tell the Truth." The treasurer sent away the prostitute that very evening.

It was from Bareilly that Swamiji sent the first part of his autobiography for publication in the *Theosophist*. Further instalments were sent and published later. The account published in *The Theosophist* is the only reliable source of our information about Swamiji's early life.

Swamiji arrived at Shahjahanpur on 4th September 1879 and as arranged by the members of the Aryasamaj, took up his residence in the treasurer's bungalow. A notice was at once issued by the Secretary of the Aryasamaj announcing that Swamiji was staying in the treasurer's bungalow and would deliver lectures in the Government High School on 6, 7, 9, 11, 13 and 14 September from 5 to 7 p. m., that any questions put by the people would be answered at the end of the lecture, and that if anybody wished to have a sastrarth, Swamiji would agree only to a written sastrarth and not to an oral one. One Pandit Lakshman Sastri came to Swamiji for a sastrarth on idol worship. Swamiji asked him to cite authority from the Vedas. The Sastri said that Shankhasur had taken away the Vedas, how could he quote from them. Placing the Vedas before him, Swamiji said that after destroying the Sastri's Shankhasur of indolence and ignorance, he had obtained the

Vedas from Germany and asked him to look into them and cite his authority. Panditji became silent and those present laughed. Seeing the plight of Lakshman Sastri, people became uneasy. The Brahmins of the place then sent for Angadram Sastri of Pilibhit. He came and wrote a letter to Swamiji on 10th September, 1879. Further correspondence took place between him and Swamiji. But after the exchange of some letters no agreement was arrived at with regard to the time, place, and manner of the sastrarth, particularly regarding arrangements to keep order at the meeting. The sastrarth therefore fell through.

One day, a clerk employed by Swamiji came half an hour late. Swamiji spoke to him about the value of time and said that one reason of the unhappy state of things in India was that the people did not know the value of time. The value of time, he said, is illustrated by the fact that sometimes a doctor is called in to treat a patient and he says that they called him too late, if he had been called five minutes earlier, the patient could have been saved.

Swamiji left for Lucknow on the 17th September and reached there on the 18th. After staying there for six days, Swamiji went away to Cawnpur on the 24th; and after staying a day at Cawnpur, reached Farrukhabad on the 25th. Swamiji stayed there, till 8th October and gave religious discourses every day from 5 to 7 p. m. Mr. Daniel, Joint Magistrate, and Rev. T.J. Scott used often to attend these lectures. One day Swamiji gave a lecture on cow protection and said that when slaughtered, its body with ten seers of grain added to it can provide food for about twenty people, but if the cow is kept alive, its milk with some rice in it would, taking the entire quantity it is capable of giving during its life, provide one meal for twenty thousand people; and its kids when they become bullocks and cows, will also be useful. Cow slaughter was therefore, he said, ruining the country. Swamiji gave lectures in the Aryasamaj, which had been established there on Shravan Badi 9, S. 1936 (12 July 1879 A. D.) and later at the residences of Lalā Jagannath and Madanmohanlal.

In a lecture at Fatehgarh, Swamiji explained the ten principles of the Aryasamaj and said that every one of them was useful. He then criticized the doctrines of the Brahmo-Samaj. On the 3rd and 4th October, a permanent fund was opened to give permanent support to the Arya Samaj, and a large amount of money was subscribed. A thousand rupees were subscribed in support of Swamiji's *Veda Bhashya*.

The Pauranik pandits of Farrukhabad sent through

Baldevaprasad, head master of the High School there, twenty five questions for replies to Swamiji. Swamiji sent written replies to the questions to B. Baldevaprasad. As these questions and answers are important and illustrate Swamiji's beliefs, some of them are given here in a succinct form :

(1) If, according to you, there is no forgiveness for sins, why do the Vedas declare God to be merciful and forgiving, and what is the use of penances prescribed by Manu and others?

Ans:—Vedas nowhere say that sins are forgiven. God's mercifulness consists in the fact that though ignorant people abuse Him when they get no son or die prematurely, or there is a famine, God does not give up His kindness and justice.

(2) How is atma (soul) related to God? What is the connection between God and man?

Ans:—God and man stand towards each other as master and servant. In a way, atma (soul) is limited and cannot become God. The atma is independent in all its actions, but is subordinate to God, who rewards or punishes actions according as they are good or bad.

(3) Do you believe in the Creation and Dissolution of the world? At the beginning of the Creation, was one man created or many? Why did God teach Vedas to a few people only when there was then no question of *Karma* (actions) and their result?

Ans:—I believe in Creation and Dissolution. The world is eternal. The Souls and Matter are also eternal. The reason of teaching the Vedas to the four rishis, is that they were the noblest and most righteous of all. Large numbers of men and women came into existence at the same time at the beginning of the creation.

(4) If God is all knowing, he knows what a man will do and when. If so, a man has his work fixed for him. How can he be deemed to be independent in his actions then?

Ans:—There is no present, past and future¹ in God's knowledge. All exist in his knowledge at the same time. In the same way, a soul is independent in doing what he does, but is dependent in having to suffer the consequences of his actions.

(5) What is Moksha?

Ans:—Deliverance from all evil deeds and doing of good deeds is *Jivan mukti* (salvation while living); and release

¹The great philosopher, Plato, expressed the same idea two thousand years ago in his *Timæus*: "The past and future are created species of Time which we unconsciously but wrongly transfer to the eternal essence. We say 'was', 'is', 'will be', but the truth is that, 'is' can alone properly be used."

from suffering and living in happiness in God is *Videh Mukti*.

(6) Is meat eating sinful? If it is, why do the Vedas and other sastras prescribe slaughter of animals for yajna and also for food?

Ans:—Except as *medicine* or at a *time of extreme misfortune*, meat eating is sinful. The Vedas do not prescribe slaughter of animals for yajna. The Vedas and Arya sastras nowhere allow slaughter of animals for food except as a remedy for disease.

(7) Experiments show that unlimited germs are contained in water. Should water be drunk or not?

Ans:—How can unlimited living beings exist in a vessel or cup which is limited. People should strain water and then drink it. Those who have any doubts may abstain from drinking water.

(8) Is polygamy allowed by the sastras?

Ans:—No. The Vedas condemn it.

(9) Do you believe in astrology and do you look upon *Bhṛigu Saṁhita* as an *Aṅga* book (Arya sastra)?

Ans:—No. I believe in astronomy. That part of *Bhṛigu Saṁhita* is Arya sastra which treats of astronomy.

(10) What are the (attributes) of Dharma?

Ans:—The quality of Dharma is impartial justice which enjoins acceptance of truth and rejection of untruth.

(11) If a Muslim or a Christian firmly believes in and acts according to the Vedas, would you and your supporters accept him as one of you and would eat food prepared by him?

Ans:—Eating, drinking, putting on clothes, sleeping etc. have nothing to do with Dharma. Only ignorant people whose vision, mental and physical, is defective look upon wearing shoes and such other things as dharma. All these things, my brethren, are matters of custom and practice in respective countries.

(12) Is shraddha, in which Brahmins are fed, for the benefit of the dead in accordance with the sastras?

Ans:—Shraddha is service of the ancestors who are living. Shraddha and *Tarpan* mean gratifying the living elders with good things. It is not in accordance with the sastras to fill the stomachs of selfish people anxious to get food. That is neither shraddha nor tarpan according to the sastras.

(13) If a man commits suicide when he is convinced that he cannot get rid of his sins, is that act of his a sin?

Ans:—Suicide is a sin. Nobody can escape enjoying the result of his sins. Deliverance from sin is impossible.

(14) Is there only one soul or innumerable souls? Is a man liable to be reborn as an animal or a tree owing to his actions (karma)?

Ans:—In the knowledge of God, soul is limited; and in the limited knowledge of souls, there are innumerable souls. By committing sins, a man may be born as an animal or a tree.

(14) Is marriage a proper thing or improper? Is it a sin to beget children?

Ans:—For a man or a woman whose knowledge of things is perfect and who has perfect control over himself or herself and is anxious to devote himself to the good of all beings, it is not proper to marry; all others should marry. There is nothing wrong in begetting children by a marriage performed according to Vedic injunctions.

(16) Is repetition (ॐ) of the *Gayatri* fruitful?

Ans:—No act, good or bad, is fruitless. Recitation of the *Gayatri* as prescribed by the Vedas is a meritorious act, for the Vedas enjoin acting according to the teachings of *Gayatri*. *It is useless to recite Gayatri according to the popelila* (instructions of ignorant Brahmins).

(17) Do Dharma and Adharma depend upon good or evil intentions or do they depend upon the acts performed?

Ans:—Dharma and Adharma depend upon the inner and the outer of man, which may also be called good or bad actions.

Eventually, B. Baldevprasad who had submitted these interrogatories to Swamiji in behalf of the Sanatandharama Sabha, accepted the Vedic faith and became a member of the Farrukhabad Aryasamaj.

One day, while Swamiji was sitting on the roof of Kalicharan's garden house, some women came to see him. One of them had with her a son and two daughters. Swamiji advised the women to give education to the girls, and to marry them only after they finish their education.

One morning, Swamiji lying down and Lala Mohanlal, chairman of the Gorakshni Sabha, was shampooing his legs. L. Mohanlal humbly and respectfully said, "Maharaj, so far as I have heard and read the sastras, I believe that you are entitled to get *moksha*. Do you not desire in your present birth to get it?" Swamiji replied, "What shall I do if by myself I get *moksha*. My earnest desire is that large numbers of people may attain salvation." This answer shows Swamiji's limitless love for mankind. He preferred to give up *mukti*, and accepted sufferings and troubles of worldly life for the sake of doing good to others. His heart had become so tender after he witnessed the woes of Aryavarta that the one aim of his life was to free the country from those sufferings. Every incident or happening, symptomatic of the degradation of India gave him intense pain.

One day, when Swamiji heard that an old village woman brought the dead body of her young son to the banks of the Ganges and threw it in the river as she had not the money to cremate it, Swamiji was overpowered with emotion and exclaimed in a piteous tone, "Ah! our country has become so poor that we cannot even afford to have fuel to cremate a dead body." Lala Mohanlal has stated that he had never seen Swamiji complain of anything and express sorrow at any time, but this incident brought tears to his eyes.

Another day, Swamiji said, "Foreign rule has completely drained the wealth of India, and the country has now been reduced to utter poverty. The land of this country, however, is so fertile that after getting Swaraj, it will soon become rich again."

One day, Seth Nirbhairam came to see Swamiji. Swamiji enquired if things were going well with him and if he was happy. The Sethji thanked Swamiji and said that he had a son, grandson, and wealth, and he enjoyed good reputation and was quite happy. Swamiji said that it was a sign of ignorance to feel happiness in anything except Dharma, good work and God.

Once Swamiji during a conversation said, "Many Dayanandas would appear in this country and it would require wisdom and carefulness to protect the Vedic Dharma from them."

Mr. Scott, the District Magistrate of Farrukhabad, used to attend Swamiji's lectures and greatly appreciated them. He was slightly lame. One day, Swamiji asked him what was the cause of his disability. Mr. Scott said, "God's will." Swamiji said, no, it was the result of his own actions, and added: "When we can find no reason for a thing we must take it to be the result of actions in past life."

One day, while the survey of the streets of Farrukhabad was being made, Babu Manmohanlal suggested to Swamiji to have a small shrine standing in the bazaar removed by speaking to Mr. Scott, who had great respect for him. Swamiji replied that his business was to have idols removed from temples but not to have buildings dismantled. This brings to mind the reply once given by Mr. J. Balfour, then Home Secretary in England, when asked to get a man punished as he had broken a law that had been sponsored by Mr. Balfour: "I am a legislator and not a prosecutor."

On 8th October, 1879 Swamiji went away to Cawnpur

and stayed there till the 16th October. In these days Swamiji did no other work than dictating the Veda Bhashya. The *Indian Mirror* of Calcutta, dated the 28th December, said about this visit of Swamiji to Cawnpur :

A correspondent of the *Indian Church Gazette* says that Swamiji's supporters are rapidly increasing; that he condemns idolworship, the caste system and other harmful practices, and that his visit to Cawnpur in the previous month had produced great sensation in the town and resulted in the establishment of an Aryasamaj there.

On 17th October 1879, Swamiji went to Allahabad and put up in Seth Durgaprasad's garden. During his six days stay there, he delivered three lectures on the Creation of the World, Rebirth and Shraddha, and Neo-Vedantism. Swamiji suffered from dysentery in these days and used to run a temperature. One Bhagwandas, who was anxious to witness Swamiji while practising yoga, watched for an opportunity to do so. One day, he saw Swamiji while in Yogic meditation rise six inches from the ground and stay in space without any support.

On 28rd October, Swamiji went to Mirzapur. Though he was ill, he delivered three lectures there. In the course of a most interesting lecture on Education delivered at the residence of Seth Ramratan, Swamiji declared that he, who after receiving education, does not act according to what he has learnt, fails to repay the debt he owes to his teacher. A Marwari Seth and his purohit were present at the lecture. At the end of the lecture, the Seth asked the purohit what he thought of the lecture. The purohit said, it was very good. The Seth then said "Why do you then keep us all in the well of ignorance." At Mirzapur, Babu Makhandal and Shynmial came to invite Swamiji to Danapur. Swamiji went with them and reached Danapur at 6 P. M. on the 30th October. He had three pandits (Bhimsen, Devadutt and another), a sadhu and a servant with him.

Babu Janakdharilal, Madholal and some other people of Danapur had lost faith in idolworship in 1864 A. D. and had established a society which they called, Hindu Satya Sabha, after reading the works of Kanhiyalal Alakhdhari. After reading Swamiji's *Introduction to the Vedas*, however, they accepted the Vedic faith and began to correspond with Swamiji. In April 1878, they changed the name of their society into Arya Samaj.

Hundreds of people assembled at the station to receive Swamiji. After taking a little rest and dinner at Babu

Madholal's house, Swamiji went to the bungalow of Mr. Jones, a merchant, which had been secured for his residence. On 2nd November, a public notice was published in the town announcing Swamiji's arrival at Danapur, the place where he was staying and inviting people anxious to discuss religious matters to see him. The notice also stated that Swamiji would deliver lectures every day in the New Katra in front of Babu Mahabirprasad's shop. Swamiji delivered lectures there from the 2nd to the 16th November every day, except the 13th, on various subjects such as Creation of the World, Regeneration of India, Vedic Dharma, Christianity, Islam, the Puranas and Education.

One Pandit Chaturbhuj Pauranik instigated the Muslims to oppose Swamiji, and a conspiracy was formed to invite Swamiji to a sastrarth at some place and then assault him there. In pursuance of this, some people came and asked Swamiji at the end of a lecture to go to the house of one Jharishah and settle rules of sastrarth with pandit Chaturbhuj there. Confiding in their bonafides, Swamiji went there accompanied by some people, among whom there were Subedarsingh, Sodagarsingh and Jairamsingh. On arriving there, Swamiji asked where Chaturbhuj was. Govindsaran, secretary of the Dharma Sabha, Danapur, replied that Chaturbhuj was not there, as his eye-sight was defective and offered to hold a discussion himself. Swamiji said, "If his eye-sight is bad, P. Chaturbhuj can have an oral discussion." Govindsaran said that Chaturbhuj would not come as he thought it a sin to see Swamiji. Swamiji then said, pandit Chaturbhuj can talk from behind a cloth screen. Govindsaran again said that he was ready to talk. Then Swamiji asked what his qualifications were. Govindsaran put out the light and people began to clap hands. Realising the situation, Subedarsingh and his companions warned the people present that they were strong enough to kill those who attacked Swamiji. One of the Subedar's companions had a lantern, and with its light Swamiji was brought out of the house and driven away to his residence. Subedarsingh and his companions were so disgusted with this incident, that they joined the Aryasamaj and arranged that eight or ten of them should always keep guard at Swamiji's lectures.

The Pauranik people instigated the Muslims of the place to put up a Maulvi to deliver a lecture quite near the place where Swamiji was giving his discourse. The Maulvi began to abuse so loudly that Swamiji was

disturbed in his lecture. Babu Janakdharilal complained of it to Inspector Gilbert. He came and stopped the Maulvi's lecture and himself sat in a chair to hear Swamiji. He was so pleased with the lecture that he began to come every day; and one day he brought a Padree and some European friends to the lecture.

A gentleman asked Swamiji not to criticize Islam publicly. Swamiji said nothing to him but devoted the whole of his lecture that evening to Islam. He began by saying that some children of children (Swamiji often called the Hindus, children of children) had asked him not to criticize the Muslim faith, but he could not, however, hide the truth. He said, "When Mussalmans ruled, they attacked the Hindus with the sword. Look at the injustice: people deprecate any criticism of the Muslims even by word of mouth." He stated later that one of the merits of the British rule is that no one can prevent another from exposing the untruths of other faiths and showing the merits of his own. He then related an incident that took place in the Punjab. One day after giving public notice he delivered a lecture. While he was refuting the Christian doctrines, many Europeans and some Indian Missionaries came to hear the lecture: among them was General Roberts, the Commander-in-Chief of India. Swamiji exerted himself fully to refute the Christian tenets and exposed the self contradictions of the Bible. At the conclusion of the lecture, General Roberts advanced and shook hands with Swamiji and said that there was no doubt that he (Swamiji) was an absolutely fearless man; for, when he, without any hesitation, condemned Christianity while he, the Commander-in-Chief, a Christian, was present, there was no question of his (Swamiji's) being afraid of anyone.

One Thakur Das goldsmith had married a second wife during the lifetime of the first. He one day asked Swamiji to initiate him into yoga. Swamiji said, "Marry one more woman: your yoga will be complete." Thakur Das was flabbergasted at this. Swamiji is stated also to have told Thakur Das that the *Somalata* (a creeper mentioned in Arya medical books) grew on the other side of the Alkhananda river and that there were eleven kinds of it.

A man addicted to *bhang* (intoxicating drug) came to Swamiji and asked how concentration of mind could be effected. Swamiji, though nobody had told him of this failing of the interrogator, said, "By drinking bhang." The man looked humiliated. One day somebody picked a rose flower. Swamiji deprecated the act saying that, on the plant the flower

would have continued to spread fragrance and purify the air. After a while, when Swamiji went into a room and took his seat, that man began to fan Swamiji and said, "You object to plucking flowers, but what of the trouble caused to the flies by the fan." Swamiji replied that people like him were obstacles in the way of men trying to prevent harmful people from doing harm and had brought about the ruin of India. "What can weak and cowardly people like you do on a battle field."

Thakurdas, a watch maker, who belonged to the Nivazdas sect and used to practise *pranayam* (regulation of breath), had been suffering for three years with pain in the navel. He spoke to Swamiji about this trouble. Swamiji laid him on his back and putting his own feet on the man's feet raised him with the help of another man in such a way as not to make him lift his feet. This physical treatment cured him of the pain. Swamiji learnt from Thakurdas how to take out the various parts of a watch and put them in again.

One day Mr. Jones, the owner of Swamiji's residence, came to Swamiji with some European ladies and gentlemen. Swamiji shook hands with them and seated them in chairs. They earnestly requested Swamiji to say something. The following conversation then took place between them:

Swamiji: Just as the Sun, Moon, Earth, Rain, Air and all other things created by God are the same for all men, the divine faith also should be the same for all.

Visitors: Certainly.

Swamiji: Imagine for a moment the scene when the various religions, numbering a thousand, meet in a Fair and the protagonist of every religion says that his own religion is true and the rest nine hundred and nintynine false. Now tell me which is the true religion.

Visitors: According to reason all are false.

Swamiji: But all cannot altogether be false: there is some truth in everyone. A seeker after truth goes round asking whether speaking the truth and abstaining from stealing are good, or telling lies and stealing and doing evil are good. All would say that speaking the truth and abstaining from stealing are good. He collects all those things on which all religions are agreed and accepts them as true religion. That is divine religion. That religion does not say that salvation cannot be attained without the help of Jesus or Muhammad. Now tell me what have you got to say to this.

Mr. Jones: Swamiji, you put things in such a way that

it is difficult to contradict you. But if such are your beliefs why do you believe in touchability? What harm is there in your taking food with us?

Swamiji: To eat or not to eat with anybody has nothing to do with religion. These things relate to the customs of the country, and not to Dharma. May I ask you if you are prepared to marry your daughter to an Indian Christian?

Mr. Jones: No.

Swamiji: Do you decline to do this because of the behests of religion or owing to social customs and conventions and considerations of daily life?

Mr. Jones: Social customs and other considerations, not religion.

Swamiji: In the same way we don't dine with you because of our customs and practices, and not because it is against religion.

Swamiji told Mr. Jones in answer to his questions, that he did not believe Sri Ramchandra to be God and that the Hindus worship idols owing to ignorance, just as many Christians worship the images of Jesus and Mary. The Vedas do not support idolworship. The fact is that in the beginning the admirers and followers of great men made images to remember them; later, they began to worship the images. This has happened both with the Christians and the Hindus. The visitors then became silent and went away satisfied. Mr. Jones gave up eating beef when Swamiji convinced him that it was a sin to slaughter cows which are ■ useful.

The daily routine of Swamiji's life in those days was:

"He used to get up very early, nobody knew how early, and after attending to calls of nature, he used to go out for a long walk, sometimes as far as the environments of Bankipur. Then he used to take tea and dictate Veda Bhashya and Vedang Prakash till 11 a. m. After this, he took his bath and, then his meals. After resting a little, he used to talk to people and then go to deliver lectures. He used to go to bed at 10 p. m. and did not allow anybody to remain with him after that hour. He used to take Saraswati Churan for stomach trouble. He always began his lectures punctually at the appointed time without waiting for the audience."

One night, Swamiji got up from his bed and began to walk about. This awakened a servant who asked Swamiji if he had any trouble and whether a doctor should be called. Swamiji took ■ long breath and said, "This disease cannot be cured by a doctor. It has originated because I have been thinking of the degraded condition of the people of our country. The Christians are doing all they can to convert the Kolis and the Bhils, depressed classes of the Hindus, and are spending money like water, while the religious leaders of the Hindus are sleeping like Kumbhakaran. I wish to bring

the Rajas and the Maharajas to the right path and unite the Arya race into one whole. This anxiety is disturbing me."

One day, a gentleman told Swamiji that he was a Rishi. Swamiji replied that in the absence of rishis, people could call him whatever they liked; but that if he had lived during the time of Kanada and other rishis, he would with difficulty have been counted — even a man of learning.

On 19th November, Swamiji left Danapur for Benares, where he put up in Maharaja Viziayanagar's Anand Bagh. On 1st December, Swamiji had a public notice printed in the name of P. Bhimsen and distributed to the people as well as affixed to various places in the streets, on the ghats and on roadsides. The notice said that Swami Dayanand was staying in Maharaja Viziayanagar's Anand Bagh, that he believed only in the Vedas and condemned idolworship and belief in the power of water of rivers and lakes, and visits to certain places to save people from sins, that he did not believe in the Puranas and other books falsely ascribed to Vyas and others, nor in obtaining salvation and forgiveness from sins at the recommendation of God's son; nor in God sending his friend — prophet to this world; nor in their lifting mountains or bringing the dead to life; nor in the oneness of God and soul; nor in applying tilaks and wearing rosaries; nor the various Saiva, Shakta and Vaishnava sects. The notice invited all those who knew the sastras and were men of culture and courtesy, anxious to prove the truth of their own religion, to have a sastrarth with Swamiji. The notice contained rules and methods of the proposed sastrarth and said that if the learned pandits of Benares declined to investigate the truth, it would be a matter of humiliation for them; for it was the duty of the learned people to accept the truth and reject untruth.¹

The *Arya Mitra* of Benares stated that this notice created something like an earthquake in the city.

On 15th December, Col. Olcott and Madame Blavatsky came from Bombay to see Swamiji. Mr. Sinnett, editor of the *Pioneer*, accompanied them. They were accommodated in another building in the Anand Bagh. One Damodar acted as interpreter between them and Swamiji. Raja Shivprasad C.S.I. came to — Col. Olcott one day and talked with Swamiji for sometime before meeting Col. Olcott.

When — came forward for a debate, Swamiji notified that he would give a lecture in the Bengali Tola School on

¹A translation of the notice is published at pp. 124-6 of *Vishva Prakash's Life and Teachings of Swami Dayanand*.

26th December and that Col. Olcott will also speak. On this, some Hindus went to the District Magistrate and told him that if Swamiji gave a public lecture, there may be a breach of the peace. Without making any enquiries, Magistrate Mr. Wall, issued an order forbidding Swamiji's lecture. This order was handed over to Swamiji just as he got up to deliver his lecture. Swamiji did not deliver his lecture, but Col. Olcott did. On 21st December, Swamiji sent a letter to the District Magistrate asking him to let Swamiji know the grounds on which he had forbidden Swamiji's lectures, and the time that the order will remain in force. As the Magistrate gave no reply, Swamiji wrote to the Lt. Governor of the N. W. P. The Junior Secretary to the Lieutenant Governor replied saying that the Lt. Governor declined to interfere with the District Magistrate's discretion. The *Pioneer*, the *Star* and the *Theosophist*, which was then published in Benares, protested against this order. The *Pioneer* in its issue of the 1st January 1880 said :

"That such an order was against the policy of administration and that it was strange that the district of Benares had got so out of hand that Mr. Wall, the District Magistrate, was not able to keep order when a Hindu tries to explain old philosophic writings of India to the public."

The *Pioneer* hoped that it was not the wish of the N.W.P. Government that people should come to believe that no one had the liberty to speak except those who interpret the Vedas in a particular way, and added that the matter was not one of politics but of freedom of speech.

Col. Olcott delivered a lecture in the Town Hall under the chairmanship of Babu Pramoddas Mitra, in which Col. Olcott gave high praise to Swamiji. B. Pramoddas, in his opening remarks in Sanskrit, said that Col. Olcott was a foreigner and did not know India well, that he and Madame Blavatsky had made Swami Dayanand their *Guru*, and then spoke against Swamiji. Swamiji wanted to reply to what Pramoddas had said but he was prevented from speaking on the plea that people had assembled there only to hear Col. Olcott.

On 12th February 1880, the Vedic Yantralaya (now a part of the Dayanand Ashram at Ajmer) was established in Lakshmi kund, Benares, to print Swamiji's works, and M. Bakhtawarsingh was appointed its Manager. It was the Arya Samaj of Moradabad that had first proposed the establishment of a printing press; and the Arya Samaj of Farrukhabad donated Rs. 3150/- towards its cost.

After the ban was removed, Swamiji delivered fourteen lectures on the roof of the Vedic Yantralaya building from

the 21st March to the 5th April. At the earnest request of the public he gave another six lectures. The last lecture was delivered on the 15th of April, when an Arya Samaj was established at Benares.

Mr. Sinnett, editor of the *Pioneer*, wrote to Swamiji from Allahabad that he wanted to come and witness the yogic feats, which are mentioned in the sastras. Swamiji asked him not to come to Benares and said that he (Swamiji) himself would meet him in Allahabad. Swamiji met him in Allahabad but declined to show him yogic feats. Mr. Sinnett was not satisfied with Swamiji's talk.

An old woman servant who washed Swamiji's utensils, used to call Swamiji, *Babaji*. This is a term usually applied to Sadhus. Swamiji had humour in him. He told her to call him Swamiji and not Babaji. She asked what was the harm in calling him Babaji. Swamiji said the word Babaji meant a horse, and if not a horse, then a mule.

Swamiji used to call the people of India, children of children, owing to the custom of child marriage. A Brahmin told him that he, Swamiji, too, was a child of a child. Swamiji said, no, and added that when he was born, his father was thirty to thirty five years old and his mother was also over twenty.

One day while Swamiji was having his breakfast, an Englishman came and asked if Swamiji would eat the food touched by him. Swamiji said, no, and explained that though there was no harm in eating such food, yet if he did that, his servants and pupils would leave him and tell people that Swamiji had become a Christian, and that would interfere with his work.

Several pandits of Benares, with the exception of Swami Vishuddhanand, Pandit Balsastri, and Bapudeva Sastri, used to come clandestinely and listen to Swamiji's lectures. Swamiji knew this and used to remark that a wrestler who would not wrestle when challenged was no wrestler.

One day, Swamiji entered a railway carriage with only a loin cloth on. A European passenger sitting in the compartment felt annoyed and asked Swamiji if God is pleased with naked people. Swamiji replied that the Bible did state in such and such a place that "God is pleased when He sees naked people."

Swamiji gave *yagopavit* to M. Bakhtawarsingh, M. Samarthdan and Lala Shadiram of Meerut according to the Vedic rites at Benares.

Swamiji possessed every quality of a great man. His speech was so sweet and winning that whoever heard it — attracted towards him. Swamiji used to practise yoga at night

and, therefore, did not allow anyone to sleep near his room for fear of being disturbed in his meditations. A servant who slept near his room was told one day that the servant's coughing disturbed him (Swamiji) in his meditations and that the servant must sleep elsewhere. One day while conversing with Swamiji, a neo-Vedantist pandit recited *आत्मन् सर्वभूतानि, अहम्* and said that the sloka meant that whatever happened was done by God and that the soul did nothing. Swamiji said, the pandit had misunderstood the text. The text simply meant that God puts into motion earth and all other things. Swamiji taunted idolworshippers by saying that they themselves were refuting idolworship and not he; for, during worship they only shewed the bell to the idol and themselves swallowed the choice food put before it, and that because of this they were called *pujaris*, meaning *pūja पूजा*, worship and *ari अरी*, enemy, in other words *Enemy of worship*. You say to the god, "Take thou this bell and I take the eatables."

Swamiji was an adept at retort. When a man asked one day if he did not feel proud when he sat on a gaddi (cushion), Swamiji said that the lizard then ought to feel still more proud sitting on the roof of a building or on the trees.

While Swamiji, Col. Olcott and Madame Blavatsky were in a room to which admission was barred, sadhu Jawahardas came and ■■■ refused admission. Later, when the three came out of the room, Swamiji told Jawahardas that he had been shown some juggler's tricks. He asked Jawahardas to get a juggler from the bazaar for the benefit of the American guests.

P. Bal Sastri of Benares told P. Krishnaram Ichheram that there was no doubt that Swami Dayanand was ■ very learned man and could afford to condemn idolworship, but that he, Bal Sastri, being a householder, it was not possible for him to do so. P. Bapudeva Sastri was also of the same opinion.

One day P. Krishnaram Ichheram went to Swami Vishuddhanand and asked him why, if Dayanand's teachings were wrong, nobody dared criticize his Veda Bhashya when Swamiji sent sample copies of it to him and to other pandits of Benares, and why nobody accepted his challenge when he twice—second time ten years after the first—asked the pandits of Benares to have a debate with him. Vishuddhanand asked him if he was an Aryasamajist. P. Krishnaram replied that though he was not an Aryasamajist, yet he had great reverence for Swamiji. He recited the Mantra *अहिंसां प्रतिष्ठाम्* and asked Swami Vishuddhanand to analyze it and interpret it according to the authority of the same old books ■ Swamiji had done and prove that Swamiji

was wrong. This displeased S. Vishuddanand, and he asked Krishnaram to leave him.

One day the Raja of Venkitgiri came with two Telugu Brahmins and asked Swamiji the reason why Veda was Revelation, and not the Bible and the Quran. Swamiji replied that the Quran and the Bible contained many things which were against nature and inconsistent with the attributes and functions of God. Destruction of Kafir was enjoined by those books, and they also said that there were wine and fairies in Heaven. Such things could not be the teaching of God. The Raja told Swamiji that though he, Swamiji, was right to some extent, yet if he would propagate other things and postpone condemnation of idol-worship for the time being, he, the Raja, would give all that would be required for the Veda Bhashya. Hearing this, Swamiji said with a little spirit that the Raja did not understand things, and that he, Swamiji, was not a shopkeeper so as to defer doing his duty for the sake of money.

P. Bhagwan Vallabha, a physician of Anupshahr, district Bulandshahr, who had once met Swamiji several years ago, came to see Swamiji at Benares. Swamiji at once recognised him and received him very cordially, and asked him to feel his, Swamiji's, pulse. The physician told Swamiji that he suffered from sprue of the *sanochar* variety. Swamiji said that he had been poisoned by people several times and the fell disease was the result. The physician said Susruta, the most important Sanskrit work on medicine, also said so.

One day Swamiji in reply to a Brahmin told him that caste or varna does not depend on birth; for, if it depends only on birth, why "When a Brahmin has two sons and one of them becomes a Christian, do you not still hold him to be a Brahmin. If you do not, what about his birth as a Brahmin?"

Swamiji was by nature trustful and reposed confidence in those, for whom he had provided education or those who served him. People took undue advantage of his confiding nature and deceived him. One Dularam, who had been educated in Swamiji's pathshala at Farrukhabad, and whom Swamiji had appointed a teacher in the Kasgunj Pathshala and who later became a clerk under Swamiji, was one of these cheats and used to backbite Swamiji. He boasted that he would insert in Swamiji's books passages which no one would ever be able to detect. Swamiji found him out at last and dismissed him. What he did when he was

Swamiji's amanuensis, nobody knows. The pupils educated in Swamiji's pathshalas remained Pauranik and acted as Pauraniks do. Swamiji told them one day that they had grown up having been fed on grain obtained by reciting false stories of the Puranas and were, therefore, unable to appreciate truth, and that it was no wonder that they paid homage to the dead and showed disrespect to the living.

The Kotwal of Benares was a devoted follower of Swamiji. One day he asked Swamiji to go to the famous Boodha Mangal Fair of Benares. Swamiji replied that where public dancing girls danced, the fair was not of Boodha Mangal (old Mangal) but of Bhadwa Mangal (pimp Mangal).

When a man complained to Swamiji that his condemnation of things resulted in making him enemies, Swamiji replied that his object was only to instil national spirit amongst all from the lowest people to the highest Brahmins, and create unity such as exists between one's two hands, and that his refutation of untruth was in public interest.

Swamiji this time stayed in Benares for nearly six months, from the 19th November 1879 to the 5th May 1880. Before leaving Benares, Swamiji published a notice saying that he would leave Benares on 5th May and that if anyone still had any doubts about the Vedic faith, one could have them removed while he, Swamiji, was in Benares.

During the whole of his stay at Benares no pandit came for sastrarth. But just as he was preparing to go to the railway station on his departure, Raja Shivprasad, C. S. I., Inspector of Schools, sent to Swamiji a printed list of questions and demanded answers. Swamiji sent word to Raja Shivprasad that there was yet a little time, and if Raja Shivprasad went to him, he would remove the Raja's doubts. The Raja never went. The list had been prepared by Swami Vishuddhanand; for the Raja had not the learning to put such questions as the list contained. Swamiji wrote replies to the questions and published them under the name *Bharma Uchhedan*.

Swamiji reached Lucknow on 5th May 1880 and took up residence in Moti Mahal. An Aryasamaj had been established in Lucknow with nine members including a Muslim, who was the son of a prostitute by a Hindu rasis. Swamiji delivered two lectures in Aminuddaulah-ki-Kothi on *Cow protection* and *True Religion*. The third lecture was delivered in Sadaganj in Kanhiyalal's Thakurdwara; another in Rugghanlal Jain's house in refutation of Jainism. Swamiji told pandit Ramadhar that he did

not want to cut himself off like the Brahmo Samaj from Hindu (Arya) society but to reform it by remaining in it.

One day while he was returning from his lecture, a very thin old beggar woman piteously asked Swamiji, "Babaji, I am hungry, give me food for to-day." Swamiji had some pice given her, but his eyes were filled with tears. With great emotion he said, "How degraded our golden land has become that a starving old woman begs food from one who himself lives on the charity of others."

On 20th May, Swamiji reached Farrukhabad and took up his abode in Kalicharan Ramcharan's garden. He delivered five lectures, after giving public notice, in Seth Madholal's compound, which were overcrowded. Munshi Gorilal, wakil of Fatehgarh used to say that he believed in no religion, and told Swamiji that all religions were full of absurdities; but, after a long talk with Swamiji, he accepted the Vedic faith in 1879 A.D. and became Secretary of the Aryasamaj there.

Swamiji delivered a lecture on Yoga on 5th June, in which he described what extraordinary powers a yogi can attain. Mr. Scott, the District Magistrate, and Mr. Doniston, the Joint Magistrate, were present. The Joint Magistrate asked if by practising yoga, he would be able to develop powers which the books say that the Yogis acquire. Swamiji said that so long as he ate meat and drank liquor, he could not practise yoga, but that if he gave them up, he could successfully practise yoga.

Swamiji delivered several lectures, the last one on 27th June 1880 in which he proved, on the authority of the *Brahmanas* and the six *Darsanas*, that the Vedas were Revelation and the ultimate source of all knowledge. He said that it was essential that a correct translation of the Vedas should be made; for, the translations of Mahidhar and others had spread falsehoods in the country. Munshi Harnarayana, a friend of Babu Durgaprasad, rais of Farrukhabad, said that there was nobody in the country who could do so except Swamiji, and that ■ Swamiji had become fiftysix years old, he should now devote himself to the Veda Bhashya. Rs. 1350/- were raised ■ subscriptions towards the Veda Bhashya and a permanent fund was established to propagate the Vedic faith.

An Aryasamajist, Totaram, was assaulted by two people, one of whom was ■ wrestler, because Totaram had joined the Aryasamaj. Totaram filed a complaint, and Mr. Scott punished both the culprits. When after sometime, Mr. Scott told Swamiji that the people who had assaulted one of his followers had got their deserts, Swamiji replied that a sannyasi does not derive any pleasure by seeing one, who assaults him, punished.

He deprecated people taking such matters to courts and said that *■ blow should not be returned by a blow*, that the evil deeds of the Pauraniks should be borne with patience and forbearance; and that in the end, the Pauraniks would regret their deeds.

Swamiji left Farrukhabad on 30th June and arrived at Mainpuri on the first of July, and stopped in Thansingh Sohiya's garden. During the first two days of his stay, hundreds of people came to Swamiji, which kept him busy from morning till 10 p. m. The visitors were so gratified by Swamiji's discourses and replies to questions that they declared that they had derived the same happiness by visiting Swamiji as people in old days did by visiting rishis. Swamiji delivered two lectures on the 3rd and the 4th of July in the maidan (open space) of Akatgunj, and answered questions on the 5th July. A British doctor put some questions as an atheist. Swamiji answered his questions and he went away satisfied. The Collector and the Sub-Judge of Mainpuri were present at all these meetings. Mirza Ahmad Alibag thanked Swamiji and said that in old days when learned men like Swamiji lived in India, people used to come to it for education from foreign lands.

In reply to a question whether there was any Sacred Land in the world, Swamiji said that there was no such land, and that if one committed a sin on the Himalayas he would have to suffer the consequences. Swamiji left Mainpuri on 6th July, and after staying a day at Bharol, reached Meerut on the 8th, and took up residence in Lala Ramsarandes's kothi in the Meerut Cantonment.

As P. Shyamji Krishna Varma, who had studied Panini's Ashtadhyayi and other books under Swamiji, and who, with Swamiji's help, had gone to Oxford in 1879 A. D. for further education, and from whom Swamiji expected great things, did not write to Swamiji for ■ months; so, on 13th July 1880, Swamiji wrote the following letter to him in Sanskrit:

"May the benediction of Dayanand Saraswati Swami rest upon Shyamji Krishna Varma, who deserves all commendation for his learning and his perseverance in the path of Vedic religion, &c. I am sorry you have not cheered ■ for sometime by a letter. I now write hoping that you will rejoice my heart by replying to the following questions:

"What sort of men are there in England? What are their characteristic qualities, dispositions, and actions? What is the nature of the land, water, and air there? What kind of eatables, solid and liquid, and what other things (lehya, chushya), can be had there? Have you been in good health ever since you left this country? Is the object of your visit to England being accomplished every day, how many men read Sanskrit with you, and what books do they study?

"What is your monthly income and what are your expenses? What

time have you for study, for teaching, and for meditating? How is it that your fame for discoursing on the doctrines of the true religion has not spread so rapidly in England as it formerly did here in India? Perhaps you have already acquired a reputation without our having heard of it, being at a long distance from you; or, perhaps, you have had no leisure. If that be the case, it is my earnest recommendation that, as soon as you have finished studies and your teaching work (*parhna, parhana*), you should deliver lectures for the propagation of the Vedic doctrines, and then return here, but not before; for a good reputation so acquired is preferable to making money; nay, it confers a great blessing (*siva-karah*). What is the present opinion of our beloved professor Monier Williams and Max Muller (*Mokshmular*) about the Vedas and other *sastras*? Have they and others any regard for the dissemination of the meaning of those works (*tadartha-pracharaya*)? Is it a fact that the Theosophical Society has established a Vedic branch (*Vaidik Sabha*) in London (*Nandanagra*, the city of joy)? Have you ever seen Her Majesty, the great Queen Empress of India? Have you seen the assembly called, Parliament?

"Please to answer these questions as soon as you can, and write to me at length about other topics which you may think worth mentioning. This will suffice for the present, as it is not necessary to write long letters to the intelligent. Written on Tuesday the sixth day of the white half of the month *Ashadha*, *Samvat* year, measured by the earth, the numerical symbols, the *Rames* and the sages 1987 (A.D. 1880)".

What reply P. Shyamji Krishna Varma gave to this letter is not known. But he does not appear to have done anything to propagate the Vedic faith in England.

Citing this letter of Swamiji to Shyamji Krishna Varma, Prof Monier Williams wrote a letter in October, 1880 which was published in the premier literary weekly of England, the *Athenium*, affirming that Sanskrit was a living language in India. He said:

"Few are aware of the extent to which Sanskrit is at present used as a medium of conversation and correspondence in India, and of its extreme convenience when employed as a kind of *lingua franca* among learned men in a country where there may be no affinity between the spoken vernaculars, or not sufficient affinity to make two persons living in adjacent districts mutually intelligible.

"Mr. Cret has shown that about two hundred languages and dialects are spoken by the inhabitants of our Indian empire. What a barrier would this variety of speech be to the interchange of ideas were it not for the universal employment of Sanskrit and Hindustani as vehicles of intellectual intercourse by the educated classes in all parts of the country! Sanskrit is supposed to be dead, and often called a dead language: but can any language be pronounced devoid of life which still lives and breathes in daily thought and daily speech, which still animates and inspires daily correspondence, and which still exerts a living influence over literature, science, and religion from the Hindu Kush to Ceylon?"¹

¹ Prof. Monier William's translation of the letter.

Of Swamiji's letter quoted above, Prof. Monier William said: "The above letter is well and clearly written in pure classical Sanskrit."

Of Shyamji Krishna Varma and Swami Dayanand, he says in the letter to the *Athenium*, "His (Shyamji Krishna Varma's) knowledge of Sanskrit and power of speaking and writing that language were so great that the title of Pandit had already been accorded to him.....He had the advantage of the instruction of a remarkable person who is not only profoundly versed in Ancient Sanskrit Literature but is now causing considerable stir in Indian religious circles by denouncing polytheism, pantheism and idolatory and preaching pure monotheism as the only true religion of the Aryan race founded on the Veda. The name of this reformer is Swami Dayanand Saraswati. He is an eloquent speaker and writer of Sanskrit."

Swamiji was on the look out for a suitable lady teacher for the Meerut Girls School. Having heard that an educated Mabratta lady named Ramabai lived in Calcutta, Swamiji wrote a letter bearing date Ashadh¹ Sukla 6, 1987 (Saturday) to her, expressing his pleasure that she had received Sanskrit education and asking her if she was a Brahmacharini and intended devoting herself like Gargi to public good or lead a family life; and if she cared to leave Bengal to come and see him: that if she cared to go round the country and work for the welfare of women, people were willing to pay all her expenses, and added that in any case all her expenses would be paid and arrangement for her stay in Meerut made if she would come to see him.

She replied by a letter dated Ashadh Sukla 1st, S. 1987-8 July 1880 (Thursday), saying that it was a great honour to her to hear from such a great man as Swamiji and expressing her gratitude for what Swamiji had said about her, and added that she was mourning the loss of her elder brother with whom she had come to Calcutta and who had died two and half months ago, that she was a Brahmacharini and liked to remain so, and would leave Bengal after a month or six weeks.

Swamiji replied to this letter on Ashadh Sukla 15=21st July 1880, condoling with her in her loss and enquiring where her home was, and if her parents were alive and if she knew any foreign language. Swamiji added that as he was staying at Meerut for twenty five days more it would be good if she could see him during that time. Rama sent a reply on 1st August,

¹This date appears to be wrong. Ashadh Sukla 6=13 July 1880 was not a Saturday; and Ashadh Krishna 6th, S. 1987=28th June 1880 was a Monday and not a Saturday. As Rama's reply to this letter is dated 1st Ashadh Sukla 1st (8th July 1880), Swamiji's letter must have been written sometime before 4 July 1880.

1880 saying that her home was Gangamul, Mysore State, that she was 22 years old and that she hoped to have his darsana in four or five days. She came to Meerut accompanied by a man and a woman. She was accommodated in the bungalow of Babu Chedilal, Commissariat gumasta, where Col. Olcott and Madame Blavatsky were already staying. A Bengali friend of Ramabai named Bepinbehari, M.A.B.L. followed her, and was accommodated in the same bungalow. Ramabai gave some lectures; and in the evenings, began to read *Vaisheshik darsana* with Swamiji, while P. Bhimsen, Jwaladutt and two Arya Samajists of Meerut, P. Paliram and Jotiswarup used to be present. It was Swamiji's wish that she should not marry but devote herself to the cause of the uplift of women. Ramabai did not agree to it. Ramabai's object in coming to Swamiji was that Swamiji may declare valid and in accordance with the sastras, her marriage with a Bengali youth who was a Kayastha, while she was a Brahmin. Swamiji later said that had he known that Ramabai would not agree to work for the uplift of the women of India, he would never have broken his rule, and would not have allowed her to sit and read sastras with him. She asked Swamiji to let her stay with him and to teach her other sastras but Swamiji told her that he would have nothing to do with her in future. Swamiji had suspicions about her conduct, which were confirmed by the Aryasamajists of Meerut. Swamiji decided to send her away and asked the Aryasamaj workers to bid her farewell with the same respect ■ was shown to her on her arrival. A meeting was convened to bid her farewell, when P. Paliram said that it behoved Ramabai to have high aims and work for the regeneration of Indian women and not to marry and settle down. Ramabai, in her reply, highly eulogised Swamiji's work and compared him to Brabhaspati and said that she was unable to take up the work suggested. The Aryasamaj presented her with Rs. 125/- and a piece of cloth worth Rs 10/-, and Swamiji gave her copies of his works, Satyarth Prakash, Sanskarvidhi, etc. Ramabai later became a Christian and opened a Widows Home at Poona under the name Sharda Sadan and converted hundreds of Hindu widows to Christianity.

In a letter to Babu Devendranath Mukhopadhyaya dated the 13th November, 1903 replying to his letter asking for information, Ramabai said that she had stayed for more than three weeks in Meerut and was favourably impressed by Swamiji's views. She said that he was ■ great man of splendid presence and was an embodiment of kindness, that his treatment was that of ■ father, that his speech was very

impressive, that he loved Sanskrit and liked the Vaisheshik Darsana better than the others. She also said in her letter that Swami Dayanand was of opinion that religious education should be given to women also, and that they were entitled to read the Vedas. Ramabai also said in her letter that she stayed in Chedilal's house, where Col. Olcott and Madame Blavatsky were staying as guests, and that she talked to Madame Blavatsky through an interpreter. Madame Blavatsky told her that she did not believe in a Personal God. She wore a ring with three jewels in it and declared that the jewels represented the powers which were ruling this world. Ramabai also said that one evening Swamiji came to see these two leaders of Theosophy and talked with them through an interpreter; and that, if she remembered aright, the Theosophist leaders told Swamiji that they did not believe in a Personal God nor in the Vedas as Revelation.

Col. Olcott and Madame Blavatsky were on their way to Simla where they were going to meet the Viceroy, Lord Ripon, and prove to him that invisible souls talked to them. They had broken their journey at Meerut to see Swamiji.

Col. Olcott is said to have told Swamiji that he and Madame Blavatsky could not bring themselves to believe that Swami Sankaracharya was able to transfer his Atma or soul to the dead body of the Raja who had died just then. Swamiji is stated to have replied that though he was not a yogi of the first order but was one only of a middle grade yet he could concentrate his spirit into anyone part of the body — that the rest of the body would appear lifeless, and that if a medium grade yogi could do this, it was not beyond the bounds of possibility that a yogi of the highest order could transfer his soul into another soulless body.

One day Babu Jotiwarup and some other people went to see Col. Olcott and Madame Blavatsky. When it began to become dark, P. Paliram got up to go, saying that it was time to do his *sandhya*. Madame Blavatsky smiled and asked if they really practised *Upasna*. When asked if she did not do it, she said that she did not believe in God, and only did such *Upasna* as was a part of Yoga. When further questioned, she admitted that she and Col. Olcott were Buddhists. P. Paliram informed Swamiji of this; and when Swamiji asked Col. Olcott if what he had been told was true, he admitted that it was so. Swamiji then said that they should argue the matter with him. Col. Olcott said there could be no *debate between a guru and his disciple*. Swamiji replied that a *theist and an atheist could never be guru and disciple*. At last the Colonel agreed

to discuss the matter. This discussion continued for three days, every evening upto 10 p. m. Baldevaprasad, Head Master, Normal School, Meerut, acted as interpreter for two days and Babu Jwalaprasad, Translator of the Judges's court the third day. On the fourth day, Col. Olcott sent word to Swamiji that the discussion should be considered ended, otherwise he would go away to Amritsar. Swamiji replied that it would not take long to come to a final decision, and that if he went away without finishing the discussion, his relations with them would come to an end. Col. Olcott and Madame Blavatsky, however, left Meerut that very day, and Swamiji declared in a meeting held that evening at Lala Ramsarandas's house that all connection between him and the Theosophical Society had come to an end.

Swamiji made out a Will on 16th August, 1880 at Meerut. By it he, established a Paropkarini Sabha consisting of fourteen members with Rai Bahadur Sunderlal as Secretary.

Swamiji went away to Muzaffarnagar on 15th September and stopped there in Rai Bahadur Nihalchand's bungalow. One day a snake appeared in the house in which Swamiji was staying and Swamiji had it killed. Swamiji delivered ten lectures in Muzaffarnagar and then went to Meerut and delivered two lectures at the anniversary of the Meerut Aryasamaj. In one of the lectures, Swamiji condemned the untruthful conduct of Col. Olcott and Madame Blavatsky and advised people not to join the Theosophical Society.

During a lecture one day, Swamiji related some of his reminiscences and said that once a Collector after hearing his lecture told him that if the people acted according to his advice, the British would have to leave India. To this Swamiji replied that the Collector had not understood him aright, and that what he had said was that there can be no amity between an educated and an ignorant man, and that so long as the people of India do not acquire those good qualities, which the English possess, there can be no friendly relations between them.

People were surprised at Swamiji taking long walks in the morning. Swamiji said that when he was an *Avadoot* (carefree sadhu) forty miles of walk was nothing to him. He is stated to have added that once he walked from Gangotri (source of the Ganges) to Gangasagar and that he had walked from Gangotri to Rameshwaram. He also said that when he had no oil for his lamp, he used to read by the light of the street lamps. He said that he had braved the midday sun and passed noontime lying in burning sand for days together naked and hungry, and slept in the same condition in the extreme cold of

the Himalayas and on the banks of the Ganges.

One day Shivalal Rastogi, a devoted follower of Swamiji, while going to see Swamiji, saw a snake lying across his way. When he arrived at Swamiji's place, the first question Swamiji asked him was, did he meet a snake on the way. When he was leaving Swamiji, the latter asked him to take an umbrella to escape becoming wet. There were no signs of rain then, but before he reached home, a smart shower came and he was soaked to the skin.

Swamiji reached Dehra Dun on 7th October 1880, and issued a public notice announcing that he had come to Dehra Dun, that he believed only in the Vedic faith and would expose the falsities of other faiths, and that if anyone wished to have a written sastrarth with him, he was welcome. The Muslims and the Pauraniks made a show of a sastrarth, but when challenged, they kept quiet. One day, a European Missionary Mr. Gilbert came with some Christians to Swamiji and asked him what proofs Swamiji had, that the Vedas were Revelation. Swamiji knew that he was not a seeker of truth. He put him the counter question, what proofs had he got that the Bible was Revelation. The missionary said his question must be answered first. Swamiji said that he was willing to answer ten objections on the Veda provided the missionary would also undertake to answer Swamiji's objections to the Bible. The missionary did not agree to this and went away. A party of Muslims went to Munshi Umar Muhammad who had been converted by Swamiji and given the name Alakhdhari and told him that he deserved condign punishment, and that he would not go to Heaven on his death. Alakhdhari asked them whether the God of Islam protected only Muslims or all mankind. If the first, they need not bother about his fate, and if the second was true, there was no difference between him and the Muslims. He invited the Muslims to accept the Vedic faith.

Swamiji lived in Dehra Dun till 20 November, and then returned to Meerut. Swamiji was photographed in Dehra Dun. After staying for five days at Meerut and without delivering any lecture, Swamiji went away to Agra. M. Girdharlal, a wellknown Vakil of Agra, received him at the Railway Station and took him to his house.

Swamiji gave twentyfive lectures in the *Mufeed Am School*, Pipalmandi, Agra, the first on the 28th November. Unfortunately, there is no record of these lectures. Ten days before leaving Agra, Swamiji issued a public notice saying that he was going away from Agra and if anyone wished

to be enlightened on any point, or hold a *sastrarth* with him, one could do so during the next ten days. Many people came and put questions. Swamiji answered them and they went away satisfied. Swamiji's discourses resulted in the establishment of an *Aryasamaj* at Agra on Sunday the 20th December 1880. On 9th December, Swamiji invested the three sons of Thakur Shyamlalsingh of Wazirpur with *Yagyopavit*. A European Roman Catholic woman missionary was present at the ceremony.

Agra is an important centre of the Roman Catholic Mission in India. The Lord Bishop of Agra sent a man to Swamiji to make an appointment. Swamiji himself went to see the Bishop on 12th December. The Bishop received Swamiji with respect and cordiality. Swamiji told the Bishop that if the Christians, Muslims and the followers of other theistic faiths only propagated the truths common to them all, some sort of unity could be established. The Lord Bishop replied that that was difficult: for the Muslims and Christians would not give up eating meat. The Bishop then said that just as Queen Victoria could not rule India without a Viceroy, so God cannot arrange to bestow salvation on men without Jesus Christ. Swamiji said that the analogy was a faulty one. God is omnipotent and omniscient; the queen is not. He does not stand in need of help from anyone, and that He cannot even at Christ's recommendation do an injustice. God gives every one the fruit of his actions. When Swamiji asked who was now Christ's representative, the Bishop said that the Pope was God's representative and that "The Pope corrects mistakes and atones for others' sins." Swamiji then asked, "And who corrects the Pope's mistakes?" To this no satisfactory answer was given.

Swamiji went to see the St. Peter's Church at Agra, but the man in charge said that Swamiji should take off his turban. Swamiji said that the Indian way of showing respect was to take off shoes and he would do so. The man, however, did not agree and Swamiji took a look from the verandah and came away.

One day Maulvi Tufailahmad, Kotwal of Agra, objected to the doctrine of rebirth on the ground that it was against God's justice to make a man take birth again and again and commit sins. His second objection was that a man's daughter in one birth may become his wife in the next. Swamiji replied that the relation of daughter and father is only of body. One soul is in no way related to the other. Another day, a *padree* came to Swamiji and said that Swamiji's interpretation of the term *Agni* as God in his *Veda Bhashya* was untenable. Swamiji gave the grammatical meaning of the word and said that the

qualities described as those of Agni were found only in God and the word Agni could mean nothing else but God.

From 23rd January to 29th January 1881, Swamiji gave another series of seven lectures at Agra. He then delivered two lectures on the 27th February and the 6th March at the weekly meetings of the Aryasamaj, and one or two more at Munshi Girdharlal's house.

Agra is the head quarters of the Radha Soami sect. One day some illiterate sadhu of that sect came to Swamiji and said that without a guru's help no one can attain salvation. Swamiji replied that salvation can be attained only by doing good actions. When he said that the Radha Soami people were superior to ordinary Hindus who were idolworshippers, Swamiji said, it was not true; for while the Hindus held Rama and Krishna to be only incarnations of God, the Radha Soamis held their guru to be greater even than God.

Narayandas, *gumasta* (agent) of the wellknown Seth Lachmandas of Muttra, came to M. Girdharlal and asked him to send away Swamiji from his house, ■ Swamiji condemned the Seth's faith. He thought that as the Seth was a valued client of M. Girdharlal, the latter would oblige him. M. Girdharlal replied that he would not commit such a mean act. Narayandas then went to Calcutta and convened a meeting there on 22nd January 1881 and called it "Arya Sanmarga Darshini Sabha" and invited pandits from Nadia, Bhatpara and Benares to it. It is said that rupees ten thousand were spent on it and all pandits who attended it were given money presents at their departure. Narayandas's master Seth Lachmandas disapproved of such unnecessary expenditure and Narayandas had to leave his service. The leader of this Calcutta meeting was P. Maheshchandra Nyayaratna, Principal of the Sanskrit College, Calcutta. The following questions were framed and answered by the pandits there :-

Q 1. Are Saubita and Brahmanas equally authoritative or not?

Ans:—Equally authoritative.

Q. 2. Is the worship of the idols of Siva, Vishnu, Durga, and the observance of caste and shraddha and going on pilgrimage, enjoined by the sastras?

Ans:—Yes.

Q. 3. Does the word Agni in the Mantras अग्निमीडे पुरोहितम् etc., mean God or fire?

Ans:—It means fire.

Q. 4. Are Yajnas performed to obtain salvation or only to purify the air?

Ans:—For going to Heaven.

A detailed account of this conference is given in M. Durgaprasad's *Triumph of Truth*, Lahore, 1889, pp. 102-109. These questions were, however, answered later on behalf of the Arya Samaj by Lala Saindas, President of the Aryasamaj of Lahore in a pamphlet entitled, *Ek Arya*.

Swamiji wrote and published his book, *Gaukarunanidhi* while he was in Agra. In it, he asked for protection of cows on purely economic grounds. At a lecture by Swamiji on the protection of cows, delivered at Munshi Girdharlal's house, a society called the Gaurakshini Sabha was established in Agra, and a sum of Rs. 1100/- subscribed for the purpose of protecting cows. Among the subscribers there were some Mussalmans.

P. Raghunathprasad of Achnera came to Swamiji, and said that he had come to have a sastrarth. Swamiji humorously said, "What will you do with a sastrarth: go and tell your wife that you have defeated Dayanand". Pandit Raghunath Prasad then left, and borrowing a carriage from a mahajan and putting garlands round his neck, went round the city proclaiming that he had defeated Dayanand.

P. Chaturbhuj of Benares who had made it his business to denounce and abuse Swamiji, came to Agra and gave three lectures there. The gist of his lectures was that Swamiji's condemnation of idolworship, Avatars and the Puranas had caused great injury to the Brahmins; that Swamiji was not a sannyasi, because he stayed in the inhabited portion of the city; and that the Gokulia Gueains should file a suit against Swamiji; otherwise they would lose their living. He always ended his lectures on the note that he was going about supporting the Sanatan Dharma, leaving home and putting up with inconvenience, and people should, therefore, give him financial assistance.

Swamiji constantly advised people that they should call themselves ARYAS and not Hindus; for, the term Hindu had been applied to them by foreigners and had bad implications.

In connection with the census of 1881 A. D., Swamiji wrote the following letter on the 31st December, 1880, to Dayaram Varma, Secretary, Aryasamaj, Multan:

"Received your letter, the form of census which you have sent should be filled in as below:

Religion and sect.....	Vedio,
Race.....	Arya.
Caste or community.....	Brahmin Kshetri, Vaish etc.
Gotra or branch.....	Whatever is one's gotra.

If one does not know his gotra, let him put down Kashyapa or Parasar. Please send this to all the Aryasamajists and to others in the Punjab."

Swamiji used to deliver his lectures sitting on a *takhta* (a large wooden seat). After delivering the lecture, he used to come down and sit on the floor.

During these days, Swamiji's daily routine of life was that he used to get up very early and go for a walk between 3 and 4 A. M. and then attend to necessities. On return to his residence and after a while, he used to drink some milk. He then dictated Veda Bhashya till 11 A. M. Between 11 A. M. and 12 noon he took his food, then took a little rest and talked to visitors till evening, and then delivered lectures.

M. Bakhtawarsingh, Manager, Vedic Yantralaya, Allahabad was dismissed as there were defalcations in the accounts. Swamiji wrote on 10th January 1881 from Agra to Lala Kalicharan, Rais of Farrukhabad and said that he had gone through the accounts of the Yantralaya and found them incorrect, and that he, Kalicharan, should come to Agra and ask M. Bakhtawarsingh also to come there and explain the accounts.

When Munshi Bakhtawarsingh came to Agra on 25th February, 1881. Swamiji told him that if the matter had been Swamiji's private one, he would have taken no action; but as it was a question of public money, action must be taken. Such was Swamiji's solicitude for public money. He was always against going to court; but where public money was concerned, he insisted on justice being done.

Swamiji was a very fast walker. When he first came to Agra after finishing his studies with Swami Virjanand, he used now and then to go to Muttra and cover the distance of thirtysix miles in three hours.

P. Kalidas, Professor of Sanskrit in St. John's College, Agra was pressed by the Brahmins of the place to have a *sastrarth* with Swamiji; but he told them that he could not stand against Swamiji in argument. He also said that he was a fellow pupil of Dayanand in Swami Virjanand's Pathshala and that even in those days, Dayanand's reasoning was so powerful that even Swami Virjanand was sometimes, non-plussed and had to say that he would give an answer the next day.

On 10th March 1881, the Aryasamaj of Agra presented a public address to Swamiji when he left for Bharatpur.

CHAPTER XIV.

THIRD VISIT TO RAJPUTANA.

अभ्याश्विनपशुतो वाजिन्समस्तु सासहि ।

मया नो वस्यसत्कृधि ॥ सामवेद । २ । ४०४ ॥

Oh most Powerful God, Thou art unconquerable and ever vanquishes the antagonist ; give us wealth and make us victorious over our foes in our battles.

Sam. V., 2.404.

SWAMIJI resided at Bharatpur in a garden near the railway station for ten days. He gave no lectures there, but removed the doubts of the people who went to — him.

Leaving Bharatpur on 19th March 1881, Swamiji came to Jaipur on 20th March and took up residence in the garden of the Thakur of Achrol in Madanpura outside Gangapol. He delivered only one lecture at the Achrol Thakur's residence. Thakur Raghunath Singh put a question at the end of the lecture on the doctrine of non-duality. Swamiji explained the matter fully and satisfied the Thakur. A society was established at Jaipur under the name of Vedic Dharma Sabha which was later changed into Arya Samaj.

Ajmer.

Swamiji came to Ajmer at 11 p. m. on 5th May, 1881. An Arya Samaj had already been established there on 13th February, 1881. Swamiji was accommodated in Seth Fatehmal Bhadaktiya's kothi, situated to the north of the old Telegraph Office near the Nasiyan of R. B. Moolchand Soni. A public notice was issued on 7th May announcing that Swamiji would give a series of lectures from the 8th May onward from 7 to 9 p. m. in the compound of Seth Gajmal's haveli in Nahar

Muhalla. Swamiji delivered twenty two lectures there from the 8th to the 30th May.¹ In addition to these, four more lectures were given on Sundays in the Arya Samaj, Ajmer.

P. Lekhram, a resident of Peshawar, who later became known as *Arya Musafir* (Arya traveller), and wrote a biography of Swami Dayanand Saraswati, and eventually met a martyr's death at the hands of a Muslim fanatic at Lahore, was very anxious to have Swamiji's *darsana*. He left Peshawar on the 11th May and reached Ajmer on the 16th. He passed the night in a sarai and came the next day to Swamiji.

P. Lekhram, during a discussion at Jaipur on his way to Ajmer, had been asked how, when space pervaded everywhere and Brahma also pervaded everywhere, both could pervade in the same thing at the same time. He could not give a satisfactory answer to the question. When he came to Swamiji, this was the first question he put to him. Swamiji gave illustrations and explained that a more subtle thing can pervade a less subtle one, and God being more subtle, pervades all space. P. Lekhram then put ten more questions to Swamiji, to which Swamiji gave answers. While writing Swamiji's biography, however, P. Lekhram remembered only three of these ten questions, which were:

Q. 1. Please give some authority from the Veda that soul and Brahma are not one and the same.

Ans: The fortieth chapter of Yajurveda proves that God and Jivatma are two separate entities.

Q. 2. Should the followers of other faiths be converted to the Vedic faith.

Ans: They should certainly be converted and purified.

Q. 3. What is *vidhyut* (electricity) and how is it generated.

Ans:—It is present everywhere and is generated by friction. It is generated in the clouds by their friction with the air.

Swamiji advised P. Lekhram not to marry before he became 25 years of age.

On 24th May, P. Lekhram wishing to return to Peshawar, asked Swamiji to favour him with some memento of his. Swamiji gave him a copy of the Ashtadhyayi, and with it, P. Lekhram returned to Peshawar.

Rai Bahadur P. Bhagam, Judicial Assistant Commissioner, Ajmer, had made arrangements for Swamiji's lectures and attended all of them, and used to see that order was kept. Some pandits went to him one day and told him that they wanted to get pandit Chaturbhuj from Benares for a *sastrarth*

¹ *Bharat Sudasha Parvartak* for July, 1881.

with Swamiji. But when P. Bhagam told them that the sastrarth would be a written one, that he would be the chairman at the sastrarth to keep order, and that the place for the sastrarth would be fixed with his consent, and if anybody used improper language he would be turned out, the Pauranik pandits, whose one object was to create disorder at the meeting and then proclaim their victory, quietly went away.

One day a pandit versed in Western Science expressed his doubts regarding the powers that Yogis are credited with possessing. Swamiji gave reasons in support of the Yogis possessing such powers and then asked the pandit if he believed that he, Swamiji, — doing the great work he had undertaken, without any Yoga *siddhi*.

Swamiji told Maulvi Imdad Husain at Ajmer that a man once came and stood behind him holding a naked sword, while Swamiji was attending a call of nature. Swamiji asked him to wait till he finished the call and then use his sword. The man agreed. But when Swamiji bent his head later for the blow, the man was so impressed by Swamiji's act that without uttering a word, he ran away.

An incident which occurred at P. Bhagam's house shows that Swamiji often wittily ended a religious disputation. One Sunday morning, when Swamiji and Mir Shafi Hussain, uncle of the Diwan of Durgah Khawaja Sahib, P. Salig Ram, Head Pandit of the Government College, Ajmer and some other pandits and muslims were present, and the merits and demerits of Hinduism and Muhammadanism were being discussed, the muslims pointing out the prejudices of the Hindus, and the pandits the prejudices of the Muhammadans, Swamiji remarked pointing towards Mir Shafi Hussain, "I will catch you by the beard," and pointing towards the Pauranik pandits, he said, "And you by the *choti*!" but I have neither the beard nor the *choti*, and none of you can catch me."

MASUDA.

Rao Bahadursingh of Masuda was a devotee of Swamiji; and when he heard that Swamiji had come to Ajmer, he sent a messenger inviting Swamiji to Masuda. Swamiji accepted the invitation and left for Masuda on Thursday Ashadh Badi 12, 1938 (23 June 1881 A. D.). He went by rail upto Nasirabad and then by a *Rath* (chariot) reaching Masuda at 9 P. M. the same

¹Tuft of hair at the back of the skull. To guard the beard is the religious duty of muslims, and keeping the *choti* is the religious duty of the orthodox Hindus. They typify the prejudices and shortcomings of the two faiths. The Vedic faith represented by Swamiji, who had neither the beard nor the *choti*, — free from all defects.

day. He was accommodated in the pavilion in Rambagh and a guard was placed there. Swamiji delivered lectures in the palace in the fort, where the people of the town assembled to hear them.

Rev. Shoolbred of Nayanagar (Benwar) was invited by the Rao Sahib of Masnda for a religious debate. He came on the 28th June, 1881 accompanied by Beharilal, an Indian Christian. Swamiji wanted to put some questions to him on the Bible, but Rev. Shoolbred said that he had come with the desire to hear Swamiji's lectures and not to have a debate with him. Swamiji then gave a short discourse on *Rajনীति* (politics), as Rev. Shoolbred said that he could not stay for more than twenty minutes.

He asked Swamiji why so much sin was committed in the world. Swamiji replied that anger, jealousy, passion, greed and such other things were the causes. The Padri said that what he wanted to know was, who were the people who committed sin mostly, and not the cause of sin. Swamiji replied "Kiramī" (followers of the Bible), Quramī (followers of the Quran), Pauramī (followers of the Puranas) and Jainī (followers of the Jain faith); and the reason why they committed sin was that the Christians believed that the sins committed at night would be expiated by the prayers in the morning; and the followers of the Quran believed that small sins were expiated by uttering the word, "Tobah, Tobah," and the big sins by uttering "*Bismillah ul Rahmanul Rahim*", (God is great and merciful). The followers of the Puranas, he said, believed:—

अन्यत्रोत्तरे कृतं पापं कारीयेन विनश्यति ।

कारपातेन कृतं पापं पञ्चकोश्यां विनश्यति ॥

which means that sins committed elsewhere were destroyed by a pilgrimage to Benares, and those committed in Benares by a pilgrimage to Panchkoshi. And the Jains believed that the mantra, 'कुरु कुरु वृत्तं विवेकं' and others destroyed sin.

The Padree sahib became silent, but after a few moments he asked Swamiji, to which of the above four classes of people did he (Swamiji) belong? Swamiji replied that he belonged to none of them and that he was a follower of the Vedas.

The Padree then asked if the Vedas allowed *Ganmedh* and *Ashvomedh* yagyas in which cows and horses were slaughtered. Swamiji said, No, and placing the four Vedas before the Padree asked him to show where these were allowed. Rev. Shoolbred said that he had left his books at Nayanagar. When Swamiji said that they may be sent for, Rev. Shoolbred said that he had no time. Beharilal, the Indian Christian, ignorant of Swamiji's work, asked why he gave discourses only to the Rajas and not to the common people. Swamiji replied that everyone was welcome to

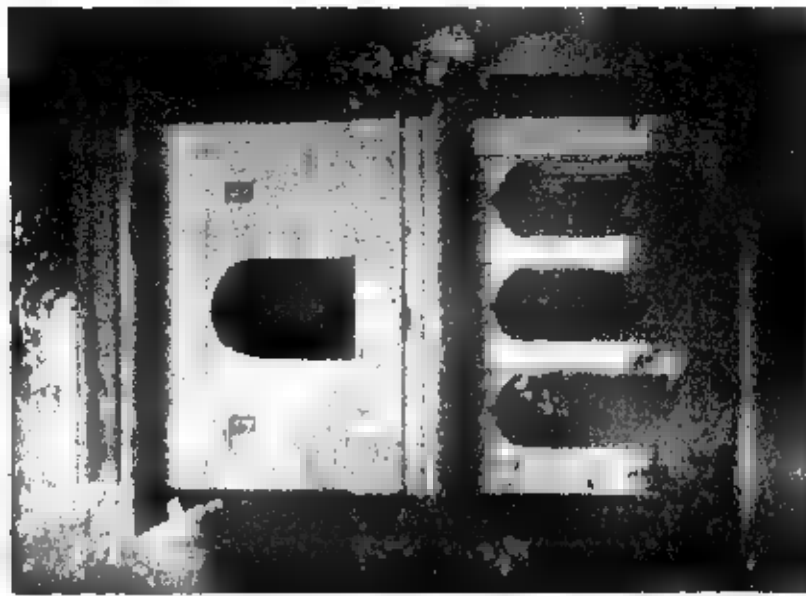


RAO BAHADUR SINGHJI OF MASUDA.

SWAMIJI'S RESIDENCES.



SWARNA NAGRI



RAM BAGE

his lectures and that he visited all towns and cities and the residents of those places attended his discourses.

On 5th July, the Rao Sahib sent for some prominent Jains of the place and asked them to send for some Jain pandit to have a sastrarth with Swamiji. They said that sadhu Sidhkaraji, a learned Jain pandit, would come from Kishengarh the following day to Masuda and would stay there during the rainy season.

Owing to rain, Swamiji shifted on the first of July to Rao Sahib's bungalow on the Sohagiri Hill. One day while going for his morning walk, Swamiji met sadhu Sidhkaraji who was returning after his morning ablutions. The following conversation took place between them:

Sadhu:—What is your name and from where have you come?

Swamiji:—My name is Dayanand Saraswati and I have come from Ajmer. And you?

Sadhu:—My name is Sidhkaraji and I have come from Sarwar, Kishengarh State.

Swamiji:—Where are you staying here?

Sadhu:—In an Upasra (a place where Jain sadhus stay).

Swamiji:—Is it you whom the Jains have sent for?

Sadhu:—Yes, they have sent for me. You have got a big belly. It is full of knowledge, better bind a *tava*¹ to support it, otherwise it would burst. You are suffering from indigestion of knowledge. Swamiji took no notice of these impertinent remarks and asked if he was prepared to have a talk on religion. The sadhu said, yes, if Swamiji would go to his (sadhu's) place. Swamiji asked, "Do sadhus own any place?" Sadhu Sidhkaraji said that the place was not his, but the people of the town had built it for Jain sadhus. Swamiji then asked the sadhu why he had put a piece of cloth on his mouth, and what was the reason of his drinking only warm water. The Sadhu said, he would give a reply if Swamiji put a similar bandage on his mouth. At this stage, the Rao Sahib of Masuda arrived, and the sadhu started to go away. The Rao Sahib asked the sadhu to continue the talk and not to go away, but the sadhu did not listen to him and went away.

The Rao Sahib then called five prominent Jain gentlemen of the town and sent them with his minister, his astrologer and his Kothari to Sadhuji to enquire if he was prepared to have a talk on religion with Swamiji, and that the Rao Sahib would fix a place and time for it. The sadhu replied that he would have a talk, provided Swamiji would put a bandage on his

¹An iron plate slightly concave on which *dhapatties* are baked.

mouth like him. When Swamiji was apprised of this answer, he sent Kothari Chandmal again to tell the Sadhu that whoever was vanquished would have to accept the faith of the victor, that Swamiji would put the bandage on his mouth if he was defeated, but that if the sadhu was defeated he would have to remove his bandage, and that in order to ascertain the truth it was very desirable to hold a discussion. The sadhu, however, did not agree to it, but said that his religious sutras did not allow him to talk until the other party also put the bandage on his mouth. When informed of this, Swamiji again sent Chandmal to ask the Sadhuji to quote the sutra on which he relied. The sadhu, however, returned no answer.

On 13th July, Swamiji sent three written questions to Sadhuji for answers, as the sadhuji did not agree to have an oral discussion. With the questions, Swamiji also sent his comments on possible answers.

Q. 1. Why do you put a bandage on your mouth? If you say that by the use of the bandage, fewer *jiva* (lives) would be lost, then the answer would be incorrect, for a *jiva* (living being) never dies. Secondly, if you say that less suffering would be caused to the *jiva*, that too would not be true for, owing to a bandage on the mouth, the air in the mouth becomes hotter and will give more trouble to the *jiva* just as by shutting a door, the air in the house becomes warm and impure. Thirdly, the warm air will come out of the nostrils with greater force and will cause greater suffering to the *jiva*; for, by blowing through a pipe, the air comes out with great force. Fourthly, by putting a bandage on the mouth, the pronunciation is spoiled. Fifthly, the air of the mouth becomes impure. Tying a piece of cloth, on the mouth, not cleaning the teeth, and bathing only now and then increase obnoxious smell and give rise to diseases which destroy thought, and energy. This, therefore, is a sin.

Q. 2. Why do you drink warm water? By boiling water, germs in it are killed and get absorbed in the water; hence, warm water inflicts more suffering on these living beings. If you say that you yourself do not boil water and, therefore, commit a sin, this is not correct, for those who boil it for you would not boil it if you don't drink warm water. Kindling the fire, and the vapour it produces, also kill germs.

Q. 3. How can you say that countless germs die in a drop of water which is limited and definite? This is

against reason and common sense.

When these questions were delivered to the sadhuji at the end of his discourse to his congregation, he repeated his old objection that he would answer the questions only if the people who carried the questions to him would put a cloth on their mouths. Saying this, he got up and went inside his room.

On 16th July, the sadhuji, however, gave the following reply to the first question only and ignored the other two. Answer to the first question was :—"Air is full of *jiva* (germs), and when fire is burnt in a house, the cold wind outside enters the house and the germs carried by it will die by coming in contact with the hot wind inside the house. While if the door is shut or a cloth is hung against the door, the temperature of the hot air will be lowered and the germs will not die. Souls are immortal and eternal, but the air is the body of the souls and no soul can live without a body. Moreover, when the mouth is open, saliva of the mouth is thrown out while speaking, and the bad odour of the mouth reaches other people; that is why people put a piece of cloth to the mouth when speaking to bigger people. When you read the Vedas with the mouth open, is the saliva not thrown on the Vedas?"

Swamiji at once sent his rejoinder to this reply to the following effect. The outside air is the support of all living beings; without it even the fire will not burn. The screen (bandage on the mouth) will increase the heat, and the obstruction will only make the air come out with greater force and come in contact with germs and injure them, just as when water is boiled and the mouth of the pot is closed, the vapour inside may break the pot. "If heat kills the *jiva* (living beings) then why do they not all die with the heat of the Sun? You admit the immortality of the soul and yet you say it dies. Ink and paper are not Veda, and are incapable of feeling good or bad smell. Did the writers of your sacred books write them with cloth tied to their mouths? Then, when you met me the other morning outside the town, you talked to me freely though I had no cloth tied to my mouth; why do you then raise this objection now when I ask for a *sastrarth*."

When people took this rejoinder to sadhuji, he did not know what to say. When people insisted on sadhuji giving a reply, he said plainly that he could not give any reply, as he was a mere sadhu. When, therefore, sadhuji admitted his inability to give any reply, the people quietly went away.

Swamiji commenced giving lectures in the Masuda fort from Ashadh Sudi 15 (11th July, 1881 A. D.). They were announced to the people by beat of drum in the town. About five hundred people used to assemble to hear Swamiji. People eighty and ninety years old, who heard these lectures, declared that they had never seen such a learned Mahatma before. What gratified the people most was that Swamiji answered in anticipation the doubts likely to arise in the minds of the people by what he said in the lectures. People were so impressed that many asked that they may be invested with the sacred thread. Swamiji asked the Rao Sahib to perform a big yagya on the occasion of the sacred thread ceremony. A yagyashala was constructed on the Sohngiri Hill and materials for the yagya were obtained from Ajmer. Silver utensils were made. Swamiji was seated on a *takhta*, while the Rao Sahib sat on another *takhta* opposite to him. Swamiji invested thirty two people with the sacred thread, Rao Sahib's *Korkari* (Incharge of Stores) Chandmal who was a Jain, being one of the thirty two. A large audience witnessed the ceremony. Another yagya was performed on Bhadwa Badi 5th (14th August 1881) when sixteen more persons were invested with the yagyopavita.

During Muhammadan rule some Hindus, Rawats or Mers by caste, had become Muslims in Masuda and in Merwara and were called Merats. But the Mers (Rawats) who were Hindus still gave their daughters in marriage to these converts. Swamiji told them that it was improper for Hindus to do so. They then gave up the practice.

On 30th July, 1881 (Shrawan Sudi 4,) Babu Beharilal, the Indian disciple of Rev. Shoolbred came to see Swamiji. The Rao Sahib told him that he (Rao Sahib) was Swamiji's disciple, while Beharilal was Shoolbred's disciple; he would like to have a discussion with Beharilal that day. Beharilal agreed. The Rao Sahib said, "Jesus is stated in the Bible to have said that if his followers had even as much faith as a mustard seed, they could move a mountain. Now if you have full faith in Jesus then please move this Sohngiri Hill. Beharilal could make no reply, and said that he would consult Rev. Shoolbred and then give a reply.

Thakur Harisingh of Raipur (Marwar) sent two letters inviting Swamiji to Raipur but the Rao Sahib of Masuda would not let Swamiji go. When a third invitation came, Swamiji asked Rao Sahib to let him go to Raipur. Rao Sahib said his

that wish was that Swamiji should stay in Masuda where arrangements for giving aid to the Veda Bhashya would be made. Swamiji said that he was a sadhu and should not live in any one place. Bhadwa Badi 9th (18th August 1881 A. D.) was fixed for Swamiji's departure. Swamiji gave a lecture on the duties of the ruler and the ruled in the Masuda fort. The Rao Sahib presented Swamiji with a letter of thanks and gave Rs. 400/- in aid of the Veda Bhashya. The Rao Sahib and Swamiji garlanded each other. Rao Sahib's minister and other officials and about four hundred people of the town escorted Swamiji for a mile, and the Rao Sahib went five miles and then bade farewell. Swamiji left Masuda on 18th August 1881 at 3 P. M., and reached Beawar in a victoria carriage at 7 P. M. the same day and stopped there for three hours in a sarai (free lodging house) near the railway station. People asked him to stay in Beawar. But Swamiji said that he would do so on his way back from Raipur.

RAIPUR.

Swamiji left Beawar by rail at 10 P. M. and arrived at the Haripur Railway station at 8 A. M. the next morning. It was pitch dark and rain was falling. The train stopped at a little distance from the station platform. Swamiji while alighting, happened to put his foot on a stone which turned and Swamiji fell down and injured his hand. He got up and went to the carriage where his servants with his luggage were seated and got them out. The town of Raipur is situated two miles away from the Haripur railway station. Thakur Harisingh of Raipur had sent a *Rath* (chariot) and two bullock carts to the railway station for Swamiji, but the driver went to sleep in some other place owing to rain, and could not be found. The station staff people opened the waiting room and treated Swamiji and his attendants with great respect. Swamiji took rest there during the night, and leaving early in the morning, the party reached Raipur at 8 A. M. They were accommodated in the palace near Madhodas's garden.

Thakur Harisingh with his relations and officials came to Swamiji and presented a gold Mohar and five rupees. When all were seated, Swamiji asked the Thakur Sahib who his minister was. Thakur sahib said, S. Elahibuksh, and added that as he had gone to Jodhpur, his nephew Karimbuksh, who was then present with the Thakur Sahib, acted for him. Swamiji said that it behoved Arya rulers not to have Muslim ministers, for they were the progeny of a slave girl. This enraged Karimbuksh and his Muslim companions. On going home, they made a plot

to give Swamiji a beating. One of the Muslims, wiser than the rest, advised them to wait for Qazi Elahibuksh, who was to return in five or six days and then take such action as they may deem necessary.

Swamiji had been invited to Raipur at the instance of Charan Hardan, to preside at a big yagya and deliver lectures in the fort. Nearly a week passed, and though the Thakur Sahib daily attended Swamiji's discourses at his residence, no mention was made of the yagya or the lectures. One day when Swamiji mentioned it, the Thakur Sahib said that he was waiting for Charan Hardan who had gone to his village.

The 27th of August was the day of Idul Fitra and Qazi Elahibuksh returned from Jodhpur. Next morning, about 8 A.M. after returning from his walk, Swamiji ■ a party of Muslims coming towards his residence. He sent Kothari Chandmal, who had come from Masuda with him, to go down and ■ what the matter was. He talked to the leader of the party and told Swamiji why the Muslims had come to him. Swamiji asked them to come up. When they all sat down, the following conversation took place between Qazi Elahibuksh and Swamiji.

Qazi:—Why have you called us progeny of a slave girl?

Swamiji:—Look into the Quran Sharif. The prophet Ibrahim had two women in his harem, one was his married wife named Sarah, the other a slave girl Hajira, whom he kept as mistress. Where is then the doubt about Hajira's offspring being children of a slave girl.

Qazi:—The Quran does not say so.

Swamiji:—(Brahmchari Ramanand brought a copy of the Quran and placed it there) See, the Sura *Anakbut* says that "that very year God gave to Ibrahim from the womb of Hajira, who was Sarah's slave, Ismail."

Qazi:—She was a slave girl but had been married.

Swamiji:—Still she ■ a slave girl. Qazi could give no reply and the Muslims were nonplussed. After showing the book to the Qazi, Swamiji laid it on the floor. The Qazi took objection and said to Swamiji: "What have you done? you have placed the Quran near the feet." Swamiji replied: just think how paper and ink ■ made and how the book is printed in a press; what is a pen and how it is made. The Qazi could say nothing and left.

The fourth of September came and neither did Charan Hardan come nor was the yagya performed. On 5th September, a telegram came announcing the death at Jaipur of Thakur Sahib's wife, Sheikawatji. The Thakur Sahib became griefstricken and, as is customary, began to listen to the recitation of *Garuda Purana*.

On 7th September, Swamiji sent word to the Thakur Sahib asking for leave to go. Thakur Sahib said that Swamiji could do so the following day. Kothari Chandmal and Babu Rupsingh asked Swamiji to go to the fort for condolence. Swamiji said, that he had severed all connection with the world, and life and death were the same to him, and that his connection with the world was limited to preaching Dharma.

Next day the Thakur sent his minister and his father to see Swamiji off. They expressed regret on behalf of the Thakur Sahib and said that owing to the bereavement, the Thakur Sahib was unable to come himself but that he may be looked upon as Swamiji's disciple and that Swamiji would be invited again soon.

BEAWAR AND MASUDA.

Swamiji arrived at the Haripur railway station at 5 p.m. and entrained for Beawar, where he arrived at twelve midnight and passed the night in a sarai. In the morning he shifted to the Dak Bungalow.

Swamiji gave several lectures at Beawar and held conversations with Rev. Shoolbred and Beharilal on religious topics. A Shrimali Brahmin, Joshi Surajmal of Kishengarh had a son of his initiated into Brahmacharya by Swamiji, who named the Brahmachari, Gurunand. Swamiji returned to Masuda on 21st September and lived in Rambagh for fifteen days.

An ignorant Kabir Panthi sadhu came to Swamiji for a discussion on religion. Swamiji asked him, how many sacred books did the Kabirpanthies have. He replied, twenty four crores. Swamiji said that that was nonsense: where could they keep — many books. Swamiji then asked, "Do you eat the food left in the plate after your guru has eaten out of it." He replied, "yes." Swamiji asked who Kabir was? He said, Kabir was never born: he was eternal. Swamiji said that Kabir's mother had abandoned Kabir at his birth and a Muslim weaver took him and brought him up as his son. How can you say that he was never born? The sadhu became silent.

BANERA IN MEWAR.

Raja Govindsingh of Banera who was the maternal uncle of the Rao Sahib of Masuda, invited Swamiji to Banera. Swamiji left Masuda on 6th October, 1881. Resting a few hours at Hurda, Swamiji reached Rupaheli and stopped there in a garden outside the town. Thakur Lalsingh of Rupaheli came there and had a talk with

Swamiji on neo-Vedantism. Leaving Rupaheli and stopping a day at Ratera, Swamiji arrived at Banera on 10th October. Raja Govindsingh received Swamiji with great respect and put up two tents for him near the Jhamara temple. The Raja came to see Swamiji at noon, when a large number of men were present. After welcoming Swamiji, he sat down near him. He was a well read man. Swamiji asked him to put questions. He hesitated but when Swamiji pressed him, he put the following questions.

Q.—What are Jiva, Atma and Parmatma?

Swamiji replied that Jiva and Atma were one and the same, but Parmatma was different. The Thakur Sahib recited the sixteenth and the seventeenth slokas of chapter sixteenth of the Gita:-

अविर्भावो पुनरपि लोके परमात्मा एव च । परः सर्वान्धि भूतानि कृत्स्नोऽपर उच्यते ॥

उक्तमः पुनरुच्यते परमात्माऽनुदात्तः । नो लोकादप्यसादितव्यं विमर्शज्जय ईश्वरः ॥

which mean: "There are two entities in the world, the one destructible, the other unchanging and indestructible. All living beings are destructible. That noble personality is called Parmatma, who is free from change and pervades and supports the three worlds."

Swamiji:- I don't look upon Gita as authoritative. You read the Vedas and discuss it. Please give some authority from the Vedas, as you know them. The Raja gave no reply. The next day, the Raja Sahib asked Swamiji to show him all the four Vedas, for he possessed only the Yajurveda and sometimes discussed it. Four or five days after this, the Raja Sahib and his guru, Pandit Bahadur came to Swamiji with a copy of Mahidhar's commentary on Yajurveda and brought some written questions about Swamiji's *Sanskrit Vidhi* and other works. Swamiji condemned Mahidhar severely. The Raj guru could say nothing in reply to Swamiji's condemnation except that Mahidhar was dead and that people would adversely criticize Swamiji too after he was gone.

Swamiji at that time had with him copies of Rigveda, Yajurveda and Samveda with accents marked but not Atharvaveda. Swamiji obtained a copy of *Nighantu* from the Saraswati Bhandar Library at Banera and compared it with his own copy and corrected it. He also got a copy of *Yagyavalkashiksha* of Yajurveda made out for him. Raja Govindsingh had two sons, and he had taught

them to recite the Veda with accent. Swamiji heard them chanting (Samgan) the mantras and was pleased with their performance and presented them with copies of his book *Varnocharan Shiksha*.

One day Raja Govindsingh asked Swamiji to give a religious discourse in the Banera fort. There, Raja Govindsingh repeated his question about Jiva, Atma, and Parmatma. Swamiji replied that just as a house and space were neither one and the same, nor separate from each other, so also *Jiva* (soul) and *Brahma* were pervader and pervaded; they were not the same and yet not quite separate, and that God, as He pervaded everywhere, was not quite separate from *Jiva* and yet the two were distinct from each other.

CHITOR.

On 26th October, Swamiji left for Chitorgarh, where he reached the next day. H. H. Maharana Sajjansingh of Mewar, who was a youngman, had developed leanings towards atheism, Kaviraj Shyamaldas and Pandya Mohanlal Vishnupal were worried about it and tried to interest him in religious things. The newspapers in those days contained accounts of Swamiji and his lectures. Mohanlal Vishnupal and Kaviraj Shyamaldas began to correspond with Swamiji. Pandyaji gave a copy of Swamiji's *Satyarth Prakash* to H.H. the Maharana Sahib, who read it with great interest and expressed a desire to meet Swamiji. But there was a difficulty. The Maharana did not want to go out of his State to meet Swamiji, and Swamiji would not go uninvited to see any Raja. An occasion, however, soon arose when such a meeting became possible.

The Government of India wished to present the title of G.C.S.I., to the Maharana of Udaipur; but the latter objected to receiving it as such acceptance would lower his status. Similar difficulty had arisen when Government wished to present Maharana Sajjansingh's predecessor, Maharana Shambhusingh with the title of G.C.S.I. in 1871. Maharana Shambhu Singh declined to accept it and said that the Maharanas of Mewar were from time immemorial styled *Sun of the Hindus* and there was no necessity now to make him a *star*.¹ On this, the Viceroy sent a message to him that "this title is given amongst us to equals." Thus assured, the Maharana agreed to

¹*Vir Vinod* (History of Mewar) by Kaviraj Shyamaldas, Vol. II, Chapter XIX.

receive the title, and Col. Brooke, the Agent Governor General for Rajputana came to Udaipur and presented the insignia to the Maharana in his palace with a Standard for Mewar.

Maharana Sajjansingh also wrote to Government saying what glorious position, his ancestors and his State, Mewar, enjoyed at all times and that it was *infra dig* for him to accept the title. Under political pressure, whoover, he at last consented¹ to receive it on the condition that the Viceroy himself should come to Mewar to perform the ceremony. The Viceroy, Lord Ripon, accepted the condition, and 23rd November 1881 A. D., was fixed for a durbar to be held at Chitor for the purpose.

Swamiji thinking it a good opportunity to propagate the Vedic religion at Chitor, decided to go there, and wrote² and informed Kaviraj (poet-laureate) Shyamaldas that he would reach Chitor on 27th October. When the Kaviraj heard that Swamiji had come from Banera *via* Bhilwara, he, with the Maharana Sahib's permission, put up a camp on the river Gambhiri at Chitor for Swamiji and stationed a guard from the Bhil corps. Kaviraj Shyamaldas was ill at the time. When he recovered, he began to visit Swamiji. The Jagirdars and Sardars and Raj officials also came to Swamiji. Raja Dhiraj Naharsingh of Shahpura also began to visit Swamiji. He later became Swamiji's devoted follower. When the durbar was over, the Maharana Sahib invited Swamiji one day. Swamiji went and gave a discourse on *rajniti* (politics) and dilated on the evil results of rulers keeping prostitutes. The Maharana Sahib was greatly struck by the fearless speech of Swamiji. He praised Swamiji to his Sardars and said that Swamiji was the only person who would give true and good advice without fear or favour.

On 4th December 1881, the Maharana came to Swamiji's camp and the talk he had with Swamiji greatly increased the respect and esteem which the Maharana had begun to entertain for Swamiji.

One day the Maharana Sahib came to Swamiji's tent and took him to the place where the Darbar had been held and showed him the historical places in the Chitor Fort and then asked him to accompany him to Udaipur. Swamiji did not accept the invitation at once and said that he would give a reply later. Next day he sent word

¹History of Udaipur Vol. II p. 222 by Mahamahopadhyaya Gaurishanker Ojha.

²P. Lekhran's *Maharishi Dayanand Saraswati-ke jivan charita*, p. 552.

that he could not just then accompany the Maharana Sahib, for he had to go to Bombay. But on his return from Bombay he would write to His Highness from Khandwa, and if the Maharana Sahib then felt inclined to meet him, he would go to Udaipur.

On leaving Chitor, the Maharana presented rupees five hundred to Swamiji. The other Durbaries also presented rupees two hundred.

When Swami Jivangiri a disciple of Swami Kailash Parvat who was stay at Chitor as the Maharana's guest heard of it, he became very angry and indulged in random talk. The Maharana to appease him, sent rupees five hundred to him also, but he was so enraged that he did not accept the money and left Chitor.

The *Dayanand Prakash* of Swami Satyanand says that the Maharana before meeting Swamiji, first sent some people to ■ what kind of life Swamiji led. When on return, they spoke highly of Swamiji, the Maharana quietly went one day to Swamiji's tent and sat ■ a wooden seat. Swamiji looked at him and said that he did not remember having seen him before. The Raja Dhiraj of Shahpura then said that he was H. H. the Maharana Sahib himself. On this, Swamiji said that it was not consistent with the Maharana Sahib's dignity to come and sit like that. The Maharana replied that there was nothing improper in going and sitting just as other people did when visiting saints and Mahatmas. According to *Dayanand Prakash*, the Maharana was thus the first to go and visit Swamiji.

One day while going for a walk with some Rajas and state officials, Swamiji saw children playing near a temple. Among them there was a girl four years old without any clothes on her body. Seeing her, Swamiji bent his head. On this, one of his companions said that though Swamiji condemned idolworship, yet his head bent itself when he came near ■ temple. Swamiji raised himself and said, "Don't you see the girl. *She represents motherhood: mothers have given birth to us all.*"

Swamiji remained at Chitor from the 27th October to the 14th of December, and then left for Indore on his way to Bombay. On reaching Indore, Swamiji learnt that the Maharaja Holkar was not there. Pandit Srinivas Rao, Prime Minister, received Swamiji with respect and made arrangements for his stay. After staying a few days, Swamiji left for Bombay.

CHAPTER XV

SWAMIJI'S LAST VISIT TO BOMBAY.

नमोऽस्तुते सर्वज्ञे ।

अथर्व. ५।१९।१४

Oh man! if you have acquired power through your union with the Supreme One, do something useful; otherwise you are useless.

Atharva V., 6.18.1.

SWAMIJI reached Bombay on 30th December 1881. He was received at the railway station by Col. Olcott, President of the Theosophical Society, and the members of the Bombay Aryasamaj. When greetings were over, Col. Olcott accompanied Swamiji to the Gaushala at Valkeshwar where he himself ■■■■ staying.

Swamiji delivered a lecture in February in Mahajan Vadi which was attended by Seth Lakshmandas Khemji and His Highness the Thakur Sahib of Morvi (Kathiawar). When the Thakur Sahib ■■■■ about to go away after the lecture, Swamiji approached him and said that he may look upon the work which Swamiji ■■■■ doing as his own, for he (lecturer) ■■■■ a subject of the Morvi State.

On 28th March 1882 Swami Dayanand Saraswati in a public lecture in the Framji Cowasji Hall, Bombay denounced Col. Olcott and Madame Blavatsky ■■■■ hypocrites and severed all connection between the Arya Samaj and the Theosophical Society. Swamiji's denunciation of the two leaders of the Theosophical Society, made them so unpopular that they left Bombay and migrated to Madras.

The *Bombay Samachar*, reporting Swamiji's lecture delivered on the 3rd June, 1882 said that Swamiji in his lecture deplored that milk had become ■■■■ dear that the people of

villages in Gujrat were unable even to have a taste of it; and had, therefore, become physically weak; that old records and account books would show that milk and curd were used by people in large quantities before the British came to India. Swamiji advised the people of India to engage in commercial pursuits and go to foreign countries. In his lecture delivered on the 11th June, Swamiji stated that the Vedas do not mention idolworship and that they enjoin shraddha or reverential treatment of father, mother and the preceptor who are alive and of the guests. He said the word *mantra* only means *thinking*, and that bad people deprive men and women of money in the name of Hanuman mantra and Kali mantra. The ancient books nowhere say that ancestors receive any satisfaction from the shraddha.

Seth Mathuradas Loji issued a public notice that he would give five thousand rupees to any person who would prove idolworship in the Vedas. Neither P. Venkatacharya, who went about vaunting his learning, nor anyone else took up the challenge. Swamiji's lecture on Cow Protection delivered on the 11th of June, 1882 greatly placated the Bhatias of Bombay who had been offended by Swamiji's denouncing the Vallabhacharya sect. They collected a large number of signatures for the memorial to stop cow slaughter.

On 13th June, Thakurdas Jain served a notice, through Messrs. Smith and Frere, solicitors of Bombay, calling on Swamiji to delete the slokas printed on p. 423 of the *Satyarth Prakash* about the Jain religion and to apologise, failing which, legal proceedings would be taken against him. Swamiji sent a reply on 19th June, through Messrs. Payne and Gilbert, attorneys, saying that what he had written was quite correct; but that if anyone proved him to be wrong, he would make corrections in the second edition of the book. After this, Thakurdas and his supporters kept quiet.

Swamiji in these days gave most of his time to Veda Bhashya and notified to the public that he would not receive callers between 8 A. M. and 1 P. M., but would see them after 5 P. M. One day, Mr. Mahadeva Govind Ranade, Judge, came to see him and waited for one hour. Swamiji sent him word that he was engaged and could not give him time at that hour. Mr. Ranade went away and came after 5 P. M. and had a long talk with Swamiji. Mr. Ranade looked upon Swamiji as his guru. He said so in his address to the Indian National Social Conference at Allahabad.

Swamiji was endowed with wonderful memory and never forgot any face he had once seen. Janakdharilal, Adityanarain and Ramnarainlal of Danapur came to Bombay to see Swamiji. Swamiji recognised them at once while they were at a little distance, but they did not recognise Swamiji. It was only when Swamiji greeted them, that they recognised Swamiji by his voice. He asked them to go with him to the Aryasamaj, where a yagya was to be performed, and a Brahmin who could recite the four Vedas with proper accent from memory would officiate as Brahma at the yagya. Swamiji told Babu Janakdharilal, Ramnarainlal and Adityanarain that they must have heard of Chaturmukhi Brahma or the four mouthed Brahma, and added that the Brahmin who had been given Brahma's seat at the yagya in the Arya Samaj was a Chaturmukhi Brahma, because he knew all the four Vedas.

Janakdharilal asked Swamiji as to how God is to be worshipped. Swamiji said that he had already explained it to him at Mr. Jones' bungalow at Danapur. Janakdharilal then asked how the mind can be concentrated and asked if it was necessary to think of a material thing. Swamiji said it was quite unnecessary; but that if he could not do it, he may think of some very minute thing like a needle's point, a small part of it, till he was able to think and concentrate his mind without the aid of a material object.

L. Adityanarain of Danapur also asked Swamiji to show him the method of concentrating his mind in Upasna (worship). Swamiji advised him to observe the *Yama* and *Niyam*.¹ Adityanarain repeated his question twice and Swamiji gave him the same answer. He was irritated at this and said that his mission had proved fruitless. Then he began to think why Swamiji had repeatedly told him to observe *Yama* and *Niyam* and at last remembered that he had given false evidence in a case before coming to Bombay and was going to do it again on returning to Danapur. Swamiji had evidently read Adityanarain's mind by his yogic power.

One day a Seth came to Swamiji with his ten year old son. The child was shy. Swamiji asked him to

¹ According to the *Yoga Sutra*, a student of Yoga must first practise *Yama* and *Niyam* and then *Asana* (postures) and *Pranayam* (control of breath) and so on. *Yama* (forbearance) enjoins (a) Abstaining from doing injury to living beings (b) Always to speak the truth (c) Avoidance of theft (d) Chastity and (e) Non acceptance of gifts. To observe these rules is the duty of all mankind. *Niyam* or religious observances are:—(a) External and Internal purity (b) Cheerfulness and Contentment (c) Austerity (d) Chanting Vedic hymns (e) Devoted reliance on the Lord.

come and sit near Swamiji and then gave him the following advice: "Every morning after ablutions, you should say namaste to your parents, and on your way to school carry your books yourself and not give them to your servant to carry. You should never gaze at any woman you may happen to meet in your way: turn your eyes downward."

A Brahmin, who was a Government pensioner, came to see Swamiji one day. Swamiji asked him to devote the remaining years of his life to public good, as it was his duty as a Brahmin to save people from becoming perverts to Christianity. This shows Swamiji's love for the people and anxiety to protect India from foreign onslaughts on her culture and religion.

A Marwari, who was a broker by profession, came one day to Swamiji and said that he wanted to give some money for religious work. Swamiji asked, "How much?" He placed currency notes for a thousand rupees before Swamiji. Swamiji looked at him and his dress and general deportment and said, "You must have sons and grandsons and a household to look after. Give only Rs. 100/- and take back Rs. 900/-." The Seth pressed that the entire amount of Rs. 1000/- be accepted. Swamiji took only rupees one hundred and returned the balance. The man was so struck with Swamiji's forethought and generous consideration that he became a devotee of Swamiji.

An Aryasamaj had been established at Bombay during Swamiji's first visit to it in 1875 and elaborate rules and regulations had been framed. During this second visit, these rules were changed. The Ten Principles of the Aryasamaj settled at Lahore, and the byelaws adopted there were adopted with some amendments to suit local conditions.

Swamiji's life was full of activity and work. He was an enemy of indolence and inactivity. He advised men never to sit idle, but to be keen in returning good for good, and said that those who receive food from others should do all they can to do good to the donors.

A Bengali gentleman with a beard came to see Swamiji one day and asked for water. As only Muslims grow beard in Gujrat, Swamiji's Gujrati disciple gave him water in a *dauna* (leaves joined and stitched together to hold water) thinking him to be a Muslim. Swamiji chided the disciple, and asked him why he had not served water in a tumbler. The disciple

said how could he do so to a Muslim. Swamiji said the gentleman was a big Hindu zamindar; but that apart, he should always give water to drink to his guests in a tumbler, no matter whether they are Hindus, Muslims or others.

When in Bombay in 1876 A.D., Prof. Monier Williams had been so impressed with Swamiji's personality and his learning that he had suggested to Swamiji that if he visited Europe, his views and work would be greatly appreciated there, and that he, Prof. M. Williams, would undertake to meet his expenses. Swamiji thanked him for the offer, but said that his first duty was to work for the enlightenment of India which was enveloped in the darkness of ignorance, and that without acquiring a knowledge of English, to acquire which would take long, his going to Europe was not of much use.

The work Swamiji had undertaken was all embracing. It was not only to teach the people the true and pure Vedic faith, but to secure the physical wellbeing of the people of India, to introduce social and economic reforms, and to spread education in the country. His aim was to elevate all, particularly the Aryas (Hindus) all round. He was anxious to cure mankind of all the diseases from which its body politic suffered. And it was due to this, that he laid down as the sixth and the ninth principles of the Aryasamaj to the effect that it was the chief duty of the Arya Samaj to work for the social, spiritual and physical welfare of mankind, and that no one should be satisfied with his own advancement, but should look for his own welfare in the welfare of all.

As Swamiji believed that the slaughter of cows was causing irreparable loss to India, and that milk, ghee and milk products, so necessary for the wellbeing of the people, were becoming scarce, resulting in the physical deterioration of the race and giving rise to various diseases and disabilities among the people and pauperizing the agriculturists and peasants, the backbone of the nation, he made cow protection a principal plank in his platform, and preached it wherever he went. He also wrote a book *Gaukarunanidhi*, and asked high Government officers such as the Chief Commissioner of Ajmer, and the Lt. Governor of the N. W. P. (now U. P.) to abolish cow slaughter. He took steps to present a memorial signed by two or three crores of people to Her Majesty the Queen praying for the prohibition of slaughter of cows in India, and drew up a statement showing its evils and asked the various Rulers of the Indian

States and the public of India to support the memorial to be submitted to the Queen Empress. Millions of signatures were collected by the Aryasamajes and others, but Swamiji's untimely death in 1883 A. D. put a stop to this great work.

With his letter of 12 March, 1882, to the Secretary, Arya Samaj, Danapur, Swamiji sent him a copy of the memorial to stop cow slaughter and told him that it would be signed by two crores of people including the Ruling chiefs and would be sent through the Viceroy of India.¹

Another very important matter necessary to secure the national welfare of India did not escape his attention. He envisaged that the good of the country required that there should be one language common in all parts of the country. He clearly said that the Arya Bhasha or Hindi alone was such language. He, therefore, though his own mother tongue was Gujrati, wrote all his works in Hindi, spoke and delivered his lectures in Hindi and corresponded in Hindi, and made the Aryasamaj everywhere to work for the advancement of Hindi. The credit of introducing and popularising Hindi in the Punjab and in the Urdu knowing parts of the country is due to the Aryasamaj.

In a letter dated Bombay the 13th May, 1882 to T. Nandkishore Singh, Secretary, State Council, Jaipur, Swamiji deplored that no Raja or Pandit had taken any steps to prevent the Christians from abusing Sri Ram and Shri Krishna, converting hundreds of people, and from building churches at Jaipur, while the Vedic Faith was being opposed.²

Swamiji left Bombay and reached Khandwa³ on 25th June 1882 and stopped in the garden of R. R. Bhau Dadaji. Leaving Khandwa on 3rd July, Swamiji reached Indore the same evening. Swami Atmanand Saraswati came to Swamiji at Indore on 4th July. Leaving Indore on 5th July, Swamiji reached Rutlam.⁴ From Rutlam, Swamiji went to Jaora. He reached there sometime before 11th July. Leaving Jaora, Swamiji reached Chitor on 25th July, 1882. In a letter written to L. Kalicharan Ramcharan on 26th July, 1882, Swamiji said that he would leave for Udaipur in a day or two.⁵

¹*Patra aur Vigyan*, p. 317.

²*Patra aur Vigyan*, p. 341.

³In his letter dated Bombay the 28th May 1882 to Seth Durgaprased (Bhagwatdutt's *Patra aur Vigyan* p. 340) Swamiji said that he had received an invitation from the Maharaja of Indore and that he intended to go there in twenty days time.

⁴Swamiji's letter dated Indore the 4th July 1882 to Raja Dhiraj Naharsingh of Shahpura.

⁵*Patra aur Vigyan*, p. 336.

CHAPTER XVI.

SWAMIJI AND MAHARANA SAJJANSINGH.

हस्त मे दक्षिणे हस्ते श्रवो ■ ■ ■ प्राहितः ।

गोविन्द भूपासमन्त्रिण् धनश्रयो हिरण्यमित्र ॥

अथर्व० ३।५०।८॥

With energetic effort in my right hand and victory in my left, may I be conqueror of the earth, victorious over all powers and be winner of all wealth and gold.

—*Atth. V., 7-50-8.*

FROM Rutlam, Swamiji had written to H. H. Maharana Sajjansingh of Mewar that he was coming to Udaipur. The Maharana Sahib welcomed him and informed him that orders had been issued in his State that all assistance should be given to him in Mewar. Swamiji reached Chitor on 25th July, 1882, where the Hakim received him cordially. Swamiji again wrote to the Maharana from Chitor, and the Maharana issued orders that all requirements of Swamiji should be met. Leaving Chitor, Swamiji reached Nimbahera, then the nearest railway station to Udaipur. As the conveyances sent from Udaipur for Swamiji were delayed owing to the rains, the Hakim of Nimbahera placed ■ *palki* at Swamiji's disposal; but the *palki* could not support the weight of Swamiji's splendid physical frame, and broke on the way, and Swamiji had to walk several miles. Later, the elephant and the carriage sent from Udaipur reached Swamiji and carried him to Udaipur on 11th August, 1882. He was lodged in the Naulakha Palace in Sajjan Niwas garden.

I. UDAIPUR.

The Maharana paid his first visit to Swamiji the day after Swamiji's arrival. He then visited him, every day, one day in the morning and the next day in the afternoon. Swamiji used to go very early for his morning walk

and on return, sit and engage in meditation on the round chabutra in the Naulakha garden. The Maharana Sahib, whenever he happened to come a little early, used to walk about the garden till Swamiji emerged from his meditation. Sometimes, the Maharana Sahib took Swamiji with him in a carriage for a drive in the garden and talk to him. After the departure of the Maharana, Swamiji used to eat *Brahmipak* (confection of the plant Brahmi which is beneficial to the brain), take milk and then dictate Veda Bhashya.

P. Mohanlal Vishnulal Pandya and his friend Jagannath Jharkhandi began to read the six *Darsanas* with Swamiji at night. The Maharana Sahib too expressed a wish to read Sanskrit, and Swamiji agreed to give him lessons. Swamiji taught him the seventh, the eighth and the ninth chapters of the Manusmriti by analysing the slokas and writing them on a slate. In two or three months the Maharana began to understand simple Sanskrit. In addition to the Manusmriti, Swamiji taught the Maharana those parts of the Udyoga and Vanparva of the Mahabharata which treat of politics and the development of man's character. He also taught him various parts of the six *darsanas*, the *Vidurniti* (the political wisdom of Vidur) and other books on politics.

Her Highness the Maharani of Udaipur became enceinte. Swamiji told the Maharana that he would get a son. The Maharana said if the prophecy did not turn out true he will not allow Swamiji to leave Udaipur. The Maharani gave birth to a son, and the Maharana Sahib wrote a letter in his own hand to Swamiji expressing joy at the event. He sent a gold mohar with the letter. Swamiji added some money to the gold mohar and distributed it among the poor.

Swamiji deprecated the dancing parties in the State palaces which were held on festive occasions when public women danced, and advised the Maharana Sahib to stop them, and to have music otherwise if he was fond of it. He added that Samveda mantras may be sung and that Swamiji was willing to teach how to chant them. The Maharana sent his court musician Inayatkhan to learn how to sing Samveda mantras, but he made no progress.

The daily routine of Swamiji's life at Udaipur was that Swamiji after his morning walk, dictated Veda Bhashya till 12 noon; then he took his bath and his meals and lay down for a few minutes without going to sleep. He then attended to his correspondence and corrected proofs of his books. At 4 P. M. *duries* were spread on the chabutra in the garden and people of all faiths assembled and put questions to Swamiji. Swamiji used to deliver his lectures sitting on the chabutra. The

Maharana Sahib often attended these lectures. These meetings always came to an end when the lamps were lit.

One day when the Maharana Sahib and Swamiji were alone, the Maharana said to Swamiji that *Rajniti* (policy) required that he should not condemn idolworship. He added that the whole of the State of Mewar was subordinate to *Iklingji Mahadeva* and that if he agreed to become the Mahant of Iklingji, he would become master of lakhs of rupees every year and in a way the Mewar State would become subordinate to him. Though Swamiji was not easily provoked to anger, this suggestion of the Maharana made him angry and he told the Maharana in indignation:

"YOU HOLD OUT A TEMPTATION TO ME AND WANT ME TO BREAK THE COMMANDS OF THE ALMIGHTY GOD. THIS SMALL STATE OF YOURS WITH ITS TEMPLE, WHICH I CAN TRAVERSE IN ONE RUN, CAN NEVER PERSUADE ME TO VIOLATE THE COMMANDS OF THE VEDAS AND GOD. PLEASE REMEMBER THAT NEVER SHALL I GIVE UP TRUTH OR HIDE IT. PLEASE THINK WELL BEFORE YOU TALK TO ME LIKE THIS."

The Maharana Sahib was dumbfounded at this. He never expected such an answer. The Maharana said that he had made the suggestion only to find out how firm Swamiji was in denouncing idolworship, and that he had not realised the strength of Swamiji's convictions. He was now convinced that Swamiji's beliefs and principles were unshakable.

The Maharana had once before this suggested to Swamiji that if he gave up condemning idolworship, the people would accept all his other teachings; and Swamiji had replied that opposition or no opposition, he would never give up preaching the Truth.

Swamiji favoured the use of Swadeshi clothes and the Indian system of medical treatment. One day Kaviraj Shyamaldas said that the country should raise a memorial to Swamiji. Swamiji replied, "Never do it". He suggested that his ashes may be thrown in a field to be of some use there. He deprecated raising any memorial to him, lest people should begin to worship his idol.

Swamiji stressed the fact in his lectures that the loss of semen, *जीव*, (essence of life,) was loss of life and that it should be very carefully conserved, that frequent sexual intercourse weakened and ruined life and that *sexual intercourse should be had only for procreation*.

He condemned Swami Ganeshpuri, a very learned and cultured

Sannyasi in Rajputana, who owing to his learning, ready wit and great poetic talent, was a welcome guest in every State in Rajputana. He used to teach women and enjoy their company. According to Swamiji, however, a sadhu should never look at a woman.

One day while giving lessons to the Maharana, Swamiji happened to say that only such orders of even one's master should be obeyed as were consistent with one's Dharma. On this, Manoharsingh, Thakur of Sardargarh, said that the Maharana was his master, and if he did not obey his orders he would be deprived of his Jagir. Swamiji said, "Don't care. If you lose your life and Jagir in the cause of Dharma: you must not mind it. Living by beggary is better than eating the bread of unrighteousness."

One day while Swamiji was talking to someone, an Indian Christian came and insisted that his question should be answered first. Swamiji asked him to wait till he finished his discourse, but he persisted in his request. Swamiji then said, "All right, what is your question?" He said his question was, "Where have we come from: where do we live, and where shall we go?" Swamiji replied, "You have come from *pol* (void)." You live in *pol* (void) and will go to *pol* (void)." On this, he said what kind of answer was that? Swamiji said, "Go and sit quiet and think over it and you would know that you have got your answer."

Swamiji suggested to the Maharana that a school should be opened for the sons of the Sardars of the State where both military and literary education should be given. The Maharana Sahib accepted the suggestion and plans for a building were prepared, but owing to his untimely death, nothing came out of it. Swamiji prescribed certain courses for school classes which were adopted in the State schools. Swamiji also proposed that the court language should be Hindi and the Devanagri script should be used for the convenience of people, and himself suggested Sanskrit equivalents of the Arabic and Persian words used in courts.

Swamiji suggested the following daily routine of life for H. H. the Maharana:

To leave bed at 8 A.M. and attend to necessities. After evacuation, to take a cup of cold water in which Chitrak (plumbago zeylanic) bark may be put the previous night. Then engage in contemplation of God for half an hour and then go for a ride

¹Prof. Harold J. Laski in his book *Faith, Reason and Civilization* p. 35, says:—

"Every one of us has one obligation which goes deeper than the obligation — to the collective relations in which the fact of community life involves us: that obligation is to that inner self in each of us which we can never yield to anyone's keeping without ceasing to be true our dignity as human beings."

or a walk, and to keep the eyes open while walking, and take note of things. One should make it a habit, he said, carefully to look at things. After returning from the walk, he should perform *havan* with ghee. *Havan* purifies the air and helps rain: the whole town benefits by it. He should then attend to State business till 9 A. M. Food and amusement till 11 A. M. An hour's rest if desirable. Then from 12 noon to 4 P. M. attend to administrative and court work. After the afternoon ablutions, he should go out riding and inspect the army, gardens, palaces, city etc. till sunset. Then to return to the palace and to do some reading or listen to literary or scientific talk, to meet men of learning and listen to history. Then dinner and walk for half an hour. And while walking about, to listen to music if inclined. Then enjoy six hours sound sleep. Women should be excluded from the night apartments. One night a week or a fortnight to be passed in the Maharani's apartments.

The Maharana Sahib began to act according to this programme. Under Swamiji's advice he gave up associating with women other than his wife. He became averse to taking a second wife.

One day when Swamiji was returning after visiting the Maharana Sahib, some patels met him as he emerged from the palace and spoke to him about a case in the court. Swamiji said something and made a sign with his hand telling them to go away. The Maharana witnessed, this and sent Judge Abdul Rahman, who was in attendance at the time, to ask the patels what talk they had with Swamiji. The patels told him that they spoke to Swamiji about their case, but Swamiji said he was a sadhu and had no concern with State business. The maulvi related all this to Maharana Sahib. Maharana Sahib said to the maulvi, "Did I not say all this to you, maulvi, have you ever seen a man who kept himself away from worldly things like Swamiji?"

While Swamiji was present, a passage from some religious book was read out one day to the Maharana Sahib which said that if anyone gives a Brahmin a pair of shoes for his feet, he earns the merit of having given the whole world in charity. To ridicule such stupid statements, Swamiji addressing the Maharana said, "If this is true, then you can resume the Jagirs worth lakhs given to the Brahmins and give a pair of shoes to a Brahmin. You shall then have earned the merit of having given the whole of the earth in charity."

Swamiji condemned the popular practice of reciting *Ram Ram* on a rosary. He asked the Maharana whether he would be pleased if a State servant neglected service and merely recited 'Maharana Sahib' 'Maharana Sahib' with a rosary in his hand. By continually reciting *Ram Ram*, both the words and

the meaning are lost. A man should realise God by quietly meditating and understanding Him and His qualities.

The Maharana Sahib once asked Swamiji if Sri Ramchandra was a perfect incarnation of God. Swamiji said, "If Ramchandrajī was such an incarnation, you then are an incarnation of God's incarnation; for, tradition says that the members of the Udaipur royal family are descendants of Ramchandrajī's son Lava." On this, the Maharana asked for Swamiji's authority. *Valmiki Ramayana*, was Swamiji's reply. The book was sent for and Swamiji, by analysing the passage which described Narada rishi's talk with Valmiki about Ram's life, showed to the Maharana that though rishi Valmiki held Sri Ramchandra to be a man, the commentators had made him out to be an Incarnation.

Swamiji used to go for his early morning walk to the Govardhan hill, passing by the banks of a lake near it. One day Swami Sahjanand Saraswati, a disciple of Swamiji, saw Swamiji sitting in *padmasana* posture on the water of the lake. He thus became satisfied that Swamiji was a yogi and could sit on a sheet of water. Sahjanand more than once saw Swamiji go into samadhi (trance) when his whole body became insensitive to touch and the breathing stopped. It is said that Swamiji could remain in samadhi for twentyfour hours. Swamiji initiated Swami Sahjanand into Yoga and sannyas dharma and sent him to preach the Vedic faith to people.

One day while H.H. the Maharana Sahib, Swami Sahjanand and some other people were sitting with Swamiji, Swamiji suddenly said, "P. Sunderlal is coming. If he had sent me word beforehand, a conveyance could have been sent for him." The Maharana Sahib said, it could be sent even then. Swamiji said, "He is coming now in a bullock cart, one of the bullocks is white and the other has red spots on his body, and he will arrive here tomorrow." P. Sunderlal reached Udaipur the next day in a cart with bullocks such ■ Swamiji had described. This is one of those incidents which prove that Swamiji's yogic powers enabled him to foresee happenings.

Two Sadhus came one day to Swamiji and after some talk advised Swamiji to give *updesha* (religious instruction) only to those who were fit to receive it. Swamiji said that there was no question of fitness or unfitness in matters of religion, and that all were entitled to receive *updesha*. He said, "Thousands of people are leaving the Arya Dharma, and you Sadhus are foolishly

arguing about fitness and unfitness. Save the people first and talk of fitness and unfitness later." This reply shows that Swamiji was fully alive to the grave religious situation in India and earnestly strove to save people from becoming perverts to other religions. He knew well how this doctrine of *अधिकार* (fitness) had barred the doors of education to women and the sudras in India, and strengthened the hands of mahants who had become sole contractors or purveyors of Dharma.

One day Pandya Mohanlal Vishnulal, Secretary of the State Council, Udaipur, asked Swamiji "When will India be regenerated?" Swamiji replied, "Regeneration of India is difficult to achieve without having one language, one faith and one aim. I, therefore, wish that Indian Rulers should create a common national sentiment and a common faith in their States." Upon this, Pandya Mohanlal said, "Why do you then condemn the faiths of people; for, that creates disunity." Swamiji said that want of care and thought and indolence on the part of the leaders and the acharyas of dharma and their prejudices had resulted in the degradation of the ideals, the conduct, and the modes of life of people and in loss of national sentiment; and that unless the question of its regeneration was seriously taken in hand, the nation was sure to die owing to the prejudices of the *acharyas* of dharma: crores of people had become Mussalmans or were being converted to Christianity. "Unless the nation is awakened by giving her *bitter doses of truth and right advice*, and unless evil customs and practices and evil ideals and policies are destroyed, there is little doubt that the race will die. I am not doing my work in my own interest. I suffer all kinds of troubles and insults, get abuse and submit to assaults, become a target for stones and bricks; have been poisoned several times, yet I undergo all these for the sake of reclaiming Dharma and securing the uplift of the race."

P. Mohanlal was overcome with emotion when he heard this from Swamiji's lips and said in words dripping with true devotion that, if three or four more preceptors of religion like Swamiji were to appear in India, the country would be saved.

H. H. Maharana Sajjansingh was a true Rajput. His views and ideas were kingly. He was a worthy successor to the Maharanas of old and gave promise of making Mewar the premier State in Rajputana in administration and culture, ■ it

politically is. From the earliest times, Mewar has played a part in history which has given it the first place among Indian States in India. The glorious deeds of Maharana Pratap, the chivalrous character of Maharana Rajsingh, the splendid achievements of Maharana Kumbha and the unique position which Maharana Sanga occupied in India are historical facts which every Hindu, whether he lives in Rajputana or Bengal or the Punjab or in the South, cherishes, and of which he is proud. Greatness of soul, wide national outlook, and a vision that only great men possess distinguished the Maharana even in his early years. He took up the matter of restoring the fortifications of Chitor, a name hallowed in Indian history.

Maharana Sajjansingh was fifteen years of age when he ascended the throne of Mewar on 25 November 1874. When His R. H. the Prince Edward of Wales came to India and landed in Bombay on 8th November 1875, there was a minority administration at Udaipur and Maharana Sajjansingh was taken to Bombay to welcome the Prince. The Nizam of Hyderabad also a minor, was also taken there. The Maharana had given his consent to go to Bombay on Government agreeing to give him a seat which was his by right. When the Maharana reached the place of reception, he found that his chair was not placed as agreed upon. He, therefore, refused to sit in it and walked about till the Prince landed and then after greeting him, left the place.

When Maharana Sajjansingh was in Jodhpur in 1884 A. D. news reached him that Government had agreed to recognise the succession of a son of its ruler, Vibhaji, by a muslim mistress, to the gadi of Jamnagar, one of the Rajput States in Kathiawar. The news made the Maharana angry, and he is stated to have sent a protest to Government against such recognition. H. H. Maharana Jaswantsingh of Jodhpur also did so. When, however, the Government took exception to the Maharana's interference in the affairs of a State in Kathiawar, the Maharana replied that the Maharanas of Udaipur had always been recognised as the leaders of the Hindus and were held as *Hindua Suraj* (Sun of the Hindus), and that according to tradition it was his duty as the Maharana, to protest if the rights of a Hindu State are in danger. Mahamahopadhyaya P. Gaurishanker Ojha's *History of Udaipur*, Vol. II, p. 834, however, says that when Sir Edward Bradford, the Agent Governor General for Rajputana, enquired of the Maharana, what interest could the Maharana have in the affairs of a Kathiawar State, the Maharana replied with some spirit that Jamnagar was a Rajput State, though situated outside Rajputana, and it was his duty to protect Rajput interests wherever they were in jeopardy; and then asked Sir Edward

Bradford "Don't you always support the cause of your own people." The Agent Governor General then said that he would get the file of the case and send it to the Maharana. The Maharana, however, died soon after.

He clearly saw the necessity of bringing the principal Hindu States of India in closer unity and strove to bring together in close amity the states of Udaipur, Jodhpur and Jaipur.

Once when he was returning from Delhi, Maharaja Ramsingh, the enlightened Rajput ruler of Jaipur, invited him to visit his State and took with him guns and asked the Maharana to bombard Jaipur; for, he knew that the Maharanas were under a vow not to enter Jaipur unless to attack its fort. The Maharana recognised the changed times, sent back the guns and gladly went to Jaipur and established closer relations between the two States.

In his budding youth, he showed qualities which, had they reached fruition, would have made him one of the most remarkable men of his time; but unfortunately for the country, he died when he was barely twenty five years old.

A saastrarth lasting from the 11th to the 17th September, 1882 took place between Swamiji and Maulvi Abdulrahman, Civil Judge of Udaipur. Seven points were raised, and a day was given to each point. P. Lekhran's *Life of Swami Dayanand Saraswati* gives this discussion in *extenso*. H. H. the Maharana was present on the seventh day and declared that what Swamiji had said was quite true and Abdulrahman was wrong in persisting in his non-acceptance of Truth.

The seven points were :-

(1) The fact that there are various religious books of various faiths in various languages in various countries shows that the books were made for the peoples of those countries. Is there any book which while being in full accord with the laws of nature can command or dominate over the different languages of men ?

Swamiji said that, "The Veda is such a book. Its language is not the spoken language of any country and it contains true knowledge, and is wholly in accord with natural laws." When the Maulvi said that the Qoran came to Muhammad in exactly the same way as the Vedas came to the four rishis Agni, Vayu, Aditya and Angira, Swamiji replied that that was not true, for while the Vedas were revealed to the four rishis through the enlightenment of their hearts and not bit by bit; according to the Muslim belief, the angel Jibrail (Gabriel) brought the *Ayats* (verses) of the Qoran on different occasions to Muhammad.

Point No. 2.—Do the people of the world all come of one and the same family?

Swamiji answered that they belonged to different races and that that fact could be proved by all the eight methods of reasoning, which were then explained to the maulvi.

Point No. 3.—"When was man born and when will mankind finally disappear?"

Swamiji replied that the creation of man in this Kalpa took place more than 196 crores of years ago, and will last for another 200 crores of years and more.

Point No. 4.—Do you believe in any particular religion?

Swamiji replied, "I believe in the faith which can be proved to be true by knowledge and reason." When the maulvi asked "What is prejudice?" Swamiji replied, "What is accepted because of self interest, and under the influence of passion, anger, greed, attachment, or bad company, without regard to truth or justice is prejudice or partiality."

To the question whether the Aryas would dine with or enter into matrimonial relations with non-Aryas, Swamiji replied that "Eating, drinking, matrimony have nothing to do with Dharma or religion. These are social matters and are regulated by customs of the country."

Point No. 5.—Every religion extols its sacred book above the books of other religions. What constitutes the especial excellence of the Vedas?

Swamiji replied, "The Veda alone can be proved to be God's revelation, by reason and as being in full accord with the laws of nature. The religious books of the other principal religions of the world, Islam, Christianity, Hebrew, the Jain and the Pauranik faiths cannot be so proved."

Point No. 6.—What things do you hold ■ eternal?

Swamiji:—God, Souls, Matter (which is the material cause of the universe) and the ordinary causes, that is time and space.

Point No. 7.—If the Vedas are God-given, then their benefits should reach all mankind just as mankind benefits by the Sun, water and air.

Swamiji replied that all mankind have received the benefit of the Vedas as being the original source of all knowledge and true faith.

In 1882, the Government of India appointed a Commission

to determine what the court language in the country should be. Swamiji wrote a letter dated Sravan¹ Sud 3rd, S. 1939 (18th July 1882) to Seth Durgaprasad of Farrukhabad telling him that the Punjab and other provinces had sent memorials, but places like Benares, Cawnpur, Farrukhabad had not sent any; that he had received a letter asking him to exert in the matter, but that he alone, when he had other work to do, could not do anything; and that it was very necessary to arrange to get memorials submitted from every important town and city like Benares and asking him to write to all such people as he knew to help in the matter.

Swamiji sometimes had to remonstrate with people for their indolence. He complained to Seth Durgaprasad that L. Kalicharan, also a resident of Farrukhabad, had written to Swamiji several letters asking that the interrogatories of Jagannathdas² of Moradabad should be answered and authorities quoted very early, and that though he, Swamiji, leaving the work of Veda-Bhashya had written out the requisite replies quoting authorities and sent them to Lala Kalicharan with a letter requesting that they should be printed and published at once, Kalicharan had done nothing though two months had passed and had pleaded that a Press Act was likely to be imposed. What, added Swamiji, could he expected of those who were so afraid of a possible enactment of a Press Act.

When Swamiji was in Meerut in July, September 1880, he made a Will by which he appointed a society called the Paropkarini Sabha and framed its constitution and rules and got it registered. When, however, he came to Udaipur he made another *Swikarpatra* cancelling the first, and got it registered in the office of the State Council according to law on 27th February 1883. Was it prescience that prompted Swamiji to make this Will? Madame Blavatsky wrote after Swamiji had passed away that he had told her that he would not see the end of the year 1883 A. D. By his *Swikarpatra*, Will, given below, Swamiji established the present Paropkarini Sabha consisting of twenty three members with H. H. the Maharana Sahib of Udaipur as President:

¹There — two months of Sravan in S. 1939. (1882-83 A. D.).

²Jagannath Das, a friend of M. Indramani of Moradabad had published a pamphlet attacking Swamiji's teachings. The reply to it was published eventually by the Secretary, Arya Samaj, Ajmer.

THE SWIKARPATRA

Will and Testament of Paramhans Parivrajakacharya
Shri Swami Dayanand Saraswati



Order of the Mahadraj Sabha (State Council) No. 290. Today the execution of this Will was admitted in the presence of Shriman Sri 108 Sriji *dhir vir chit pratap virajman* Rajya Sri Mahadraj Sabha (State Council) by Swamiji Shri Dayanand Saraswati in due form. Therefore it is ordered,

That the original Will be delivered to Swamiji Sri Dayanand Saraswati under the signature and the seal of Rajya Sri Mahadraj Sabha and that a copy be kept in the office of the same Sabha, and that it be printed at the State Press, and one copy each be sent to the members of the Paropkarini Sabha mentioned in the said Will for their information and action in accordance with its provisions. Dated Samvat 1939, Phalgun Krishna 5th, Tuesday, corresponding to 27th February 1888 A. D.

MAHARANA SAJJAN SINGH.

Sri Medhapateshwara of Mewar and
President of the Rajya Sri Mahadraj Sabha.

1. Rao Takht Singh of Bedla.
2. Rao Ratan Singh of Parsoli.
3. Maharaj Gaj Singh.
4. Maharaj Rai Singh.
5. Mama Bakhtwar Singh.
6. Ranawat Udai Singh.
7. Thakur Manohar Singh.
8. Kaviraja Shyamal Das.
9. Sahiwala Arjun Singh.
10. Rai Pannalal.
11. Purohit Padma Nath.
12. T. Mukand Lal.
13. Mohanlal Pandya,

Members of the Mahadraj Sabha.

SWIKARAPATRA.

I, Swami Dayanand Saraswati, do give authority over my entire property, i. e., clothing, books, money, press &c. to a Society of twentythree Aryan gentlemen in accordance with the rules given below and constituting the same Society as *adhishtatha* (Manager) for the purpose of applying the said property to works of public good, do execute this deed that it may be of use as occasion requires. This Society is designated *The Paropkarini Sabha*, of which the under-mentioned twenty three gentlemen are members. Out of them, the President of this Sabha being

(1) Shriman Maharaja Dhiraj Mahi Mahendra Yavadarya Kul Divakar Maharanaji Shri 108 Shri Sajjan Singhji Varma, Dhir Vir, G. C. S. I., Maharana of Udaipur, Raj Mewar.

(2). Vice President—Lala Mulraj, M. A., Extra Assist. Commissioner, Vice President, Arya Samaj, Lahore, born at Ludhiana.

(3) Secretary—Shriyut Kavi Shyamal Dasji, Udaipur, Raj Mewar.

(4) Secretary—Lala Ramsaran Das, Rais, Vice President, Arya Samaj, Meerut.

(5). Assistant Secretary—Pandya Mohanlal Vishnu Lalji, residing at Udaipur, born at Mathura.

MEMBERS.

<i>Name.</i>	<i>Place.</i>
(1) Shriman Raja Dhiraj Shri Nahar Singhji Varma of ...	Shahpura, Raj Mewar.
(2) Shrimat Rao Takht Singhji Varma of ...	Bedla, Raj Mewar.
(3) Shrimat Rana Shri Fateh Singhji Varma of ...	Delwara, Raj Mewar.
(4) Shrimat Rawat Arjun Singhji Varma of ...	Asind, Raj Mewar.
(5) Shrimat Maharaj Shri Gaj Singhji Varma of ...	Udaipur, Raj Mewar.
(6) Shrimat Rao Shri Bahadur Singhji Varma of ...	Masuda, Dist. Ajmer.
(7) Rao Bahadur P. Sundarlal, Superintendent, Postal Work-shop and Press,	Aligarh.
(8) Raja Jai Krishna Das, C.S.I., Deputy Collector Bijnor, ...	Moradabad.



HIS HIGHNESS MAHARANA SAJJAN SINGH.



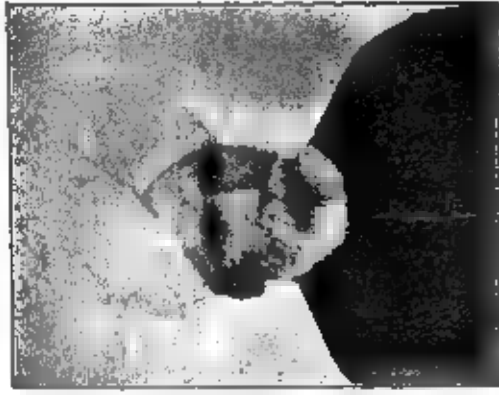
Rajadhiraj Sir Naber Singh
of Shahpura.



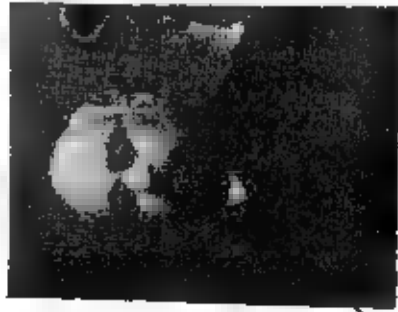
Mahadara Govind Bansda.



P. Sundarlal.



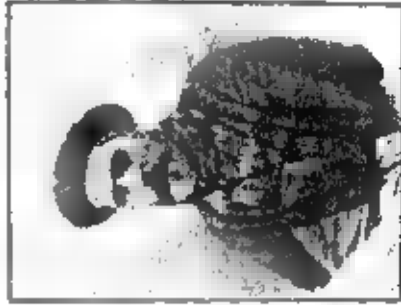
R. B. MULRAJ.



P. Shynaji Krishna Varma.



Kaviraj Shyamakhan.



Mohanlal Vishanulal Pandya.



Seth Durga Prasad.

- (9) Babu Durga Prasad, rais and treasurer, Arya Samaj ... Farrukhabad.
- (10) Lala Jagan Nath Prasad, rais of ... Farrukhabad.
- (11) Seth Nirbhai Ram, President, Arya Samaj ... Farrukhabad.
- (12) Lala Kalicharan Ramcharan, Secretary, Arya Samaj ... Farrukhabad.
- (13) Babu Ohhedilal, commissariat Agent, Morar Cantonment ... Cawnpur.
- (14) Lala Sain Das, Secretary, Arya Samaj ... Lahore.
- (15) Babu Madhav Das, Secretary, Arya Samaj ... Danapur (Behar).
- (16) Rao Bahadur P. Gopal Rao Hari Desh Mukh, member of Council of the Governor of Bombay and President, Arya Samaj, Bombay ... Poona.
- (17) Rao Bahadur Mahadeva Govind Ranade, Judge ... Poona.
- (18) Pandit Shyamji Krishna Varma, Professor of Sanskrit, Oxford University, England ... Bombay.

RULES.

The aforesaid Sabha, as it at present and in time of difficulty does, according to the rules, take care of me and all my property and applies it to works of general good, so shall it continue to do after me, viz., after my demise also, in like manner:

(a) In the dissemination of the Vedas, Vedangas and other like sastras, i.e., by fostering the commentary, study, teaching, hearing and publication of these.

(b) The teaching and preaching of Vedic Dharma, by organising a body of teachers and lecturers to work in India and other countries, so that truth may be accepted and falsehood rejected.

(c) The providing of means and institutions for the protection, maintenance and right training of the orphans and the destitutes of India.

2. This Sabha, as it is in my life-time making all arrangements, it shall after my death also, in like manner, depute one of its members every three or six months to examine and check the accounts of the Vedic Yantralaya. The said member shall after examining all the items of receipt and expenditure and

the stock, affix his signature thereto and shall inform by letter every member of the Sabha of his having done so. In case he notes any defects or improvements in the management he shall send information of the same to every member with any suggestion that he may have to make. On getting the information it would be proper for every member, to submit his own opinion in writing to the President of the Sabha. The President shall make the necessary arrangements, in accordance with the opinions of all the members. No member should in this matter give way to indolence or act improperly.

3. It is proper for this Sabha, nay, absolutely essential, that as this is a work of the highest merit and universal benefaction, it shall be performed with similar zeal, energy, gravity and broadmindedness.

4. This Sabha of the said twenty three Aryan gentlemen should, after my demise, be deemed to be my representative in every respect—to wit, the Sabha has and shall have the same right and control over all my property as I myself have. In case anyone of the said members, influenced by selfish motives and contrary to these rules, or any other person asserts any claim of his own, the same shall be considered to be altogether false.

5. Just ■ this Sabha has at present according to its capacity, the right to take care of my person, all my property and to improve the latter, in like manner shall it have the right to look to the proper disposal of my body when dead, in other words, when my life is extinct, the Sabha shall not permit my body to be buried or thrown into the water or left exposed in the jungle. The Sabha shall make a pile entirely of sandal wood, but if this be not possible, it shall then take two maunds of sandal wood, four maunds of ghee, five seers of camphor, two seers and a half of *agar tagar* (aloe wood), and ten maunds of fuel, and having made ■ *Vedi* (pile) in accordance with the directions of the Vedas as described in the Sanskar Vidhi, shall reduce my body to ashes chanting the hymns as given therein. No ceremony apart from this shall be performed in any way opposed to Vedic rites. If the members of the Sabha be not present at the time, any ■ who is present may perform the ceremony as above described and recover the costs from the Sabha and the Sabha shall pay the ■

6. This Sabha can during my life time and after my death

expel any member, if it considers such action proper and can appoint any other fit person who is a Samajist and an Arya in his place, provided that no member of the Sabha shall be removed from the Sabha unless and until impropriety of conduct is exhibited in his actions.

7. In my place, any action that may be taken by the Sabha in the following matters, viz., the construction of this Will or the observance of its objects and rules, or the removal of any member and the appointment of another in his place, or the adoption of any measures for the removal of any trouble or difficulty of mine shall be with the unanimous approval of all the members. In the event of there being difference of opinion amongst the members, the decision shall be in accordance with the opinion of the majority, the President of the Sabha always having two votes.

8. At no time shall it be within the power of the Sabha to dismiss more than three of the members after having judged of their misbehaviour without first nominating substitutes for those three.

9. Should any of the members of the Sabha die or, having renounced the above rules and the Vedic Dharma, should act in opposition, it would be proper for the President of the Sabha to remove the said member with the opinion of all the members, and to appoint in his place, another Arya person who is fit and is an adherent of the Vedic Dharma. Until then, save the ordinary business (of the Sabha), no new business shall be taken in hand.

10. This Sabha has full power to take all steps and devise original plans, but in case the Sabha has not full confidence in its own deliberations and counsels, it may call for the opinions of all the Arya Samajes by letters, fixing a date for the purpose, and act in accordance with the opinion of the majority.

11. The President of the Sabha shall annually or half yearly, give information by printed letter, to all the members, of the changes in the management of the Press, the approval and disapproval of work done, the dismissal and appointment of any of the members, the examination and checking of receipts, disbursements and stock and other matters of weal and woe.

12. No disputes connected with this Will shall be taken to the law courts. This Sabha should decide them itself according

to justice. In case, however, it is beyond its power to do so, it may get the matter settled by resort to the law courts.

13. If, in my lifetime, I decide to give pension to any deserving Arya person and get a deed executed and registered to this effect, the Sabha shall accept it and give effect to it.

14. If some especial profit or beneficial progress results therefrom or important considerations of philanthropy or public welfare demand, I, and after me the Sabha, shall be fully and at all times competent to add to or take out from the above mentioned rules.

DAYANAND SARASWATI.

Agropos of his stay at Udaipur and the *Swikarpatra*, Swamiji wrote the following letter to M. Samarthdan, Manager, Vedic Yantralaya from Chitor on 4th March 1883.

"We left Udaipur on Phalgun Bad 7 (1st March 1883) about half an hour before dawn in a mail carriage drawn by four horses and reached Nimbehara at 11 p.m. and took train from there and arrived at Chitor at 9 p. m. We will stay here for three days." We now give you the news about Udaipur.

"We have been very happy since the day we reached Udaipur, and His Highness's regard increased day by day. He read with us the seventh, the eighth and the ninth chapter of Manusmriti dealing with politics and fully understood them. In addition to these, he studied several parts of the Mahabharata, Vidur's political wisdom and the principal topics dealt with in the six Darshanas. He also read some grammar and *Ancya*. We found His Highness Arya Kul Diwakar (Sun of the Aryan Race) ■■■ and steadfast, and a good judge of men: virtuous and sincere, and willing to admit faults as kings should always be. I have met several Rajas: but there is little possibility that the happy relations which have subsisted and will subsist in future between me and the Maharana Sahib, will subsist between me and any other Raja."

We now give you the information you have asked for. My *Vedung Prakash* and other books have been introduced in the State schools and the schools for the Charans. His Highness has already begun to act on the advice given to him openly and in private, ■■■ politics, on Vedic dharma, personal welfare etc, and he has promised to remain steadfast.

"On last Tuesday the 5th of Phalgun at 7 p.m. a meeting of the Ministers and chief Sardars ■■■ convened and my *Swikarpatra* (will) was registered. The will which was registered at Meerut has been cancelled. The names of H.S. Olcott, H. P. Blavatsky and Munshi Indramani have been taken out, and Dr. Beharilal ■■■ dead. Four names have been substituted for them. New members have been added making a total of twenty three. His Highness the Maharana Sahib is President of the Sabha."

The *Advice* mentioned in the above letter means the following Rules and Regulations drawn up by Swamiji for the guidance of His Highness Maharana Sajjansingh:—

Rules and Regulations.

ADMINISTRATION OF JUSTICE.

He should enter the court room in a cheerful and merciful mood and spread happiness among all present there—the plaintiffs, the defendants, the state officials and the visitors. Raising his right hand, he should remove their apprehensions and fear. After taking the seat of justice, he should with eyes closed, pray, "Oh, Just, All knowing, Ever-present God, may You show us grace that we may never do injustice overcome by passion, anger, greed, partiality, fear or sorrow. May You be so kind." He must never forget that greed lies at the root of all passion (Kama) and injustice. He should keep greed away from himself and not let it come near him. He should be neither an enemy — a friend of anyone, but absolutely neutral. Just as God and the *apta* (perfect men) do, he should treat all in the same unvarying way, free from all partiality.

Every week, Thursdays should be allotted for the hearing of civil suits, and Sundays for criminal cases. He should give full consideration, uninfluenced by partiality, to what the plaintiff, the defendant and the witnesses say. He should put them on the strictest oaths. The witnesses must be kept separate from one another. Tainted witnesses should not be believed. He should make it known that those who tell lies, accept lies, and act falsely will receive neither respect nor happiness in this life, nor in the next. In this short life, the righteous, that is, those who speak the truth, think the truth and act truthfully, will as a result gain satisfaction of their desires, and salvation; and those who tell lies, think lies and act falsely, always become miserable. Therefore, no one should act against his own self and the Almighty by telling lies. One must say what — has got in his heart. The judge should try — know what they have got in their hearts by studying their attitude and demeanour. He should listen attentively to and reduce to writing the statements of all, even of impudent or loquacious persons, as well as the questions put by a barrister or a *vakil* and their answers. He should clear up points by putting proper questions himself. If after all this, he is unable to arrive at the truth, he should examine the respectable and experienced men and women of the locality, where the untoward happening took place. If an enquiry is being made from a woman behind a *pardah*, he should make sure that no person other than the one wanted for the purpose is speaking. When she is before the judge, nobody

should gaze at her or frighten her or joke with her. If, inspite of all these things, he is unable to arrive at the truth, he should try to know it through righteous emissaries. Having known the truth he should give his judgment against the wrong doer and inflict on him punishment which he deserves, and should show respect to and decide the case in favour of the innocent. The defeated party should not be insulted but should be told that what he had done was not expected of him, and that having been born in such and such family and to such and such a person, he had done such an unworthy act which is a matter to be regretted, and that if he had not committed such an act he would not have got such punishment. If a rogue or a person wronged utters any improper word, it should be calmly borne. One must always protect one's person in every way possible, and should try to know other people's inmost wishes as well as their outward intentions. However much a man may entreat or may give of rupees, one should never do an injustice. By acting in this way, a ruler's prestige, reputation, resources and authority will be enhanced. He should decide with perfect justice all disputes about land, money, trusts or boundaries whether oral or documentry, as well as in which injuries have been caused by the use of physical violence or abuse. He must organise the judicial department on the lines laid down in the eighth and the ninth chapters of the Manusmriti which prescribe eighteen ways of doing justice.

All this judicial work should be finished by 4 p.m. Then after taking a nap for fifteen minutes, he should deliberate on State affairs with proper persons upto 5.15 p.m. and should give audience to the public. If he had taken his morning meals at 10 a.m., he should after attending to other necessities, take his dinner by 6 p.m. in summer, and go for a walk to a place where fresh air can be had. If he is unable to walk, he should go in some conveyance. In winter, however, he should take his dinner after prayers. In other words, during summer it is proper to go for a walk and say prayers after 6 p.m. having taken food. In winter, he should have his walk and say his prayers between 5 to 7 p.m. and then take his dinner by 7-80 p.m. After this, he should observe silence for fifteen minutes, but wash his hands and rinse his mouth and take a pan (betel) and walk one hundred paces and then lie down both on his right and left sides and then get up. Then from 7.45 to 9 p.m. he must hear from his representatives, reports about his own and foreign territories with which he keeps relations, and give suitable instructions to serve his purposes. From 9 to 10 p.m. he should listen to a statement of income and expenditure and make appointments for the following day. Then in

half an hour he should bid cheerful farewell to his ministers and friends, and go to bed at 10.30 p.m. in a quiet place. In summer he should retire at 10 p.m. He must thank the Almighty at that time, praying that the next day and night may pass as happily as the preceding one.

On Tuesdays, he should hear complaints against the high handedness of State officials, from which the public or state servants have suffered. On three days, viz, Wednesdays, Fridays and Saturdays he should by himself or in consultation with loyal and right-minded ministers, who are well-wishers of the country, think of and devise ways and means for the progress of the State and the physical wellbeing of the people.

Special Instructions.

1. When husband and wife meet, they must say namaste to (greet) each other and behave in such a way as would promote mutual love. They should do nothing to the contrary.

2. Shortly after sexual intercourse, they should have a bath and then drink mildly boiled milk made fragrant with saffron and *salab misri* Salep, (or *orobislatifolia*) after it is cooled, in such quantity as they like, and wash their mouths and go to sleep in separate beds.

3. Both should make utmost efforts by their minds, bodies and resources to acquire knowledge, practise dharma, and achieve public welfare.

4. They must not entangle themselves in any religious dispute which is against the Vedas or Reason, but should themselves follow and guide others to follow Vedic Dharma.

5. In their own country as well as in other countries so far as possible, they must not allow anyone to be enticed or entangled into any faith which is against the Vedas. If, however, anyone does not listen to reason and persuasion and wants to fall in a well (ruin), it should be looked upon as his misfortune.

6. When the bad people do not give up their evil-doing, why should the good people give up their good actions.

7. Relying always on the policy taught by the Vedas and sastras and enunciated by the Aryan statesmen, he should always work for their welfare in every way mentally, physically, and by the employment of

all his resources. He himself should not do anything to promote any language other than that of the sastras, nor make anyone else do so. But in foreign relations, when the others do not understand our language and where those others are politically more powerful, their language must be learnt.

8. No orders should be passed without fully considering the matter or prematurely. All orders should be in writing. And then he must see that orders have been carried out within the time fixed for the purpose.

9. Those who carry out the orders with diligence within the specified time should be suitably rewarded and given promotion; and those who fail to do so should be degraded and punished.

10. No appointments, high or low, should be given to anyone without testing his ability, or when he does not possess necessary qualifications. Work should be got done under the supervision of those who are righteous and competent. The indigent and the greedy should not be given a higher appointment in the beginning: nor should relations or friends be appointed in the same department.

11. The followers of the Vedic religion should not be placed under the authority of the followers of other religions. Leaving, however, the department of justice and such others as afford opportunities for bribery, if the followers of Vedic religion are not able to do any work, then that work should be got done by others.

12. Those who serve the State faithfully and diligently for thirty years should be given life pension equivalent to half their salary. If a man is killed in war, his widow and sons should also get such pensions as long as the latter do not attain majority. And when they do attain majority, they should be given suitable appointments according to their capacities. But the widow should be given maintenance for her life. If the deceased was getting only Rs. 5/- the widow should be given the full amount. But after the sons have attained majority, the widow should be given half the amount.

13. All children should be educated and made to observe celibacy (Brahmacharya).

14. No person should be allowed to marry before he is twenty five, and she is sixteen. The marriage should be in *Swayamvara* form, i.e., when the bride chooses the bridegroom.

15. He should take care that his prestige and authority increases day by day. It should never be allowed to diminish.

16. He should never give up what is due to him, but must not covet what is due to others.

17. He should take one sixteenth part of the plunder obtained from the enemy by his soldiers. But of the resources and property which victory brings he should distribute one sixteenth part, however large it may be, among his army and retain the fifteen sixteenths for the State.

18. An enemy wounded in the battle should be protected and medically attended to. One should never — weapons against women, children, the old, the distressed, the cowards or those who come and seek protection.

19. The enemy, after he is defeated, *should never be disgraced or humiliated*, but should be treated with proper respect. He should, however, never be liberated and given independence.

20. Steps should always be taken to acquire what you have not got; to preserve what you possess; and to increase what you have got. You should always spend the increased income on spreading education, religion, promoting the welfare of the State, and on the maintenance of the orphans and such other good works.

21. Money should always be spent on the education of one's progeny, but not on marriages and deaths, etc.

22. He should always keep away from frivolities, keeping prostitutes or mistresses, dances and hearing false praises from jesters and flatterers and charans, and see that others are also kept away from these things.

23. After attaining full youth, i.e., attaining the age of twenty five years, he should marry a girl whom he likes and selects. He should have sexual intercourse only with her, and only on suitable occasions. If by mistake he has married more than one wife, he should treat them all impartially.

24. He should see that no ill-feelings arise amongst them; and he should treat them all with equal regard and affection in the matter of clothes, ornaments, etc.

25. The co-wives should realise that if one of them is blest with a son, all of them should regard themselves as mothers.

26. It behoves the king and the queen to do all that increases mutual love, and love between them and the people, and do nothing to the contrary.

27. He should always keep himself fully acquainted with the good and the bad attitudes of both the officials and the public, through well-tried

emissaries. He should take such actions as would increase their good intentions and decrease their evil ones.

28. If an officer commits a crime, he should be punished more severely than the common people; for it is more desirable to stop the evil doing of a lion than that of a goat.

29. The system of taxation should be so framed as to promote the happiness of the peasants and others. The king should treat them as a father treats his own son, remembering that they are the main cause of the welfare of the State.

30. When an enemy cannot be overcome by appeasement, conciliation or creating discord, then he should be punished.

31. He should never quarrel with or antagonise any righteous person; but should do so with a rogue without hesitation.

32. All things should be done in accordance with the opinion of the majority of the righteous persons. The public should be consulted in all matters in which they are concerned. Good and bad points of all such measures should be brought out by holding discussions with them, after which the beneficial regulations should be adopted and the contrary ■■■ rejected.

33. He should regulate his or his family's ordinary and extra-ordinary expenditure according to fixed rules.

34. If he gives a monthly allowance or landed property as religious charity ■ in recognition of merit he should allow the grantees to enjoy the grants during their lifetime only, or till the donees make proper use of the property, but not afterwards.

35. If the ancestor had been given a grant for a particular purpose, and if the holder does not abide by its conditions, the grant should be resumed; for, whenever a Sanad is granted it is granted for a good cause.

36. If, however, a grant has been made for religious or charitable purpose, and those in possession act unjustly, still the grant should not be resumed. It behoves him (ruler) ■ take it away from the evil doer and give it to some righteous person. ■ even he misuses it, the grant should be given to ■ one else. Where there is no worthy man in the grantee's family, it should be given ■ some other able person even though he may belong to another family.

37. If, however, the descendants of a grantee are more capable than the grantees themselves, their grants should be increased by giving

them a share out of the grants of the unworthy ones.

38. If the dispenser of justice (Ruler) becomes unjust, those connected with the government, and the good people from the public, should expostulate with him; but if he does not listen to them, then he should be removed and some other person of his family who is fit to be a just ruler, should be appointed in his place. But such appointment should be made impartially; for, the ruler is invested with powers for the good of the State, the promotion of education and the propagation of religion and not for abuse of them.

39. The Ruler should set aside and spend one tenth of the income of the state for religious and charitable purposes. With this money, teachers and preachers should be engaged to spread the Vedic religion and right education. In time of adversity, it should be used for the protection of the State.

40. Out of the nine tenths of the income, two ninths should be taken to the Reserve Fund; two ninths should be spent on royal family; three ninths on the army; one ninth — public works, and one ninth in scientific and technical matters.

41. The Ruler should not entrust the affairs of the State to any one person. They should be administered by agreement between the officials and the public.

42. No one should show the slightest disrespect by thought, word or deed to whoever is appointed to be the Ruler. Even when a subordinate be more capable than his superior in any respect, still all should treat with respect their superiors in every respect, and the ruler should be respected as second only to God.

43. All officials should regard the orders of the State as more important than their own lives. They should never show partiality in the performance of State duties, though those duties affect intimate friends and nearest relatives. Disobedience of the orders of the State — negligence in carrying them out, should be punished — hostility to the State.

44. In the first place, orders should be issued after most careful consideration of public welfare; then all efforts should be made to — them fully carried out.

45. The Ruler or the official should not take into consideration his own body and soul, but look upon public policy — the ruler and the chief authority.

46. For the proper conduct of the State, three councils should be appointed, viz., The State Council, the Educational Council, and the Religious Council.

47. Both the officials and the public should be appointed on these Councils. The officials should look to the interests of the State, while the public representatives should look after the interests of the general public. Laws should be enacted from time to time in accordance with the opinions of the above mentioned Councils.

48. None should break the regulations passed by these Councils. If any one breaks them, he should be degraded and punished.

49. All officials should understand the meaning, the objects and the practical aims of the seventh, the eighth and the ninth chapters of the Manu-smṛiti which treat of politics and of duties to be performed in emergencies, and know the teachings of the sage Vidur, and act in accordance with them, and should always do what they ■ to spread knowledge of these.

50. Whatever laws ■ regulations are to be passed, they should be passed with the agreement of the above said Councils and in accordance with the teachings of the Vedas.

51. There is ■ gainsaying the fact that whatever disposition, behaviour, zeal and strength ■ shown by the ruler, the same will appear in the conduct of the common people. It is, therefore, the duty of the chiefs always to ■ in a righteous and just manner, and give up unrighteous acts and conduct; for, the righteous and the unrighteous conduct of the chief is taken as an example by the common people and copied by them. The chief becomes responsible for their conduct and must bear the consequences of it. The chiefs should therefore conduct themselves after fully considering what they do.

These regulations were drawn up and given to His Highness Maharana Sajjansingh to regulate his private life and to guide him in administering the affairs of the State of Mewar. Some of these were drawn up so as to suit and be of use in the local circumstances of the State; but most of them embody principles of wide application. Some of them show high statesmanship, and contain precepts which the most upto-date and enlightened rulers may adopt with profit to themselves and as conducive of the highest interests of their States. Take for instance, rule nineteenth. Such rules are of permanent value and may with advantage be adopted by the most advanced rulers.

In a letter dated the 17th March, 1883 from Shahpura to Munshi Samarthdan in reply to his letter of the 12th March, Swamiji expostulated with Munshi Samarthdan on his writing discouraging things, and declared, "If you people would write such discouraging and pessimistic things as you have done or would act in that spirit, then the sin of the harm to the world caused thereby, will be on your head. *The public good, to which I have decided to devote myself, I will do as far as possible, and, in fact, will continue to do in my future births.*"

■ H. the Maharana Sahib, in honour of the birth of a son donated Rs. 500/- to the Ferozpur Arya Samaj Orphanage and Rs. 100 for girls of that orphanage doing sewing work; and Rs. 1200 in aid of Swamiji's Veda Bhashya and presented a beautiful shawl to Swamiji, and Rs. 100/- to his disciple, Ramanand.

Maharana Sajjan Singh presented rupees two thousand to Swamiji on his departure; but Swamiji declined to accept the money. When His Highness said that he could not take the money back, Swamiji asked that the money be credited to the account of the Paropkarini Sabha. The Maharana told Swamiji when he was leaving Udaipur that if Swamiji writes ■ commentary on the six darsanas, the Maharana would contribute rupees twenty thousand towards the expenses. Swamiji replied that he had to do the Veda Bhashya first.

H.H. the Maharana presented the following Farewell Address to Swamiji and showed him every respect on his departure.

FAREWELL ADDRESS.

"Benefactor of all, Merciful, Paramhans, Parivrajakacharya Sri 5 Srimad Dayanand Saraswati, the great Yati, from Maharana Sajjansingh.

"Now, my mind enjoyed great happiness during the seven months of your stay here, (Udaipur); for your teachings are noble and most beneficial; and by association with you we all undoubtedly derived great profit in matters of Dharma and in personal affairs; for the teachings and instructions of those noble persons are effective, whose conduct and acts correspond to their teachings. We found this fully in you. Now though we do not want to be separated from you, but ■ you have to do good to large numbers of people, it is not proper to insist on your staying with us: still you will kindly do us the favour to come here again soon. V. S. 1936, Phalgun Krishna 5, (27th February, 1888 A. D.)"

MAHARANA SAJJAN SINGH.

CHAPTER XVII.

SWAMIJI AT SHAHPURA.

यथाहुर्योऽसि दमरतोऽसि ॥ यत्नं ॥ १३॥ ८ ॥

If thou, oh man, hast developed thy powers by the practice of the eight — of yoga spiritual discipline, do something useful for thy fellow beings: otherwise thou art a failure in life.—*Ath. V., 5. 10. 8.*

LEAIVING Udaipur, Swamiji arrived at Nimbahera on 1st March, 1883 and left for Chitor where he arrived the same evening at 9 p. ■ He left Chitor for Shahpura on 7th March with the deputation which the Raja Dhiraj had sent to Chitor to escort Swamiji to Shahpura. Swamiji went by Railway upto the Rupaheli station, and then by road. He reached Shahpura on 9th March, where arrangement for his residence had been made in the Raj garden. Raja Dhiraj Naharsingh with his officers came to pay his respects to Swamiji in the evening the same day and had two hours conversation with him. These interviews took place every day for five days. Then it was arranged that the Raja Dhiraj should visit Swamiji from 6 to 9 p. m., one hour to be devoted to questions and answers on Dharma, and the remaining two hours to be devoted to Swamiji teaching sastras to the Raja Dhiraj. The Raja Dhiraj read with Swamiji the whole of the Manusmriti except the interpolated slokas, and portions of Patanjali's Yoga and Kanada's Vaisheshik Sastras. Raja Dhiraj Naharsingh sometimes accompanied Swamiji in his morning walk. While out walking, the Raja Dhiraj learnt *pranayama* from Swamiji, sitting in ■ solitary place.

During these days, Swamiji used to take sixteen minute nap in the summer, and a fourteen minute nap in winter after his meals at midday. He had such command over sleep that he used to go to sleep the moment he lay down and wake up as soon as sixteen minutes had passed.

Shahpura is the head-quarters of the *Ramanehi* sect, where its chief Mahatma resides. People asked Swamiji to have a *sastrarth* with Mahatma Himmatram. Swamiji agreed, but when they went to Himmatram and spoke to him, he said, "I drink water after straining it, what have I got to do with a *sastrarth*".

The annual assemblage of the *Ramanehi* sect took place in 1888 A. D. when Swamiji was in Shahpura. One day, some *Ramanehi* Mahajans of Beawar who had come to the assemblage came to Swamiji to hear his lecture. The lecture had not begun then. They said *Ram Ram* and sat down. Swamiji said, *Namaste*, in reply. Swamiji said to them, "You have been reciting *Ram Ram* for — long, what do you expect to gain." They said, "first name, then the object itself: We heard your name first and after search have met you. First, one hears the name Kashi (Benares) and then one reaches there. In the same way, a man by reciting *Ram Ram* reaches *Ram* eventually." Swamiji said that though he never recited their names, yet he had met them, and "that a man cannot reach God only by reciting His name. One has to take proper steps to reach Him. One cannot get *laddus* by simply saying *Laddus* (sweets)." When this was said, some children five or six years old, who sat in the laps of the visitors, got up and, addressing their elders, said, "Babaji, what Swamiji says is true. Can one get *laddus* by simply saying *laddus*." The people present there were simply amazed at this, and Swamiji said, "These children are free from prejudice. They have said what they thought without any one prompting them to say so. Their unsophisticated verdict is the award of an impartial umpire on the *sastrarth* between us."

It was Swamiji's practice not to dictate *Veda Bhashya* on Sundays. One Sunday, the Shahpura Raj Vys Ohhavamal came to Swamiji and sat down saying *namonarain*. Swamiji replied, *Namaste*. Swamiji then said, "Today is a holiday, and a very convenient day for — *sastrarth* with you." Vyasji said he could enjoy a holiday as he was in worldly bonds, but how could Swamiji have a holiday; for, he was free from worldly bonds. Swamiji said he had his holiday as he did not do *Veda Bhashya* that day. Vyasji asked what was the meaning of — holiday from the dharmik (religious) work of *Veda Bhashya*. Swamiji said he was on a holiday so far as dictating *Veda Bhashya* was concerned, but so far as religious work was concerned

there was no holiday. Swamiji then asked him to state if he had any doubts. Vyasji said he was free from all doubts and had not gone to him to have them removed, but only to see him. Swamiji said that there were only two kinds of people who were free from doubts, and recited,

यस्य सूक्ष्ममो बोधो यस्य बुद्धेः परमज्ञतः ।

इौ हीनौ दुष्कर्मभेदे हिमवत्सन्तरितो जगः ॥

"Only two kinds of people enjoy happiness, those who are utterly ignorant, or those who are fully wise. Those who are neither, undergo sufferings."

Swamiji asked Vyasji to which of the two classes did he belong. Vyasji kept quiet for sometime and then said, "Just as you judge: you are wise."

A student named Beharilal put three questions to Swamiji.

(1) The 177th Sutra of the second part of the third chapter of Panini contained praise of stone.

(2) Quoting another sutra from Panini, he said that it proved idolworship, as it mentioned Siva, Krishna etc.

(3) Is God present everywhere?

Swamiji replied to the questions one by one. In reply to the first question, Swamiji said several things are praised. A mason says: "This stone is good, wood is good. But it does not prove worship of a stone or image." In reply to the second question, Swamiji said that in old days, Siva and Vishnu were images of men, and when people went to foreign lands, their images were kept. But that did not prove that they were worshipped. As regards the third question, Swamiji said, "God is present everywhere."

On this Beharilal asked if he was justified in worshipping clothes etc., as God was present in them. Swamiji replied. "As God is present in the bell (गङ्गा) and in your speech, and throat, why do you beat one part and worship the other part, and if you can make God of a piece of stone by merely thinking it to be God, why do you not eat the sand by considering it to be sugar." Beharilal was convinced and gave up idolworship and became Swamiji's follower.

Swamiji used to dictate Veda Bhashya in a room, kept cool by *thas tatties*, which were sprinkled with water from a cistern. The cistern used to be cleansed and filled with fresh water everyday. One day without cleansing the cistern, water was poured into it. Swamiji felt the change and stopped the work of the Veda Bhashya and told Brahmin Ghisalal, who used to water the *tatties*, to have the cistern cleansed and fresh water put in. The Brahmin was amazed at the extraordinary

sense of smell in Swamiji and said even the Rajas did not possess such power.

A Naiyayik (professor of Nyaya Sastra) came one day to Swamiji and began to parade his knowledge of Nyaya. Swamiji thought it was a good opportunity to have some fun. He uttered देवदत्तः ग्रामं गच्छति, and asked the man to translate it according to Nyaya. The Naiyayik began to indulge in endless analysis and recited passage after passage and thus talked for half an hour. Swamiji enjoyed the fun for sometime and then told him in a grave tone; "The simple meaning of the Sanskrit words is, 'Devadutt is going to a village,' and you have made it so difficult that no one can understand anything."

One day a saanyasi who was Swamiji's pupil became angry with the cook on a question of *chauka*. Swamiji reprimanded him and told him that as a sannyasi, he ought to be above such prejudices as *chauka*, and that it ought to be his business to abolish differences between the four castes and promote universal brotherhood.

While Swamiji was in Udaipur, he had received invitations from Maharaja Sir Pratapsingh and Rao Raja Tejsingh, inviting him to visit Jodhpur. In reply, Swamiji had written to them promising to go to Jodhpur after his visit to Shahpura. Swamiji again received at Shahpura an invitation from His Highness Maharaja Jaswantsingh of Jodhpur. Swamiji accepted it. Rao Raja Tejsingh and Col. Sir Pratapsingh were particularly anxious to have Swamiji's *darshan* and to listen to his teachings, and had written several times to Swamiji asking him to gratify their desire. Swamiji now fixed 26th May, 1888 as the day of his departure for Jodhpur.

The Raja Dhiraj of Shahpura was aware of the state of affairs at Jodhpur and the influence, a prostitute named Nanni Jan and her entourage had with H. H. Maharaja Jaswantsingh. He, therefore, thought it his duty when he came to know of Swamiji's intention to go to Jodhpur, to give a mild warning to Swamiji, and suggested to him that it would be well if he did not condemn keeping prostitutes in strong terms at Jodhpur. Swamiji, who was always determined to tell the truth and do his duty even when threatened to be cut down by a sword or blown from the mouth of a cannon, treated the warning with indifference and said that he had never tried to cut down big trees with nail cutters, and added that very sharp and powerful weapons were required for that operation.

The Raja Dhiraj of Shahpura at Swamiji's departure gave two hundred and fifty rupees in aid of the Veda Bhashya and promised to appoint a preacher on Rs. 30/- per mensem to preach Vedic faith. He presented the following address to Swamiji:

ADDRESS.

In the ■■■■■ of the bestower of benefit to all, benevolent Paramhansa Parivrajakacharya Sri Swami Dayanand Saraswatiji Maharaj, Sri Raja-dhiraj of Shahpura tenders his namaste. You have kindly stayed two months and a half here, still my Atma is anxious to hear more and more of your true religious teachings. I had hoped that you would stay here the whole of the summer, but being ■■■■■ aware of the strong desire of H. H. the Maharaja of Jodhpur to have your darsan and to hear from your mouth, teachings of Vedic Dharma in order to accept the truth and give up untruth, and your promise to go there, and considering that you have come to the world to work for the good of millions of people, I have come to the conclusion that you should go there and I, therefore, do ■■■■■ ask you to stay here any longer. I trust you would greatly honour ■■■■■ by favouring ■■■■■ with your visit again. Dated Jeshth Badi 4, S. 1940 (26th May, 1883).

NAHARSINGH.

Swamiji left Shahpura ■■■■■ the 26th of May, 1883. The Raja Dhiraj of Shahpura bade him a respectful farewell and went with him for several miles in a carriage. Travelling by road, Swamiji reached Ajmer ■■■■■ 28th May and stopped for a day in Seth Fatehmal Bhadaktia's kothi, and gave a religious discourse in the evening. Swamiji here met Lakshmanrao, Assistant Collector of Khandesh, a son of Rao Bahadur Gopalrao Harideshmukh, District Judge of Poona, who had come to Ajmer to learn yoga from Swamiji.

In Ajmer too, people were fully acquainted with the conditions obtaining at Jodhpur, and knew that the Maharaja was under the influence of ■■■■■ public woman there. They also knew very well that Swamiji was ■■■■■ to denounce this evil in strong terms, and that it would create trouble. Moreover, people looked upon the territory of Marwar as barren, physically ■■■■■ well as spiritually. Marwar is called *Maru bhoomi*, land of desolation and death. Some of Swamiji's devotees, sensing misfortune respectfully entreated him not to go to that *rakshas* country. But Swamiji was a man of firm resolution and was incapable of going back on his word. He did not listen to their prayers and only said that he was *determined to go and preach the Truth there, and cared not even if people made wicks of his fingers and burnt them*. This calls to mind Martin Luther's exclamation when he was summoned to defend himself before the Diet of Worms for criticising Papacy, "I will go there even if there are as many devils there as the tiles on the roof."

CHAPTER XVIII

JODHPUR : SWAMIJI'S LAST DAYS.

विद्वन्नी शमी तरयित्वेन वाचतो मर्त्यतः सन्तो ब्रह्मलोकमावधुः ।

सौधम्यना ज्ञानवः सूर्यवत्सः सदासरे समुपवन्त धीतिभिः ॥

अ० २ । २२० । ४ ॥

Those who have realised the ultimate realities and whose knowledge of truth is great, the great masters of speech and wise men who are mortals, while performing noble deeds, attain immortality.—Rig. V., I. 110. 4.

SWAMIJI left Ajmer at twelve noon by rail on 29th May, 1883 and alighted at the Pali railway station; for, that was the railway terminus in Marwar in those days. From Pali to Jodhpur, a distance of thirtysix miles, the journey was by road. An elephant, three chariots (Raths) and a carriage drawn by a pair of horses, three camels and four horsemen were ready at Pali to escort Swamiji to Jodhpur. Charan Nawaldan and P. Damodardas had come from Jodhpur to receive Swamiji at Pali. The Hakim of the place was also in attendance. Swamiji took a night's rest in a garden and left early in the morning the next day for Jodhpur. Heavy rain fell on the way and caused great inconvenience to Swamiji. A part of the top of the Rath was blown away. Swamiji broke journey and encamped at Kopat that day. The Jagirdar of the place, Thakur Girdharisingh, did all he could to make Swamiji comfortable. Swamiji left in the night. On the morning of the 31st May, when Jodhpur was four miles away, Swamiji left the conveyance and began to walk to take fresh air. Rao Raja Jawansingh received Swamiji on behalf of the State at some distance from the city. Swamiji was accommodated in Bhaiya Faziullahkhan's kothi opposite the Nazar Bagh.

As soon as Swamiji reached his residence, Maharaja Col. Sir Pratapsingh, younger brother of His Highness, and Rao Raja Tejsingh, came to welcome Swamiji. Sir Pratapsingh

offered a Nazar of a gold mohur and rupees twenty five. A guard was posted and suitable arrangements made for Swamiji's board and lodging. His Highness Maharaja Jaswant Singh had throat trouble and was not able to come and see Swamiji. He, however, came for Swamiji's darsan after twentyseven days and offered a Nazar of Rs. 105/- and five gold mohurs. Swamiji was sitting in a chair, and when His Highness the Maharaja began to sit on the floor, Swamiji asked him to sit in a chair. The Maharaja replied that he was at the time in Swamiji's service and wished to sit on the floor, when Swamiji took him by his arms and seated him in a chair. After usual enquiries, Swamiji asked what His Highness's wishes were. The Maharaja said that he had come to receive *Updesh*. Swamiji gave a discourse on Dharma, good conduct and politics. He described the evils of disunity and treason to country, and recounted the merits of love of one's country, and explained the duties of the ruler to the ruled. He spoke for three hours. His Highness the Maharaja who had never heard such a discourse before, was greatly pleased. When leaving, His Highness thanked Swamiji for coming to Jodhpur and said that it was a rare event, and begged him to favour the people with his discourses during his stay.

Swamiji commenced giving public lectures in the compound of his residence the following day from 4 to 6 p. m. These lectures were attended by large numbers of people, and as the residents of Jodhpur had never heard such teachings before, they were greatly gratified. They came to know things which they had not previously known. Swamiji laid great stress in these lectures on cow protection, and on the necessity of the Kshatriyas (Rajputs) reforming their conduct. Rao Raja Tejsingh, aware of Swamiji's habit of denouncing evil wherever found, respectfully requested him the first day not to say anything about His Highness's conduct. Swamiji deprecated the suggestion and asked if the Rao Raja wanted him to tell untruths, and added that he would condemn the evil in general terms without mentioning personalities. Swamiji without hesitation condemned keeping prostitutes and dilated on its evils.

As Swamiji used to go for his morning walk towards a hill which was infested with wild beasts, His Highness warned him against going that side; and when Swamiji paid no heed to the warning, he asked Rao Raja Tej Singh to appoint a horseman to guard Swamiji when he went for his walk. The horseman followed Swamiji at a little distance, but Swamiji told him one day to go away, saying God will look after him.

The daily routine of Swamiji's life at Jodhpur was as below :—

Swamiji used to get up at 4 A.M., and after rinsing his mouth, took a little *sonf*(anis) with water, and lay down for a few minutes. He then used to go out for a four mile walk. When returning, he quickened his pace so much that he perspired. He did not wipe off the perspiration but put some *multani* earth on it. After evacuation, he used to engage in meditation for about half an hour in a solitary place before returning from his walk. He used to wear a strong pair of shoes, and carried a thick lathi during his walk. On returning from the walk, he used to sit in a chair for fifteen or twenty minutes and then take a glass of milk and water. From 8 to 11 A.M., he dictated *Veda Bhashya* then took his bath and practised yoga in a closed room. He used to take his food at 12 noon and one pan (betel leaf) after it, then he used to lie down for about half an hour, but not to go to sleep. Getting up, he used to drink a little water and sit quiet for a few minutes. After this, he used to correct the proofs of the *Satyarth Prakash* and the *Sanskrit Vidhi* and dictate replies to letters. He had a second bath at 3 P.M. and besmeared his body with *multani* earth, but applied sandal to the head, arms and the chest. Then he used to go to deliver his lectures putting on a silk dhoti and a turban, and covered his body with a chaddar. From 6 to 8 P.M., he gave discourses and answered questions. Then he used to sit and talk; and newspapers were read to him. He used to go to bed at 10 P.M., telling people that his time for going to bed had come. He took no dinner, but took a little milk when retiring. Swamiji was fond of mangoes. He used to suck them and drink a little milk. He used to give milk and mangoes to those who were present at the time. Sometimes he used to have *Amras* (mango juice mixed with milk and sugar) *Srikhand* (curd preparation).

An incident took place one day which shows how strict he was in keeping away from women. A pandit was staying in those days in a room on the gateway of Faizullah-khan's garden. One day the senior Maharani of Jodhpur sent some fruits and sweets with four or five women for the pandit. The women enquired at the gate where panditji was. Someone, thinking that they wanted to go to Swamiji, directed them to the bungalow in the centre of the garden where Swamiji was staying. They went there and asked for panditji. The people of the guard thought panditji meant Swamiji, and told the women that he was upstairs. The women boldly went up. Swamiji, who was lying in bed, saw the women standing in the verandah. He got up and shouted. Hearing it, Nawaldan, who was resting in the adjacent room, running, fearing that somebody had attacked Swamiji. Swamiji, in an angry tone, asked why women were allowed to come there, and said: "Your arrangements are bad." Nawaldan sent the women downstairs and told Swamiji that it was all due to the negligence of the guard. Swamiji asked for the guard

to be changed and instructed the new guard never to allow a woman or a girl to come near the bungalow.

Swami Ganeshpuri, wellknown throughout Rajputana for his great learning and wit, lived in a place forty miles away from Jodhpur. Rao Raja Jaswantsingh called him to Jodhpur and asked him to have a sastrarth with Swamiji. For two or three days he evaded the question, and then plainly said that he knew Swamiji and had read his works and felt himself quite unequal to holding a sastrarth with Swamiji. He said that Swamiji was quite right in what he said.

One day Rao Raja Solansingh came to Swamiji with Nischaldas's book *Parvati Ratnagar* and began to talk about Jiva and Brahma being one. He quoted four Mahavakyas of Advaitism and said that they were parts of the Vedas and proved oneness of Jiva and Brahma. Swamiji replied that, in the first place, those *vakyas* were not from the Vedas at all; and secondly, that their meanings were not what the Neo-Vedantists had made out. He then explained the meanings of those passages. During the discussion, the Rao Raja asked Swamiji whether he was Jiva or Brahma. Swamiji said, "He was a Jiva". The Rao Raja said that he himself was Brahma. He further said that a pandit's attribute was that he saw Brahma in every thing. Swamiji said that if the Rao Raja was Brahma, why did he not possess the attributes of Brahma, and recited some Veda mantras to show what Brahma's attributes were. The Rao Raja said he would become Brahma when he was fully purified. Swamiji asked how could Brahma become impure, and why did the Rao Raja not become pure at once. The Rao Raja then became quiet.

His Highness's private Secretary, P. Shivrarnain, used to come to Swamiji but never talked controversial matters. He always praised Swamiji and used to say that the latter was a peerless man of learning of his time. Nawab Muhammad Khan Vilayati used to come to Swamiji sometimes but never talked about religious things. One day Swamiji asked him as to what was the meaning of the passages in the Quran which said that God would sit on a throne on the Day of Judgment and would show his calf. He replied that he was a Shia and did not believe in such things.

Ramanand Brahmchari had accompanied Swamiji to Jodhpur. His old mother at Farrukhabad fell sick and



SWAMI DAYANAND SARASWATI
AND
BRAHMCHARI RAMANAND.

मैं भी गुरु जालिम सिंह जी आनन्दित रहो
 मैंने देवार जयपुर में १५ दिनों की है पश्चात् अजमेर जाना होगा
 मन्त्रालय को का रुखा असंभव नहीं तो कठिन अवश्य है
 तत्काल में सुधरेगे तो सुधरेगे नहीं तो अधिक विगड़ जायेगे
 अब देखिये कि जैसी भी तसेन की इच्छा थी वैसा ही १५ रुपये
 का भी और एक रुपये का धन खर्च और खाने में १०० से कम नहीं
 भगते इसने एक महिला कि जब तक उसका नासिक सुराजु आ
 या तब तक का काम भी अच्छा करता था अब ठीक नही करता ये
 गलीगली के मैले और ऊपर के गुब्बारे खलाई देते हैं
 तब बनेगा तब रस-बोझा बहुत अपराध करेगा तब निकाल
 देना पड़ेगा देखिये मैंने इससे कहा कि जो तेरा भौर सो कर
 सके तो लाना नहीं आये यह के साफ त रसो उमा नो को का
 रान्तु लोभ का मारा अपने महा मुख ज उ बुद्धि को ले आया था
 ज इसको सोई वंताते १५ दिन सो बुद्धि को भी न भूसा और न
 जे आने की आशा है आज भूख भी इसने रसोई जैसी कि अपने
 रसोई में लिखता हूँ जो को रसोई दूर और धमीमा आपकी जान
 को तो यह जयपुर में भै भूजे सी जिये और जो कान मिल स
 के तो लिखिये फिर महा से तज बीज हो जायगा तब बसे मेरा न
 जाले कही जियेगा। जि. नै. शु. २ गुरुवार से १८ ३२ १३

दयानन्द सरास्वती

(जयपुर)

SWAMI DAYANAND SARASWATI'S HANDWRITING.

when all hope of recovery disappeared, Swamiji, who was anxious that there may be no trouble about her cremation, wrote a letter on Jeshth Shukla 9th, 1940 (14th June, 1883.), from Jodhpur to the secretary of the Farrukhabad Arya Samaj asking him to cremate her body on her death according to the Sanskar Vidhi and take for expenses Rs. 50/- from Seth Nirbhairam in Swamiji's account and ask the members of the Aryasamaj to take part in the ceremony.

Thakur Keerisingh of Kuchaman, one of the most prominent Thakurs of Marwar, and his son K. Shersingh were men of high character and were full of respect and devotion for Swamiji. Amongst the members of the royal family, Rao Raja Tejsingh was assiduous in attending on Swamiji. He sometimes shampooed Swamiji's legs and found that they were as hard as steel.

Maharaja Sir Pratapsingh told Babu Devendranath Mukhopadhyaya that before Swamiji went to Jodhpur, his faith in Hinduism had been shaken, and at times he became very depressed; but that after talking to Swamiji at Jodhpur and listening to his lectures, all his doubts disappeared and his faith in the Vedic Dharma became firm. One day Sir Pratapsingh asked Swamiji if he could obtain moksha. Swamiji replied, "Yes, the way is to do unadulterated justice."

Four months thus passed, during which time, His Highness paid three visits to Swamiji at his residence and remained with him for several hours listening to Swamiji's teachings. Swamiji also paid three visits to His Highness in his Rai ka Bagh Palace and gave *upadesh* there. Swamiji's teachings carried intellectual conviction to His Highness and he accepted their truth, as is proved by two incidents which occurred long after Swamiji's death. In the census of 1891 when Sardar Har Dayalsingh, a minister of the State, asked us to what he should enter as His Highness the Maharaja's religion, the courtessan Nannejan, who was present, said it should be entered ■ Vaishnavism. His Highness himself said no, his religion was Vedic.

Another incident took place eight or nine years after Swamiji's death. One evening, during a talk between Nannejan and Bhati Arjunsingh, the former alluded to Swamiji in disrespectful language, when His Highness felt offended and told them that they did not know Swamiji: he knew Swamiji's greatness, and said that if Swamiji had

been alive at that time, he, as the true son of H. H. Maharaja Takht Singh, would have given up the kingdom and gone with Swamiji after taking *sannyas*.

Though Swamiji's teachings wrought ■ change in the Maharaja's beliefs and he accepted the Vedic Dharma, yet they produced no effect on his conduct and daily life. His character remained unaffected. He did not give up the company of the courtesan Nannejan.

It is said that one day Swamiji went to see His Highness the Maharaja. When apprised of Swamiji's coming, the Maharaja told the servants to take away at once the courtesan Nannejan, who was sitting with him at the time, and himself helped the bearers of the paliki that carried her away. Swamiji saw this and felt angry. He condemned this action of His Highness and told him that the Rajas were like lions and should never associate with bitches.

B. Devendranath Mukhopadhyaya says that when he went to Jodhpur to collect materials for his *Life of Swamiji*, he came to know there that this remark had been made by Swamiji to Maharaja Kishor Singh, younger brother of His Highness, in the presence of K. Shersingh, son of the Thakur of Kuchaman. Maharaja Kishor Singh listened to it with his head bent. Thus what everyone feared came to pass, with results fatal to Swamiji and disastrous to the country.

In one of his lectures, Swamiji strongly condemned the Vallabhachari sect, which offended many people. One Pandit Sriram Parvati, ■ leader of that sect, happening to come to Jodhpur at that time, challenged Swamiji to a sastrarth, but no sastrarth could be held as he insisted on appointing Mehta Bijaisingh, the Revenue Minister, with whom he was staying, as umpire. Swamiji declined to accept him; for, not only was Mehta Bijaisingh a follower of P. Ramlal, but was ignorant of Sanskrit, in which language the sastrarth was to take place.

Opposition to Swamiji spread in Jodhpur. Mehta Bijaisingh made common cause with Nannejan. The Rajputs, who held high positions, were offended because Swamiji publicly condemned their corrupt and loose conduct. The Muslims became angry as Swamiji denounced Islam in strong terms. The followers of the Vallabhachari sect and the Pauraniks became his enemies, for he denounced idolworship and thus laid an axe at what was the means

of living for the Brahmins. The courtesan Nannijan became alarmed that His Highness may not cast her off by listening to the teachings and advice of Swamiji and became Swamiji's enemy.

Mian Faizullahkhan, the Prime Minister, was all powerful at Jodhpur and exercised great influence over the Maharaja. Big Jagirdars and Sardars waited with bated breath on his words. He paid three visits to Swamiji and talked on religion. Swamiji did not hesitate plainly to tell him the truth. One day, while Swamiji was denouncing the untruths of Christianity, the Prime Minister Mian Faizullahkhan's nephew Muhammad Husain put his hand on the handle of his sword, got up and warned Swamiji not to say a word about Islam. Swamiji reduced him to silence by telling him that he was an inexperienced youth and knew only to take up the sword but not to unsheathe it, and that he, Swamiji, would never be frightened by such bluster. He then strongly criticised Islam which gave great offence to Faizullahkhan, who gave vent to his anger by telling Swamiji that the latter would not have been left alive if the country had been under Muslim rule. Swamiji replied that he would then have acted suitably and encouraged Rajputs who would have given Faizullahkhan his deserts.

It seems that his happy and pleasant experience at Udaipur, and the great success which his work with His Highness the Maharana met, had predisposed Swamiji to accept the invitation of the Maharaja of Jodhpur to go to that place. At Udaipur, Maharana Sajjansingh used to visit Swamiji every day and profit by his advice and instruction. So also was the case at Shabpura in Mewar, where the Raja Dhiraj visited Swamiji every day and became his pupil. Thus, when Swamiji received H. H. the Maharaja of Jodhpur's invitation to go to Jodhpur, Swamiji, ever anxious to help in the reformation of the lives of the Rulers of the Indian States by giving them religious instruction, for, on them depended to a great extent the happiness and prosperity of millions of men, accepted the invitation and decided to go to Jodhpur, hoping that as the Maharana of Udaipur had met him every day and Swamiji was able to do some good at Udaipur, the Maharaja of Jodhpur too would meet him frequently, and Swamiji would be able by advice and instruction to influence the Maharaja's life and enable him to do his duty to his subjects.

When, however, he reached Jodhpur, he was disillusioned. He found that things were quite different there. He reached Jodhpur on 31st May, 1883 and H. H. the Maharaja did not

to see him till the 26th June¹, 1883, twenty seven days after Swamiji's arrival at Jodhpur. He also saw clearly that the Maharaja had no desire to meet and profit by Swamiji's instruction.

Thus, when the Maharaja of Jodhpur, unlike the Maharana of Udaipur, did not give Swamiji opportunities of personally giving him advice and influencing his defective conduct; and Swamiji, fully aware as he was of the corrupt and foul atmosphere in which the Maharaja lived, and the debased and depraved lives that the people who surrounded him led, determined as he was to redeem the Maharaja from his evil habits, decided as the last resort, to write to him and draw his attention to his failings and the grave defects in his character. Swamiji warned him of the serious and harmful consequences of his conduct to himself and to his subjects and told him in a language, courteous and civil, but firm and frank, and a manner deferential and polite, but clear and unmistakable, what his duty as ruler of an important and historic state was towards his subjects, whom providence had placed under him, and whom it was his sacred and bounden duty to protect, and whose welfare and happiness he was morally and legally bound to secure.

Swamiji wrote a number of such epistles, how many we do not know; but the first and the third of them are available. These epistles prove Swamiji's solicitude for the redemption of the Maharaja, and the welfare of his subjects. They also show that Swamiji made great efforts to reform the lives of the rulers of Jodhpur. He gave private advice and drew the attention of Maharaja Sir Pratapsingh and His Highness and others to the evils in their lives. He publicly denounced in scathing terms, the evils from which the rulers suffered. He made supreme efforts to purify and strengthen the lives of those who were at the helm of the State for their own and the country's benefit, and took all risks, throwing to the wind all caution and care. It looks as if with a full knowledge of the consequences, he deliberately started a campaign against vice, determined to expose and put an end to the corruption and impurity in the lives of the people, on whom depended the happiness and welfare of lakhs of people, caring nothing for his own life and paying no heed to the warnings of his followers and well wishers.

Swamiji was aware that the entourage of the Maharaja of Jodhpur was infected with the vice of keeping

¹ Swamiji's letter to Raja Dhiraj Naharsingh of Shahpura, dated 30th June, 1883—P. Bhagwaddatt's *Patra aur Vidyapan*, p. 462.

mistresses, from which even Maharaja Pratapsingh and Rao Raja Tejsingh were not free. He, therefore, wrote the following letter to Col. Sir Maharaja Pratapsingh :

"May the highly respected, brave and valiant Maharaja, Pratapsingh remain happy. Please show this letter to Baba Sahib too. It causes me sorrow to see His Highness leading a life of indolence and *other things*. You and Baba Sahib suffer from sickness. Now you people are bearing the burden of protecting and doing good to this State, which contains over sixteen lakhs of people; the improvement or deterioration of the State depends on you three gentlemen. Yet you pay little attention to preserve your health and prolong your lives. This matter is deserving of great consideration. I wish that you would listen to me and reform your conduct, so that you may become known for your good work not only to Marwar but the whole of Aryavarta (India). Capable people like you are seldom born in the world, and when born, seldom enjoy long lives. Owing to the lack of such people the country does not prosper. The longer the noble souls live, the greater the benefit to the country. You ought to pay attention to this matter. Now do as you please. Dated Ashwin Badi third, V. S. 1940;" (19th September, 1889).

The first letter to H. H. the Maharaja of Jodhpur is mild, and begins with a quotation from the Mahabharata, in which the sage Vidur tells the blind king Dhritrashtra, that selfish men abound in this world but true men are rare. The letter is as below :—

SRIMAD RAJESHWAR MAHARAJA DHIRAJ, SOVEREIGN
OF JODHPUR.

पुत्रः पुत्राणां रामस्ततः प्रियवादिनः । अत्रियस्य तु पथस्य वक्ता मोक्षाय दुर्जनः ॥

(Vidur says) "Oh Dhritrashtra in this world, people abound who gain their object by saying flattering things of others. But those who say what is bitter to hear but is very beneficial in the end, and those who gladly listen to them, both such people are rare. As the *Mahabhashya* says:

यथा मोक्षाय वर्तमानो जयः पराजयश्च राजनि न्यपदिशते ॥

"Just as the victory and defeat of an army is accepted as the victory and defeat of the king, so should your Highness think. Enjoyment which the senses yield, appear like nectar at the beginning but act like poison and result in great unhappiness in the end. You are wise and a word is enough to the wise. It is a matter of good fortune that you possess many praiseworthy qualities, good health and enjoy supreme authority over a kingdom, but it is a matter of sorrow that though you are so intelligent yet you remain occupied in a few things noted below. They are these. You do not give up drinking, association with prostitutes, kitesying and other evils, do not devote at least six hours to the work of the State: you do not love your wives, who are the daughters of royal families and who represent Mahalakshmi, prosperity. There are other things about you which cause sorrow and pain. Please rest assured that you will be held responsible for all things creditable or discreditable that your dependents do. If you yourself abstain from drinking liquor, can anyone of your dependents make you do so? Those who are selfish and given to flattery always desire that the Raja should become indolent, so that their purposes be served. But

remember that no one will blame them: for, as the *Mahabhashya* says:

प्रधानाप्रधानयोः प्रधाने कार्यसंप्रत्ययः ॥

"Good and bad acts should be taken to be those of the principals and not of their followers". The *Gita* says:

यद्यश्चरति श्रेष्ठस्तद्वैतरो जगः । स यद मयार्थं कुरुते लोकस्तदनुवर्तते ॥

"Whatever good or bad the high placed people do, the common people copy their example. Whatever standard the great set, the generality of men follow it too". As the saying is, "As the king, so the subjects". As the king is, so the subjects become. It follows, therefore, that high placed people should take careful thought and conduct themselves well, so that they may not be blamed for the degradation of the common people. It is not proper to write in great length to intelligent men. There is no doubt that if long-lived and just Rajas continue to rule, the subjects would be benefited. Drinking liquor and other habits (stated above) undoubtedly do harm to life, intelligence, vigour, energy, health, fame, dharma, prosperity, fulfilment of wishes, and salvation, and prevent parental solicitude for the welfare of your subjects. I trust that you would give up drinking and other evil habits and save those who are near to you. Please give a reply to this just as you like, and do not think for a moment that if you give a stiff reply, Swamiji would be displeased.

"I firmly believe that you are truthful and sincere, and you will write to me soon whatever you think of what I have written. This is the first letter I address to you. But if necessary, and if you and I do not meet, it would be only through exchange of letters that we can talk. As I do not delay for even a moment attending to what is urgent in answering a letter, so will your Highness do.

"If you continue to indulge in the above mentioned evils, then other people shall also copy your example. So long as a man is healthy, keeps good company, and possesses good virtues and is independent, no trouble destructive of happiness appears; for, an intelligent man takes steps to prevent future troubles; otherwise, where is the difference between intelligent and unintelligent people. The difference is that unintelligent people give no thought till the trouble comes; and when the trouble comes they get confused. The intelligent people do not act like this. As the *Gita* says :-

यद्यप्ये विविध परिग्रामेऽनृतोदमम् । तत्पुत्रं साधिकां प्रोक्तमात्मदुष्टिमलावलम् ॥

"The practice of Brahmacharya and other works appear like poison in the beginning, but later on they act as nectar. What benefits the soul and the intelligence is the happiness which comes from knowledge, good thoughts, good company and the practice of Yoga and other works."

Manusmriti also says :-

मास्यो यानि रोहानि शक्यमतिपुष्टिदाः । तानि हतापीन विनश्यन्ति समस्ततः ॥

"Just as when a whole family is poisoned and all members of it die, so when married women who are miserable owing to the treatment meted to them by husbands, fathers, mothers, relations, husband's brothers and others, curse the members of the family, their husbands and others go to rack and ruin."

Manusmriti further says:-

संतुष्टो अर्थवा मर्तो मर्ता मर्त्या तथैव च । परितोषे कुरुते निर्यं कथार्थं सन्न वै दुःखम् ॥

"Where in a family, the wife is pleased with the husband and the husband with the wife, in that family happiness continues to increase." Just how when a woman has intimate relations, secret or open, with a person other than the husband, how miserable the husband becomes: so does a woman become very miserable, when the husband goes to another woman or a prostitute. The misery of these women destroys the family: while their happiness makes the whole family happy. Therefore, by not giving your valuable time to drinking, associating with prostitutes and other things and by employing it in doing justice, committing righteous deeds and protecting your subjects, (you should) become deserving of thanks and credit from all. It is no good writing more to intelligent people".

The first letter was couched in general terms and did not mention particular persons or give specific instances of objectionable conduct. We do not know what the second letter contained. But, when both these letters had no perceptible effect on the Maharaja, Swamiji wrote his third letter in a language polite but outspoken, and specified particular instances, and mentioned names. Swamiji intimated to the Maharaja in this third letter that his mission to Jodhpur was a failure and that he was thinking of leaving the place. The letter is as follows :—

"His Highness Raj Rajeshwar Maharaja Dhiraj, Sovereign of Jodhpur, be happy.

I now wish to stay here only twenty or twentyfive days more, unless some special occasion arises. It is my belief that by coming here, I have caused useless expenditure of your money, for no benefit has accrued to you through me, though all proper hospitality has been shown to me. As your Highness appreciates good qualities, I have, as I found occasions made submissions to you in writing. As you take these submissions in good part, I take an opportunity to write to you for the third time.

1. The administrative work you are doing, you should continue to do till the end ; and, if possible, more attention should be paid to it ; for, it is the prime duty of rulers to treat the subjects with justice.

2. Care should be taken of the food and other things of the Maharaj Kumar. He should be given every day half a pound of cow's milk mixed with one *masha* of dry ginger, placed on fire for a while and then cooled; some *Brahmi* (a medicine plant) should be put into it, so that the Maharaj Kumar's intelligence, vigour, energy be increased and his life prolonged.

3. Maharaja Pratapsingh is your Highness's and State's wellwisher and should be allowed to continue doing administrative work.

4. This State suffers from scarcity of rainfall. If, therefore, on my advice, you perform *havan* every day and use ghee and other things of the value of Rs. 10,000/- a year, and during the rainy season perform it more frequently, possibly there will be more of rain and less of disease.

5. You possess many praiseworthy qualities. If you employ them in administration, the country will benefit and you will get credit in the world."

Then Swamiji gives private advice. The letter continues :

SECRET (PRIVATE) ADVICE

1. Your Highness possesses praiseworthy virtues: they are, however, tainted by the following:

2. To love a prostitute named Nanni, much association with her, and little love for your wives are most improper for Maharajas like you.

3. As it is most difficult to get rid of the poison when bitten by a mad dog, so keeping prostitutes, drinking, wasting time in kiteflying, playing *choupar* and doing other frivolous things and associating with flatterers are harmful and destructive of life and credit, and the State. It causes me great amazement that, possessing as you do great intelligence, courage and other good qualities, you do not keep away from such things.

4. Things such as going to the prostitute Nanni's house, and enquiring after her sick mother and others, as well as going on foot holding the reins of a horse in the marriage of a son of a Muslim servant of yours, are disgraceful acts, and in no way redound to your credit. If, instead, you had gone to see Mehta Vijaisingh who was ill, or if you go on foot in the marriages of Sardars of Marwar or the members of the Royal family who are the wellwishers of your Highness and the State, praise, profit and progress will be the result.

5. When I hear from somebody, or read in papers, censure of you, great pain and sorrow are caused to me. If you do not commit such blameworthy acts, there will be no censure of you and we will not feel ashamed before the Europeans. If the late Maharaja, who was your Highness's father, had not married several wives, kept mistresses and prostitutes, you would not have done the same. In the same way, the Maharaj Kumar and others — your conduct, they also will have the same inclinations; for, it is easy for people to copy others' vices but difficult to learn their virtues.

6. Please do not appoint a Muslim or a Christian as Tutor to the Maharaj Kumar: otherwise, the Maharaj Kumar will learn their vices and will remain ignorant of your traditional policy; nor will he believe in the Vedic religion, for the instructions received in childhood take a firm hold, and it would be difficult to get rid of the effect.

7. All *sanskars* (sacrificial rites) of the Maharaj Kumar should be performed according to the Vedic injunctions. He should be kept a Brahmachari till he is twentyfive. He should learn Devanagari first, and then should be taught Sanskrit and Aṣṭa literature. This would take less time and labour and give great benefit. After that, English and the literature in it should be taught.

8. As you have given up the company of Ganeshpuri and others who only teach evil habits, why don't you keep away from prostitutes and sweet-tongued cheats? As you have, by putting on a cap, pyjama, alien dress, coats and pants like the Muslims and Christians, kept yourself away from noble thoughts, you should not in the same way, waste your valuable time and lose your virtues by keeping company with prostitutes etc. You must remember that your person is not for pleasures of the senses and luxury, but for doing good to millions of people, by hard work and doing justice to them. Please see what do-able and undo-able things are prescribed for Rajas

in the seventh, eighth and ninth chapters of the Manusmriti. I trust you will be pleased to listen to these things which are bitter, but which will promote your welfare and will bring salvation to you. It is unnecessary to go into details when writing to most honourable men."

Swamiji's great solicitude for the redemption of the Ruling family of Jodhpur is further proved by his requesting the Maharana of Udaipur to give good advice to Maharaja Pratapsingh and Rao Raja Tejsingh when they go to Udaipur to visit him. In a letter to His Highness Maharana Sajjansingh (*vide* Shradhdhanand's *Patra Vyavahar*, Part II, p. 135) Swami Dayanand writes:-

"Maharaja Pratapsingh and Rao Raja Tejsingh told me that they would go to Udaipur to see your Highness. Possibly they will proceed direct from Poona to Udaipur. If they come, please without fail, give them good advice. There is no need for me to write or say anything about it. Do please give them suitable instructions (*updesah*) calculated to promote Vedic Dharma, which will show the excellence of the Arya kings.

Never before in his life, had Maharaja Jaswantsingh to face such unpleasant plain-speaking and severe rebuke. It shows the innate nobility of his character, his highmindedness, and his magnanimous forbearance that he did not resent the bitter reproaches and the severe condemnation of his conduct which Swamiji's third epistle contained. Unpalatable and galling as these letters must have been to the Maharaja, he took them in good spirit, keeping before his mind the apostolic character of the great teacher. He appreciated the benevolent spirit which actuated Swamiji to write those epistles, and accepted with becoming humility and reverence, the bitter truth that was for the first time presented to him in such scathing terms. Swamiji shewed rare courage and apostolic zeal in rudely awakening the Maharaja to the bitter realities of his life; and the Maharaja showed a truly kingly forbearance and a noble tolerance at the castigation he received, as befitted the elevated position he occupied as the head of one of the most important and historic States in India.

The only *updesah* (teaching) of Swamiji that the Maharaja and the people accepted was the use of Swadeshi cloth. Every one in the service of the State, from the Maharaja down to the peons—officers, clerks and the elite of Jodhpur adopted the *Khadî* produced in Marwar. Thus, long before Swadeshi became the cry in Bengal, Marwar appeared clad in *Khadî*.

On the night of the 25th September, Swamiji's servant Kallu *kakar* decamped with cash and property of the

value of six or seven hundred rupees. He had been a good and zealous servant and Swamiji trusted him. The next morning the news of the theft spread everywhere. Mohinuddin-khan Kotwal and other police officials asked if Swamiji suspected anyone. Swamiji said nothing. Kallu could not be traced and the police did nothing. Swamiji was dissatisfied with the work of all his Jodhpur servants and distrusted them. He made up his mind to leave Jodhpur. In his letter to His Highness Maharana Sajjansingh of Udaipur, printed at p. 477 of Bhagwad Datt's *Patra aur Vigyan*, Swamiji informed the Maharana that he wished to leave Jodhpur on 16 September, 1883.

As there was no railway connection with Jodhpur, Swamiji could not leave Jodhpur and had to wait till the State provided conveyances. He asked Rao Raja Tejsingh and Maharaja Pratap-Singh to arrange for them and repeated his requests, but they delayed and delayed, and either could not make up their minds to let Swamiji go away at once, or were merely delatory in making arrangements. Swamiji had perforce to stay at Jodhpur. Indecision is the characteristic feature of the people of Marwar (country of Jodhpur) as the saying goes :

मारवाड़ मनसुबे हूँ, पूरा हूँ नाया ■ । खानदेशा खुरदा में हूँ, दक्कन हूँ बाया में ॥

"The characteristic failing (of the people) of Marwar is irresolution, that of the Eastern India is music. Khandesh is noted for poverty and Deccan for scarcity of food grains."

At last, Swamiji decided to go to Masuda and informed Kaviraj Shyamaldas and Bahret Kishenji ■ 26th September, and the Secretary, Arya Samaj, Ajmer on 27th September that he would leave Jodhpur on 1st October 1883 and go to Masuda, Dist. Ajmer—*Vide*, *Patra aur Vigyan*, pp. 509-10.

What great tragedy would the country have been spared if, Maharaja Pratap Singh and Rao Raja Tejsingh had been prompt in providing conveyances for Swamiji.

SWAMIJI POISONED.

On the 26th September, however, Swamiji became indisposed and continued so the next day. On the night of the 29th September he, as usual, took milk brought by his cook Dhauda Misra and then went to bed, but pain in the stomach spoiled his sleep. He vomited three times but did not awaken anybody. On the 30th September he rose later than usual and again vomited. He then suspected that someone had poisoned him. He drank salt water and tried to throw out the poison by vomiting. He did what he had done on previous occasions when he had been poisoned,

but now to no effect. Vomiting caused him great distress and he suffered very acute pain in the stomach. Swamiji sent for Rao Raja Tejsingh and it was decided to get a Hindu doctor to treat Swamiji. Doctor Surajmal of the Jodhpur jail was sent for. As Swamiji had some temperature also, Dr. Surajmal gave a diaphoretic mixture which relieved him of temperature, but he got no relief in pain. Maharaja Pratapsingh sent Dr. Alimardankhan to treat Swamiji. Alimardankhan was a Hospital Assistant (Sub-assistant surgeon) of the third grade, but a cunning fellow and a first class flatterer. By flattery, he had secured the favour of His Highness the Maharaja of Jodhpur and became rich. Alimardankhan put one bandage on Swamiji's stomach and gave some pills to relieve the swelling of the intestines. He told Dr. Surajmal that Swamiji was a very powerful man and four times the ordinary dose of medicine should be given to him. He sent six pills from the city hospital for Swamiji. Each pill contained three grains of calomel and one fourth of a grain of opium. Swamiji asked doctor Surajmal if he should take the pills. Though Surajmal was not in favour of taking the pills yet, when asked, he said they may be taken. Whether he felt offended that his treatment had been changed, or it was pure carelessness, great blame attaches to him for not telling Swamiji that he was against Swamiji taking the pills.

On 2nd October, Alimardankhan prescribed a purgative for Swamiji and said that four times the ordinary dose should be given. On Swamiji's enquiry, Alimardankhan said that Swamiji would get six or seven motions. But Swamiji got about forty motions by the morning of the fourth October. When Swamiji complained of the large number of motions, Alimardankhan kept quiet. More motions came on that day and by evening, Swamiji began to faint. Compound Jalap powder had been given to Swamiji. Alimardankhan gave eight grains of calomel in the purgative. Thus Swamiji was given altogether twenty six grains of calomel, eight grains in the purgative and eighteen in the pills. Swamiji asked Alimardankhan to stop the motions, but he only said, let nature work. Blisters appeared in Swamiji's throat and on his tongue, palate and head. Alimardankhan's treatment continued till 16th October.

Uptil the 10th of October, 1888 nobody knew anything about Swamiji's illness. The Arya Samaj people of Ajmer learnt from the *Rajputana Gazette* of Ajmer that Swamiji

was very ill at Jodhpur. They sent Jethmal Sodha to Jodhpur. Jethmal was struck dumb when he saw the grave condition of Swamiji. He remonstrated with Swamiji for not informing any Aryasamaj of his illness. Swamiji said it would have caused pain and sorrow to the people if he had informed them. Lala Jethmal sent telegrams to the Bombay, Farrukhabad, Meerut, Lahore, Ajmer and other Aryasamajes. Reply telegrams poured in and people from various places left for Jodhpur. Babu Devendranath Mukhopadhyaya in his *Life of Mahatma Dayanand Saraswati*, says:-

"There were in Jodhpur at the time two good doctors, Dr. Rodemus, the Residency Surgeon, and Dr. Navinchandra Gupta. It is a matter of great surprise and grief that in spite of their being on the spot, neither of them was called to examine Swamiji, and he was kept under the treatment of such an inefficient and low grade physician as Alimardankhan. It did not occur to Rao Raja Tejsingh and others that when Alimardankhan's treatment was doing no good and the patient's condition worsened day after day, his treatment should be stopped and Swamiji placed under the treatment of someone else. Maharaja Pratapsingh and His Highness the Maharaja did not care to come and see Swamiji even once. It may be that Alimardankhan told them that there was no cause for anxiety and the patient was improving. But Rao Raja Tejsingh came to see Swamiji several times and saw the grave condition of Swamiji. Yet, he did not think of changing the treatment or of speaking to His Highness. He had been told by Swamiji in the beginning that some Hindu doctor should be called for treatment, and for this reason, Dr. Surajmal had been called. Why, notwithstanding this, Alimardankhan's treatment was adopted and why did the Rao Raja not tell His Highness or Maharaja Pratapsingh that Swamiji did not like medical treatment by a Muslim doctor? And when Swamiji's condition deteriorated day after day under such treatment, the Rao Raja ought to have had sense enough to stop the treatment at once. We cannot believe that Alimardankhan treated Swamiji with good motives, and it is not impossible that he was a party to the courtesan Nannijan's intrigue. If he had been a man of high character, he would not have been suspected. But he was a man of low principles and his taking part in the intrigue is not a matter which may not be believed. What the attitude of the Muslims towards Swamiji was, has already been stated. Suspicion, therefore, arises that influenced by those evil motives, Alimardankhan took steps to help the disease. Whatever was the case, there is not the slightest doubt that Alimardankhan treated Swamiji most inefficiently. There was an experienced man in Swamiji's entourage. All who were with him were inexperienced men and they could not give any advice regarding the treatment. And then who would have accepted the advice if it had been tendered. What we grieve over and deplore is the attitude of Rao Raja Tejsingh and Maharaja Pratapsingh, that they bestowed no thought to the matter and did nothing to save Swamiji from death."

It is said that Swamiji's cook Jagannath gave powdered

glass in milk to Swamiji, that Swamiji came to know this, and Jagannath confessed his guilt, on which, Swamiji forgave him, and gave him some money and told him to leave Jodhpur at once or he would be arrested. He is said to have fled from Jodhpur and was some years later seen almost mad on the banks of the Ganges; but Babu Devendranath Mukhopadhyaya disbelieves this and says that his enquiries showed him that there was no such man as Jagannath with Swamiji.

P. Nanuram Brahmavarta, who had gone from Jodhpur to Shahpura to take Swamiji to Jodhpur declared that one Kaliya, *alias* Jagannath, conspired with a *mali*, (gardener) and, at the courtesan Nannijan's instigation, mixed poison in milk and gave it to Swamiji to drink. M. Deviprasad, the wellknown historian of Jodhpur, expressed his belief that Nannijan bribed a *mali*, and through him got Kaliya, cook of Swamiji, to poison him.

Rao Raja Tejsingh stated at the Dayanand Birth Centenary at Muttra in 1925 A. D. that Kallu, a servant of Swamiji, had stolen two gold Mohurs and a shawl, that Swamiji reprimanded him for this offence, and that Kallu conspired with some evil-minded persons and administered poison to Swamiji in milk. The Rao Raja added that the following morning, Swamiji felt a severe cold in the head and knew that he had been poisoned: that Swamiji drank salted water to throw out the poison, but it did him no good. As severe stomachache started, Swamiji sent for Rao Raja Tejsingh and asked him to go and tell His Highness that Swamiji had great pain in his sides and that as people from outside on hearing of Swamiji's illness would come to Jodhpur, Swamiji should be sent to Ajmer. The Rao Raja added that when he carried this message to the Durbar, the Maharaja came and saw Swamiji and sent him to Abu. The whole of Rao Raja Tejsingh's speech at the Centenary Celebrations was given in order says B. Devendranath Mukhopadhyaya, to hide the truth. The Rao Raja did not say a word at the Centenary Celebration about the fact that Swamiji suffered agonies for fifteen or sixteen days at Jodhpur. He did not even mention Alimardankhan and his work. Babu Devendranath Mukhopadhyaya's *Life of Maharshi Dayanand Saraswati* (Volume II, p. 710) says that the Rao Raja had the temerity to say that to the Rao Raja's knowledge, Alimardankhan gave no medicine to Swamiji.

Dr. Surajmal told L. Jethmal who had gone from Ajmer to Jodhpur, that Swamiji's condition was very grave and

advised him to take Swamiji to Ajmer as soon as possible. On 15th October, Dr. Alimardankhan suggested that Swamiji should be taken to Mount Abu, the cold climate of which place might help recovery. His real reason, according to Babu D. Mukhopadhyaya, was his belief that Swamiji would not survive and that if Swamiji died at Jodhpur, the whole blame would fall upon him. On the day of Swamiji's departure, the Residency Surgeon was called and he too advised Swamiji's going to Abu. Arrangements were then made to take him to Abu. On 16th October, His Highness Maharaja Jaswantsingh and Col. Sir Pratapsingh came to bid farewell to Swamiji. His Highness said that though Swamiji's departure in his grave condition would bring disgrace on him, yet he could do nothing else. He presented Rs. 2500/- and two shawls. He sent two *Khas* tents and a guard with Swamiji and deputed Dr. Surajmal and Navaldan charan to go upto Abu Road with Swamiji.

Swamiji was placed in a paliki and the Maharaja walked with it upto the gate of the garden and asked Swamiji to come to Jodhpur again. The bottom of the paliki gave way on the way and bamboos were tied for support. Dr. Surajmal gave an astringent powder to Swamiji after every motion. Ropet was reached in the morning. An eightfold wet cloth was placed on Swamiji's head, but he still complained of heat. He fainted several times during the day. Swamiji reached Pali on 18th October. From Pali, Lala Jethmal came to Ajmer to take some medicine from there. After two days stay at Pali, Swamiji was taken to Marwar Junction. Jethmal consulted the famous Hakim Pirji at Ajmer, who said that the symptoms showed that arsenic had been given to Swamiji. He gave some medicines which Jethmal took with him. He met Swamiji at Marwar Junction. Pirji's medicine was given and Swamiji got some relief in thirst and in hiccup.

Swamiji knew that Dr. Surajmal's wife was suffering from tuberculosis and gave him leave at Pali to return to Jodhpur. Swamiji continued to sign letters till he reached Kharchi (Marwar Junction), though his hand shook. Swamiji fainted when he attempted to get out of the paliki. From Marwar Junction, Jethmal returned to Ajmer and Swamiji left for Abu. Swamiji was taken in a paliki from the Abu Road railway station and accommodated in the Jodhpur House at Mt. Abu.

Dr. Lachmandas, a Hospital Assistant in Government service who had been transferred from Abu to Ajmer, was on his way to the latter place. He met the paliki carrying Swamiji

to Abu, and on enquiry found who the inmate was. He found Swamiji unconscious and gave him ammonia. Swamiji opened his eyes and said he had been given *amrit* (necter) but again lost consciousness. Dr. Lachmandas decided to go back to Abu and look after Swamiji at the risk of losing his service. He began to treat Swamiji and gave some medicine every three hours. This gave some relief and Swamiji had only three motions during the night. Arrowroot in milk was given the next day. On 23rd October, Swamiji had only two motions. Swamiji got five hours sleep on the 24th October. Dr. Lachmandas who was under orders to proceed to Ajmer went to Colonel Spencer, the Chief Medical Officer, Rajputana, and applied for leave, which was refused. He wrote out his resignation, but Swamiji coming to know of it, tore it to pieces. Dr. Lachmandas gave another resignation to Col. Spencer, but it was not accepted. Col. Spencer sent word through Sir Pratapsingh that he would himself treat Swamiji. Swamiji then advised Dr. Lachmandas to go to Ajmer. Dr. Lachmandas gave three days' medicines and asked Swamiji to go to Ajmer, if he did not feel better.

Col. Spencer's treatment did no good, and motions again increased. People then advised Swamiji to go to Ajmer. Swamiji at first said no, but when pressed, consented. Thakur Bhopalsingh of Chhalesar had come and joined Swamiji at Marwar Junction railway station. L. Sevaklal Karsandas of Bombay and others had also come. Thakur Bhopalsingh's devoted service surpassed that of a son to his father. He washed all dirty clothes and removed urine etc. Swamiji had become extremely weak and was unable to move an inch without assistance, but was in full possession of his senses.

At last Swamiji left Abu on 26th October. On the way, at Nana Railway Station he took some curd to assuage the internal heat he felt. This acted as poison. Swamiji reached Ajmer at 4 P. M. Several people received him and were grieved to see Swamiji so ill and helpless. Four people took him out of the carriage when Swamiji fainted. He was carried in a paliki to the Bhinai house, outside Agra gate. Swamiji was consumed by intense heat in the stomach. Dr. Lachmandas was sent for. He came at once and found that Swamiji had developed pneumonia. He said something *had been given to him which should not have been given* (क्या). He began his treatment. He left P. Bhagaram's house where he was staying, and began to live in the Bhinai House to remain in attendance night and day. He then found that curd had been taken by Swamiji. His treatment

did some good. But unfortunately, when he had to go out for a while, Swamiji had his bed brought near the door when a cold breeze was blowing. This aggravated pneumonia. Dr. Lachman Das, on return, reprimanded those who had moved the bed.

Swamiji then evidently conscious of the coming end, had copies of his *Will* distributed. He got some shawls and other things valued at Rs. 1200/- and placed before Dr. Lachmandas for acceptance, but the latter declined to take them. "Maharaj," he said, "if I had money, I would give all you want to give me, for each hair of your body." Overcome with emotion and with eyes wet, Swamiji said, "True Aryas are like this, and true sons of Aryavarta act so."

Next day, when P. Bhagram, Judicial Assistant Commissioner, and Sardar Bhagatsingh, Executive Engineer, Ajmer, came to see Swamiji, Swamiji eulogised Dr. Lachmandas's treatment and said it would have been better if he had come from Abu with Dr. Lachmandas. According to Babu D. Mukhopadhyaya, "He also spoke to them about what the Muslim had done at Jodhpur, which showed that he suspected that Alimardankhan had given him poison in medicine."

On 29th October, the day before the Dipawali, P. Gurudatt Vidyarthi, M. A. and Lala Jivandas came to Ajmer from Lahore and Pandya Mohanlal Vishnulal from Udaipur. The latter said that His Highness the Maharana Sahib had sent him to do all that was possible in Swamiji's treatment and that it was the Maharana's wish that should the disease prove fatal, he should be informed so that he may come and have Swamiji's darsana for the last time.

Swamiji showed a little improvement. But evidently, destiny was working against all. Another mistake was made. Seeing that Swamiji's condition was better, Dr. Lachmandas went to take his food at P. Bhagram's house. During his absence, Swamiji's bed was again removed and taken out in the verandah. On his return, Dr. Lachmandas saw P. Mohanlal Vishnulal and others sitting by Swamiji and talking to him and Swamiji enjoying the cool breeze. Dr. Lachmandas had the bed taken into the room at once and told pandit Gurudatt that the taking of the bed in the verandah would result in a severe relapse at night. Dr. Lachmandas and P. Gurudatt kept a vigil by turns at night. While it was not yet twelve, P. Gurudatt woke up Dr. Lachmandas and said Swamiji's pulse could not be

felt and breathing had apparently stopped. Dr. Lachmandas applied glasses and took out some blood. This brought about an improvement. The pulse reappeared and breathing started.

On 30th October, which was the Depawali day, Dr. Lachmandas lost all hope and said that some other doctor should also be called, as Swamiji's condition had become critical, and he feared that *Fate* was working against recovery. Death seemed imminent, for whenever a little improvement appeared, something wrong was done and there was a relapse. When Lachmandas insisted, people asked him to get any other doctor he thought fit. Colonel Newman, the Civil Surgeon of Ajmer was called. He looked at Swamiji and expressed his wonder that though Swamiji suffered from such a dire disease, he was still so calm and not a word of complaint passed his lips. He spoke highly of Swamiji's courage and will power, and said his life-long Brahmacharya had given him such strength and power of suffering silently such agonies. At first he thought Swamiji had no pneumonia, but Dr. Lachmandas asked him to examine the lungs. He applied the stethoscope and said, there was acute double pneumonia and recommended mustard poultice. Dr. Lachmandas said that his experience was that such poultice was not useful in the case of Indians, though it did good to Europeans. Col. Newman said that so far as medicines for internal use were concerned, Lachmandas's treatment was perfect and no European doctor could do better.

During the day at about 3 or 4 P. M., some Aryas went to Dr. Newman again and asked him what he thought of Swamiji's chances of recovery. He said Swamiji may recover or he may not live more than a few hours, but he thought that mustard poultice was good. The people returned and applied the poultice, but Swamiji told them it was all useless and that his end had come. Dr. Lachmandas told Pandit Gurudatt that Swamiji might have lived three or four days more, but after the poultice he would probably pass away before nightfall.

Swamiji had rallied a little in the morning, and had asked for a barber to shave him. Babu Muthraprasad, Secretary of the Aryasamaj Ajmer went to fetch a barber. He met one and asked him to come along and shave his Guru. The barber said, "Today is Dewali and I want Rs. 5 for my work". Babu Muthraprasad said, "Come along and do the

work." After the shave, Swamiji himself said, "Give the barber Rs. 5." The barber went out of the room and was given rupee one. He went in and said to Swamiji that only Re. 1/- had been given to him. Swamiji said, "Pay rupees four more."

In the afternoon, Swamiji had a motion and was then laid in the bed. He was breathing hard. When questioned, he said he was well, and that he was having that day rest after a month. Lala Jivandas asked Swamiji where he was, and Swamiji replied "In God's will". A little after 4 p. m., Swamiji called for Swami Atmanand Saraswati. He came and stood in front. Swamiji told him to stand behind him or sit near his head. Swamiji asked him what he wanted. He said he was praying for Swamiji's recovery. After a while, Swamiji said, "This body is made of matter, how can it recover?" He then put his hand on Swami Atmanand's head and said, "Be happy". He said the same thing to one Gopalgiri who had come from Benares to see Swamiji. Swamiji, sent for two shawls and Rs. 200/- and said, "Divide them between Swami Atmanand and P. Bhimsen."

Those who had come from various places in India came and stood before Swamiji's bed. Swamiji looked at them in a manner which cannot be described. Swamiji almost said, "Be brave, don't be discouraged." Swamiji was calm and collected. No sigh or moan escaped him; no sign of suffering appeared on his face. His self control was perfect. When asked how he was, he said, quite well. Throughout one month's illness while Swamiji suffered agonies of pain, not a sigh, a moan, a groan, escaped his lips; never a sob, never a word of complaint or sorrow or lamentation was uttered. He suffered silently.

Between five and six p. m. he asked for those who had come from different places and told them to stand behind him. He asked the doors and the two skylights of the room to be opened and enquired what the Hindi date, day of the week and *paksā* (half of the month) was. Someone said it was Krishnapaksha (dark half of the month) and *Amavasya* and Tuesday. Hearing this, he looked at the roof and all round and recited Veda mantras. Then he did Upasna in Sanskrit and recited God's attributes in Hindi and with pleasure began to recite

¹Buddha, when his chief disciple Ananda began to weep at the approaching death of the Enlightened, said: "Why weep. All compound things must disintegrate. That is the law of Nature."

Gayatri. He went into Samadhi for a while and then opened his eyes and said, "Oh merciful, Almighty God. This is Thy will, This is Thy will, let it be done. Ah! what a *lila* is thine." After saying this, he lay sideways and holding his breath, he threw it out with some force and passed away at about 6 P. M.

P. Gurudatt was watching Swamiji all the time standing — one side in the room. He saw how a Yogi and a confirmed believer in God conquers death. An agnostic to some extent as he had been, he witnessed this scene and changed. He who leheartedly began to believe in God.

Shortly before his death, Swamiji had said "Call Pandit Sunderlal." Those in the Bhinai House said that he had not come. Swamiji said no, he had come. People were amazed to find that he came soon after Swamiji breathed his last.

At Ajmer, Swamiji used to sit up early in the morning and pray to God and often used to say, "Lord, this is Thy will." He used to recite the Veda mantra *अग्ने नम सुषकारावे* and some others.

H. H. Maharana Sajjansingh of Udaipur, who had only lately enjoyed the privilege of Swami Dayanand's company for six months and had received the inestimable benefit of receiving instruction from him in Manusmriti, Mahabharata and other books on politics and administration, was overwhelmed with grief when he heard of Swamiji's passing away. Maharana Sajjansingh had the highest respect and veneration for Swamiji and fully appreciated his great personality, and the sublimity and immense value of his teachings. Maharana Sajjansingh expressed his appreciation of Swamiji's greatness and his grief at his death in the following elegiac poem:

मम चक्षुः प्रहसति (१३४०) दीप-दिन दयानन्द सह सदा ।

यस्य उग्रसद्व कस्तुर विच, मयो तन पञ्चम ॥

मनहरणं कृतम्

जा के जीह जोर हैं मर्त्य कितासिफन को, अस्त सो समस्त कार्य मण्डल हैं मायो ॥
 वेद ॥ विहारी मत्त मत्त के कुतुबी मन्त्र, मत्र मद्र आदिन पै सिंह अनुमान्यो हैं ॥
 हाता पद शासन को वेद को प्रवेला जेता, आर्यविद्यामर्कट को अस्ताचल जान्यो हैं ।
 स्वामी दयानन्दजी के विष्णुपद प्राप्त ॥ हैं, परिजाल को सो आज पतन ममान्यो हैं ॥

Trans: "On the Depawali day S. 1940, Dayanand's powerful body dissolved into the five constituent elements: "It is my conviction that Swamiji, by the power of his speech, put an end to the doubts and misgiving spread in the country by philosophers. The supporters of religions and faiths which were against the Vedas have, by their small and narrow intelligence, spread misapprehensiveness and falsehoods. These men are like deer: Swamiji was a lion for them. This is my firm belief. The passing away of this knower of the six sastras and the great master of the knowledge of the Vedas is like the setting of the Sun of knowledge of the Aryas: I fully realize this. Swamiji's going to Vishnuloka (Heaven) is the destruction of the *Kalpa Braksha* of Heaven. This, I fully admit."

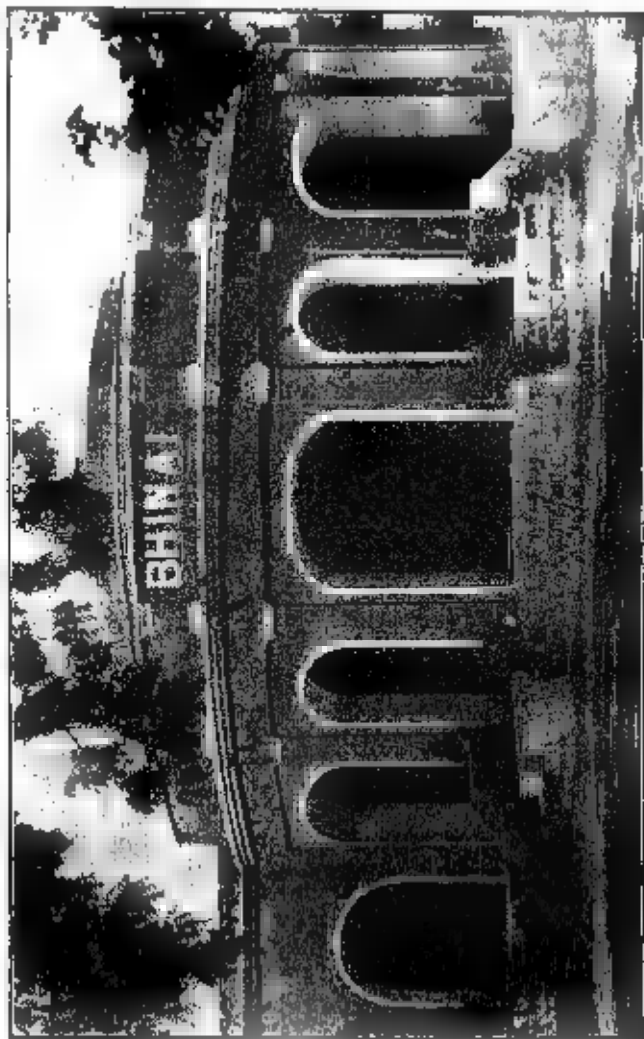
Kaviraj (Poet Laureate) Shyamaldas of Udaipur, a member of the Paropkarini Sabha, in ■ elegy, said:

बीर बीर बारस बनारस मिलान भये पूरन परीक्षा पार क्यों न भिन्न करतो ।
 बिचि से बिचेकी बुध संशय विथा के बीच बार धन्य उत्तर दिये में सार भरतो ॥
 बारवाक हिंसक चढाय जुम जुम जुझल में दयाभन्द ब्रम्ह कन्द कबहुँ न परतो ।
 रहते धरे न मोली ■ वेदकारिधि के राजहंस मन्मथ न तरतो ॥

"When milk and water were mixed, the genuine and artificial were mixed up; he Dayanand, by fully examining them separated the two from each other. With divine discrimination, full of wisdom, he by his proper replies, assuaged the trouble created by doubts, fully understanding their nature. If in the *Hansmandal* of the Vedas, the Dayanand *Rajhans* (Swan) had not swam across the ocean of the Vedas, the pearls in the shape of mantras could not have been found on this earth."

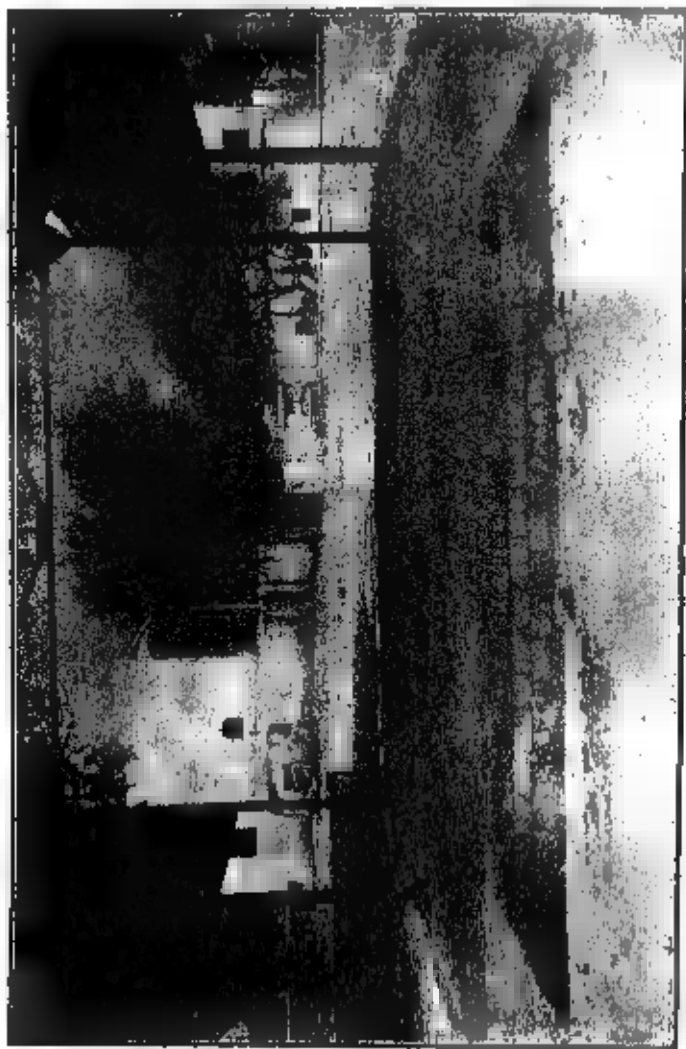
Babret Fatehkaran, ■ highly cultured and scholarly member of the court at Udaipur, composed the following elegy:

योग को अगार गिरधार हृद आसन को शिबक महीपन को त्रिविधस सिंहासो ।
 कुटिब कुटादिन को घाम मत चाहिन ■ हाथ पशुहावन को हृद दिन जाहसो ॥
 कहीं नपकरय बार वर्ष ■ विवरय को धर्म भिन्न दयानन्द परम पति पाहसो ।
 तीन वेद रासन को सुमति प्रकाशन को आख सत्यभावय वासन सिंहासो ॥



BHINAI HOUSE, AJMER.

Where Swami Devanand Saraswati breathed his last.



CREMATION GROUND, AJMER.
Where Swamiji's body was cremated.

"The store house of yoga, firm as a great mountain; the guru of sovereigns, has gone to Swarga (Heaven). The heart's desire of the mean, and the treader of the evil path, the *vama margies* alas! has been fulfilled. Jai Karan says, the knower of the four Vedas, treasure house of the Vedic religion has gone to Heaven. The Master and the Ruler of the three Vedas, who radiated good intelligence, he who was an embodiment of Truth has disappeared."

It was the sincere wish of His Highness the Maharana of Udaipur that Swamiji's body may be kept and not cremated till he came to Ajmer and had darsana of Swamiji for the last time. It was, however, considered undesirable to keep the body for four or five days; for, there was no railway connection between Chitor and Udaipur.

What a difference between the Maharana and his court at Udaipur and the Maharaja and his court at Jodhpur!

Swamiji had left instructions that his body should be cremated in a place situated to the south of the city. Accordingly, the next day the body was taken out in procession from the Bhinai House. Passing through the Agra Gate, Nayabazar, Dhanmandi, Ghaseti, Diggi Bazar, it went to the Malusar cremation ground. Hundreds of people followed the bier including Rai Bahadur P. Bhagram, Sardar Bhagatsingh and all the Arya Samajists present in Ajmer, as well as large crowds of people composed of Punjabees, Deccanese, Bengalis and others.

The author of this book, who was present at the Bhinai House the previous evening, followed the bier from the Bhinai House. When he put his shoulder to the bier near the Dargah Khawaja Sahib, he counted the men carrying the bier and finding they were sixteen, he suddenly remembered that in one of his lectures at Ajmer, Swamiji, while condemning child marriage had said, "You children of children how weak and small you are. Look at me and see the result of Brahmcharya. Even after my death, sixteen men will take my dead body for cremation". It struck the author then that he had heard that Swamiji was a great yogi and must have had prescience of this event.

A *Vedi* was prepared and Swamiji's dead body was placed in it with the chanting of Vedic hymns. P. Bhagram gave a short speech and spoke of Swamiji's greatness and his great services to this ancient land. P. Sunderlal got up to speak, but

after saying a few words, he broke down with grief and could not proceed. We all sat, sad and sorrowing, while the cremation rites were being performed according to the *Sanakar Vidhi* of Swamiji. Swami Atmanand and Brahmachari Ramanand, Swamiji's disciples, lighted the *chita* and with *ahuties* of ghee and camphor and other materials, that splendid body, so resplendent and vigorous a few days ago, was reduced to ashes. Swamiji's directions about cremation contained in his *Swikar-patra* were fully observed.¹ The shawl covering the bier was burnt with the body. Everyone present at the cremation, according to custom, placed a piece of wood on the burning body. Thus ended this historic cremation, the like of which Ajmer had never seen before, has never seen since, and will never see in future.

A Great Man passed away, the greatest that India has produced in modern times, and one of the greatest that the world has yet produced.

Thus, on the day of the chief national festival of India, the Depawali, and at the hour that the annual Feast of Light began to be celebrated all over the country; when in this ancient and historic land, hallowed by the memories of the greatest seers and thinkers that the world has produced, every house in every city, town and village was lighted up, and men, women and children, the rich and the poor, the high and the low, in the hills and the plains were rejoicing, the greatest of the Indians, the Great Dayanand shuffled off his mortal coil and left this world of sorrow, suffering and strife and entered immortality. Thus passed away the great World Teacher, the benefactor of humanity, the man who devoted his whole life to the good of mankind, and toiled and toiled and toiled without rest; who willingly suffered all kinds of abuse, injuries and attempts on his life; who gave up his rich patrimony, his all and eventually his life, in the service of his country and his countrymen; who denied himself every pleasure and comfort and happiness in order to bring happiness to others, he who carried the torch of truth and light everywhere in this ancient land.

¹The materials used in the cremation were:—

Ghee—3 mds and 30 seers

Sandal wood—2 mds and 2½ seer (all that could be obtained in Ajmer.)

Saffron—40 tolas.

Camphor—5 seers.

Musk—9 masbas.

Agar—1 seer.

Sugar—3½ seers.

Palash and other wood—16 mds.

CHAPTER XIX.

PLACES WHICH SWAMIJI VISITED, WITH DATES

इन्द्रं वर्धयन्तो अप्सुरः कृशयन्तो विश्वमार्यम् ।

अपयन्तो अरावन्तः ॥ १८० ॥ ११३३१५४॥

“Energetic people go round the world increasing happiness
and prosperity, destroying enemies and making the whole
world Arya.—*Rig. V., 9.63 5.*”

I

Place	Arrival	Departure
Tankara	1824 A.D.	1846 A.D.
Kot Gangara	July, August 1846	Sept. Oct. 1846
Sidhpur	Sept. Oct. 1846	Oct. Nov. 1846
Ahmedabad	Oct. Nov. 1846	Oct. Nov. 1846
Baroda	1846	1847
Chanoda Kanyali	1847	1847
Vyasashrama	1847	1848
Sinoor	1848	1849
Chanoda	1849	1850
Ahmedabad	1850	1851
Abu	1852	1854
Hardwar	1854-55	1855
Rishikesh	1855	1855
Tehri	1855	1855
Srinagar	1855	1855
Kedar Ghat	1855	1855
Rudra Prayag	1855	1855
Agasta Muni	1855	1855
Shivapuri	1855	1855
Kedar Ghat	1855	1855
Gupta Kashi	1855	1855
Triyugi Narayan	1855	1855

Place	Arrival	Departure
Gauri Kund	1855 A.D.	1855 A.D.
Bhimgupha	1855	1855
Kedar Ghat	1855	1855
Tunganath Peak	1855	1855
Okhee Math	1855	1855
Gupta Kashi	1855	1855
Okhee Math	1855	1855
Joshi Math	1855	1855
Badri Narayan	1855	1855
Vasudhara	1855	1855
Mana Village	1855	1855
Badri Narayan	1855	1855
Chilkia Ghati	1855	1855
Rampur	1855	1855
Kasipur	1855	1856
Drona Sagar	1856	1856
Moradabad	1856	1856
Sambhal	1856	1856
Garh Mukteshwar	1856	1856
Farrukhabad	1856	1856
Shringirampur	1856	1856
Cawnpur	5 April 1856	1856
Allahabad	1856	1856
Mirzapur	August 1856	Aug. Sept. 1856
Vindhiachal	1856	1856
Benares	1856	1856
Chandalgah (Chunar)	1856	1857
Narbada, The banks of,	26 March 1857	1859
Hathras	1860	1860
Mursan	1860	1860
Muttra	14 November 1860	1863
Agra	May 1863	1864
Gwalior	24 January 1865	June 1865
Karauli	June 1865	1865
Khuahalgah (now Gangapur)	1865	1865
Jaipur	October 1865	6 March 1866
Bagru	March 1866	March 1866
Dudoo	March 1866	March 1866
Kishangarh	March 1866	March 1866
Ajmer	March 1866	March 1866
Pushkar	23 March 1866	30 May 1866
Ajmer	30 May 1866	June 1866

*According to P. Yugalkishor, Swamiji came to Muttra in May 1859 A.D.

Place	Arrival	Departure
Kishangarh	June 1866 A.D.	1866 A.D.
Dudoo	1866	1866
Bagru	June 1866	June 1866
Jaipur	1866	October 1866
Agra	1st November 1866	November 1866
Muttra	November 1866	1866
Meerut	1866	1866 or 1867
Hardwar	12 March 1867	1867
Kankhal	1867	1867
Landour	1867	1867
Mirapur	1867	1867
Muhammadpur (Dist. Bijnor)	1867	1867
Pariksatgarh	1867	1867
Garhmukteshwar	1867	1867
Karnawas	1867	1867
Farrukhabad	June 1867	June 1867
Anupshahr	June 1867	1867
Garhmukteshwar	1867	1867
Anupshahr	1867	1867
Chasi	1867	1867
Tahrpur	1867	1867
Ramghat	1867	1867
Karnawas	1867	1867
Ahar	1867	1867
Chasi	1867	1867
Ramghat	1867	1867
Beloon	1867	1867
Karnawas	November 1867	1867
Beloon	1867	1867
Karnawas	1867	1868
Gadiaghat	March 1868	1868
Ambagarh (Soron)	1868	1868
Karnawas	May, June 1868	1868
Ambagarh	1868	1868
Sardol	1868	1868
Shahbazpur	1868	1868
Qadargunj	1868	1868
Nardauli	1868	1868
Kakoda	29 October 1868	9 November 1868
Nardauli	9 November 1868	November 1868
Qayamgunj	November 1868	1868
Kampil	1868	1868
Shakrullapur	1868	1868
Farrukhabad	1868	1868

Place	Arrival	Departure
Shringirampur	June 1869 A.D.	June 1869 A.D.
Jalalabad	June 1869	June 1869
Kanauj	July 1869	July 1869
Bitthur	July 1869	July 1869
Madarpur	July 1869	July 1869
Cawnpur	July 1869	October 1869
Ramnagar	October 1869	1869
Benares	22-23 Oct. 1869	December 1869
Mirzapur	December 1869	5 February 1870
Allahabad	5 February 1870	1870
Mirzapur	1870	1870
Benares	1870	1870
Soron	1870	1870
Kasgunj	1870	1870
Balram	1870	1870
Chakeri	1870	1870
Hanot	1870	1870
Anupshahr	1870	1870
Chhalesar	12-13 Nov. 1870	1871
Ramghat	May 1871	1871
Farrukhabad	1871	1872
Benares	March 1872	16 April 1872
Mughalsarai	April 1872	April 1872
Dumraon	1872	1872
Arrah	1872	1872
Patna	6-7 Sept. 1872	2 October 1872
Mongyer	3 October 1872	18 October 1872
Bhagalpur	Oct. 1872	15 December 1872
Calcutta	16 December 1872	1 April 1873
Hooghly	1 April 1873	April 1873
Burdwan	April 1873	April 1873
Bhagalpur	17 April 1873	17 May 1873
Patna	18 May 1873	May 1873
Chhapra	25 May 1873	June 1873
Arrah	11 June 1873	1873
Dumraon	July 1873	August 1873
Mirzapur	■ August 1873	1873
Allahabad	1873	1873
Cawnpur	20 October 1873	6 November 1873
Lucknow	6 November 1873	19 Nov. 1873
Farrukhabad	21 Nov. 1873	December 1873
Kasganj	10 December 1873	20 December 1873
Chhalesar	20 December 1873	December 1873
Aligarh	26 December 1873	22 January 1874

Place	Arrival	Departure
Hathras	22 January 1874 A.D.	January 1874 A.D.
Muttra	January 1874	26 February 1874
Brindaban	26 February 1874	14 March 1874
Muttra	14 March 1874	19 March 1874
Mursan	19 March 1874	1874
Allahabad	1874	1874
Benaras	May 1874	1874
Allahabad	1 July 1874	October 1874
Jubbulpur	October 1874	October 1874
Nasik	October 1874	October 1874
Bombay	26 October 1874	December 1874
Surat	December 1874	December 1874
Broach	December 1874	December 1874
Ahmedabad	December 1874	28 December 1874
Nadiad	1874	1874
Rajkot	31 December 1874	18 January 1875
Wadhwan	19 January 1875	20 January 1875
Ahmedabad	21 January 1875	1875
Bombay	29 January 1875	1875
Poona	1875	1875
Satara	September 1875	1875
Poona	1875	1875
Bombay	October 1875	1875
Baroda	1875	1876
Ahmedabad	1876	1876
Broach	1876	1876
Surat	1876	1876
Bulsar	1876	1876
Bassein Road	1876	1876
Bombay	1876	April 1876
Indore	April 1876	April 1876
Farrukhabad	9 May 1876	24 May 1876
Benares	27 May 1876	14 August 1876
Jaunpur	15 August 1876	18 August 1876
Ajodhya	18 August 1876	1876
Lucknow	26 Sept. 1876	1 November 1876
Shahjahanpur	1 November 1876	1876
Bareilly	6 November 1876	1876
Moradabad	November 1876	1876
Karnawas	December 1876	December 1876
Chhalesar	December 1876	December 1876
Aligarh	December 1876	December 1876
Delhi	December 1876	January 1877
Meerut	16 January 1877	15 February 1877

Place	Arrival	Departure
Shringirampur	June 1869 A.D.	June 1869 A.D.
Jalalabad	June 1869	June 1869
Kansuj	July 1869	July 1869
Bitthur	July 1869	July 1869
Madarpur	July 1869	July 1869
Cawnpur	July 1869	October 1869
Ramnagar	October 1869	1869
Benares	22-23 Oct. 1869	December 1869
Mirzapur	December 1869	5 February 1870
Allahabad	5 February 1870	1870
Mirzapur	1870	1870
Benares	1870	1870
Soron	1870	1870
Kasganj	1870	1870
Balram	1870	1870
Chakeri	1870	1870
Hanot	1870	1870
Anupshahr	1870	1870
Chhalesar	12-13 Nov. 1870	1871
Ramghat	May 1871	1871
Farrukhabad	1871	1872
Benares	March 1872	16 April 1872
Mughalsarai	April 1872	April 1872
Dumraon	1872	1872
Arrah	1872	1872
Patna	6-7 Sept. 1872	2 October 1872
Mongyer	3 October 1872	18 October 1872
Bhagalpur	Oct. 1872	15 December 1872
Calcutta	16 December 1872	1 April 1873
Hooghly	1 April 1873	April 1873
Burdwan	April 1873	April 1873
Bhagalpur	17 April 1873	17 May 1873
Patna	18 May 1873	May 1873
Chhapra	25 May 1873	June 1873
Arrah	11 June 1873	1873
Dumraon	July 1873	August 1873
Mirzapur	8 August 1873	1873
Allahabad	1873	1873
Cawnpur	20 October 1873	■ November 1873
Lucknow	6 November 1873	19 Nov. 1873
Farrukhabad	21 Nov. 1873	December 1873
Kasganj	10 December 1873	20 December 1873
Chhalesar	20 December 1873	December 1873
Aligarh	26 December 1873	22 January 1874

Place	Arrival	Departure
Hathras	22 January 1874 A.D.	January 1874 A.D.
Muttra	January 1874	26 February 1874
Brindaban	26 February 1874	14 March 1874
Muttra	14 March 1874	19 March 1874
Mursan	19 March 1874	1874
Allahabad	1874	1874
Benaras	May 1874	1874
Allahabad	1 July 1874	October 1874
Jubhulpur	October 1874	October 1874
Nasik	October 1874	October 1874
Bombay	26 October 1874	December 1874
Surat	December 1874	December 1874
Broach	December 1874	December 1874
Ahmedabad	December 1874	28 December 1874
Nadiad	1874	1874
Rajkot	31 December 1874	18 January 1875
Wadhwan	19 January 1875	20 January 1875
Ahmedabad	21 January 1875	1875
Bombay	29 January 1875	1875
Poona	1875	1875
Satara	September 1875	1875
Poona	1875	1875
Bombay	October 1875	1875
Baroda	1875	1876
Ahmedabad	1876	1876
Broach	1876	1876
Surat	1876	1876
Bulsar	1876	1876
Bassein Road	1876	1876
Bombay	1876	April 1876
Indore	April 1876	April 1876
Farrukhabad	9 May 1876	24 May 1876
Benares	27 May 1876	14 August 1876
Jaunpur	15 August 1876	18 August 1876
Ajodhya	18 August 1876	1876
Lucknow	26 Sept. 1876	1 November 1876
Shahjahanpur	1 November 1876	1876
Bareilly	6 November 1876	1876
Moradabad	November 1876	1876
Karnawas	December 1876	December 1876
Chhalesar	December 1876	December 1876
Aligarh	December 1876	December 1876
Delhi	December 1876	January 1877
Meerut	16 January 1877	15 February 1877

Place	Arrival	Departure
Saharanpur	15 February 1877 A.D.	11 March 1877 A.D.
Shahjahanpur	11 March 1877	15 March 1877
Chandapur	15 March 1877	22 March 1877
Saharanpur	23 March 1877	31 March 1877
Ludhiana	31 March 1877	19 April 1877
Lahore	19 April 1877	5 July 1877
Amritsar	5 July 1877	17 August 1877
Gurdaspur	17 August 1877	26 August 1877
Amritsar	26 August 1877	13 September 1877
Jullundhar	13 Sept 1877	17 October 1877
Lahore	17 October 1877	26 October 1877
Ferozpur	26 October 1877	5 November 1877
Lahore	5 November 1877	7 November 1877
Rawalpindi	8 November 1877	26 December 1877
Jhelum	27 December 1877	13 January 1878
Gujrat	13 January 1878	2 February 1878
Wazirabad	■ February 1878	7 February 1878
Gujranwala	7 February 1878	3 March 1878
Lahore	3 March 1878	12 March 1878
Multan	12 March 1878	16 April 1878
Lahore	17 March 1878	15 May 1878
Amritsar	15 May 1878	July 1878
Jullundhar	July 1878	July 1878
Ludhiana	July 1878	July 1878
Roorkee	July 1878	21 August 1878
Aligarh	22 August 1878	26 August 1878
Meerut	26 August 1878	3 October 1878
Delhi	3 October 1878	6 November 1878
Ajmer	7 November 1878	7 November 1878
Pushkar	7 November 1878	14 November 1878
Ajmer	14 Nov. 1878	■ December 1878
Masuda	2 December 1878	10 December 1878
Nasirabad Cantt.	10 December 1878	14 December 1878
Jaipur	14 December 1878	24 December 1878
Rewari	25 December 1878	9 January 1879
Delhi	9 January 1879	16 January 1879
Meerut	16 January 1879	February 1879
Saharanpur	February 1879	6 February 1879
Roorki	■ February 1879	20 February 1879
Jwalapur	20 February 1879	27 February 1879
Hardwar	27 February 1879	14 April 1879
Dehradun	14 April 1879	30 April 1879
Saharanpur	1 May 1879	3 May 1879
Meerut	3 May 1879	22 May 1879

Place	Arrival	Departure
Aligarh	22 May 1879 A.D.	28 May 1879 A.D.
Chhalesar	28 May 1879	3 July 1879
Moradabad	3 July 1879	31 July 1879
Badaon	31 July 1879	14 August 1879
Bareilly	14 August 1879	4 September 1879
Shahjahanpur	4 September 1879	17 September 1879
Lucknow	18 September 1879	24 September 1879
Cawnpur	24 September 1879	25 September 1879
Farrukhabad	25 September 1879	8 October 1879
Cawnpur	8 October 1879	17 October 1879
Allahabad	17 October 1879	23 October 1879
Mirzapur	23 October 1879	30 October 1879
Danapur	30 October 1879	19 November 1879
Benares	19 November 1879	5 May 1880
Lucknow	5 May 1880	20 May 1880
Farrukhabad	20 May 1880	30 June 1880
Mainpuri	1 July 1880	6 July 1880
Bharol	1 July 1880	7 July 1880
Meerut	8 July 1880	15 September 1880
Muzaffarnagar	15 September 1880	October 1880
Meerut	October 1880	October 1880
DehraDun	7 October 1880	20 November 1880
Meerut	21 November 1880	November 1880
Agra	November 1880	10 March 1881
Bharatpur	10 March 1881	19 March 1881
Jaipur	20 March 1881	5 May 1881
Ajmer	5 May 1881	23 June 1881
Nasirabad Cantt.	23 June 1881	23 June 1881
Masuda	23 June 1881	18 August 1881
Beawar	18 August 1881	18 August 1881
Haripur Station	19 August 1881	19 August 1881
Raipur	19 August 1881	8 September 1881
Haripur Station	8 September 1881	8 September 1881
Beawar	11 September 1881	21 September 1881
Masuda	21 September 1881	6 October 1881
Hurda	6 October 1881	October 1881
Rupaheli	October 1881	October 1881
Ratara	October 1881	October 1881
Banera	10 October 1881	26 October 1881
Chitorgarh	27 October 1881	14 December 1881
Indore	December 1881	December 1881
Bombay	30 December 1881	24 June 1882
Khandwa	25 June 1882	3 July 1882
Indore	3 July 1882	5 July 1882

Place	Arrival	Departure
Rutlam	5 July 1882 A.D.	July 1882 A.D.
Jawara	July 1882	24 July 1882
Chitor	25 July 1882	August 1882
Nimbahera	August 1882	August 1882
Udaipur	11 August 1882	1 March 1883
Nimbahera	1 March 1883	1 March 1883
Chitor	1 March 1883	7 March 1883
Rupaheli	8 March 1883	8 March 1883
Shahpura	9 March 1883	26 May 1883
Ajmer	28 May 1883	29 May 1883
Pali	29 May 1883	29 May 1883
Ropat	30 May 1883	30 May 1883
Jodhpur	31 May 1883	16 October 1883
Ropat	17 October 1883	17 October 1883
Pali	18 October 1883	20 October 1883
Mount Abu	21 October 1883	26 October 1883
Ajmer	27 October 1883	30 October 1883

II

PRINCIPAL EVENTS IN SWAMIJI'S LIFE.

Swami Dayanand Saraswati was born in 1824 and died in 1883 A.D. Of his fifty-nine years of life, the first twenty-one were spent at home, receiving such education as is usually given to boys of a high class Brahmin family. He spent the next fifteen years going about the country in search of Yogis to learn yoga, and later to find a learned *guru*. The next three years, 1860 to 1863 were spent studying under the guru whom he had at last found in Muttra. After spending two years, 1864 and 1865, in preparing for his mission at Agra, he spent the remaining seventeen years of his life, 1866 to 1883 A.D., in preaching the Vedic Dharma throughout the country, denouncing superstitions and false doctrines, holding Sastrarths with Christian Missionaries, Muslim maulvies and Pauranik Pandits.

- 1824—Born at Tankara (Morvi State).
- 1832—Was invested with the sacred thread at eight years of age.
- 1837, about—When about thirteen years of age, lost all faith in idolworship by seeing mice run over Siva's idol during a Sivaratri vigil.
- 1842, about—His sister's and uncle's death made him lose interest in life and seek means to conquer death.
- 1846, about—Left home in search of Yogis. Was initiated into Brahmacharya and named Suddha Chaitanya at Sayale. Initiated into Sannyas by Swami Parmanand Saraswati and named Dayanand Saraswati. Was taught Yoga by Jwalanand Puri and Sivanand Giri at Dudesbwar near Ahmedabad.
- 1855—Went to Hardwar for the Kumbha Fair for the first time.
- 1860 } Studied with his Guru Swami Virjanand Saraswati
1863 } at Muttra.
- 1863—At the command of his Guru, Swami Dayanand Saraswati took a solemn vow to devote his life to spreading the Vedic Faith and removing the superstitions prevailing in India, and left Muttra.
- 1864 }
1865 } Lived at Agra, preparing himself for his life mission.
- 1866—Started on his mission. Went to Jaipur and then to Pushkar to preach Dharma. Held his first religious debate with Christian missionaries at Ajmer.
- 1867—Came to Hardwar for the Kumbha Fair. Preached Vedic religion, denouncing idolworship and condemning the present caste system. At the end of the Fair, gave away all books, clothes, money that he had with him, and began to lead the life of an *avadoot* on the banks of the Ganges.
- 1868—Was attacked by Rao Karan Singh with a sword. Swamiji broke the sword into two and calmly resumed his seat.

1869—On 16th November a grand Sastrarth on idol-worship was held at Benares between Swami Dayanand Saraswati and the pandits of Benares under the presidentship of the Maharaja of Benares. P. Taracharan Tarkratna, Rajarain Sastri, Bal Sastri and Swami Vishuddhanand and other Pandits opposed Swamiji.

1872—In April, Swami Dayanand went to Behar and Bengal. Reached Calcutta in December. Met Babu Keshabchandra Sen, founder of the New Dispensation (Brahmo Samaj) and Mahrshi Devendranath Tagore, leader of the Adi Brahmo Samaj.

1873—Left Calcutta on 1st April. A sastrarth was held at Hoogli with P. Taracharan Tarkratna on 8th April when Taracharan acknowledged that the Vedns did not support idolworship.

1874—On 26th October went to Bombay to preach the Vedic religion. Visited various places in the Bombay Presidency.

1875—On 16th January, the first Arya Samaj was established at Rajkot. It came to an end soon. On 10th April, an Arya Samaj was established at Bombay.

In June, the Satyarth Prakash was published at Benares. In July, went to Poona at the invitation of Mr. Mahadeva Govind Ranade.

1876—In December, went to Delhi during the days of the Imperial Assemblage. Convened a meeting of the leaders of the theistic religions, Sir Sayad Ahmad Khan, Babu Keshabchandra Sen, M. Indramani, Navinchandra Rai and others to co-operate with one another.

1877—In March, had an important sastrarth at Chandapur with Rev. Scott and Rev. Noble, and Maulvi Muhammad Kasim of Devaband.

On 24th June, An Arya Samaj was established at Lahore; and the Ten Principles of the Arya Samaj were finally settled.

1878—May, the Theosophical Society established in America by Colonel Olcott and Madame Blavatsky was made a Branch of the Arya Samaj of India.

- 1879—On 17th February, Swamiji came to Hardwar for the Kumbha Fair. This was the third Kumbha Fair; he visited.
On 1st May, Colonel H.S. Olcott and Madame Blavatsky paid their first visit to Swamiji at Saharanpur.
At Bareilly, a sastrarth took place between Swamiji and Rev. Scott.
- 1880—On 12th February, the Vedic Yantralaya (Printing Press) was established to print Swamiji's works.
- 1882—On 28 March, Swamiji severed all connection of the Arya Samaj with the Theosophical Society and its Leaders.
- 1882—In July went to Udaipur. H. H. Maharana Sajjan Singh became Swamiji's disciple.
- 1883—On 27th February Swamiji's last Will and Testament (Swikarpatra) was registered at Udaipur, and the Paropkarini Sabha was established.
In June, went to Jodhpur.
On 26th September, Swamiji became ill.
On 30th October, Swamiji breathed his last at Ajmer.

III

IMPORTANT SASTRARTHS (RELIGIOUS DEBATES) HELD BY SWAMIJI.

<i>Year A.D.</i>	<i>Place.</i>	<i>Opposite Party.</i>
1866	... Ajmer	Rev. Gray, Robson and Shoolbred.
1867	... Karnawas	P. Ambadutt of Anupshahr.
	... Raighat	P. Krishnanand.
	... Karnawas	P. Hari Ballabh.
	... Soron	P. Angad Sastri.
1868 October	... Kakori ka Mela	P. Umadatt
1868	... Farrukhabad	P. Srigopal
1869, June	39... Farrukhabad	P. Haldar Ojha
1869	... Kanauj	P. Harishankar
1869, July	31... Cawnpur	P. Haldar Ojha

<i>Year A. D.</i>		<i>Place.</i>	<i>Opposite Party.</i>
1869, Nov.	16...	Benares	P. Taracharan Tarkratna Swami Vishudhanand P. Bal Sastri Rajaram Sastri P. Shivasahai P. Madhavacharya P. Vamnacharya
1872	...	Mirzapur	P. Govind Bhatt P. Jaishri
1872	...	Damraon	P. Durgadatt
1872	...	Arrah	P. Rudradatt P. Chandradatt
1872 Sept.	...	Patna	P. Ramjivan Bhatt P. Ram Autar
		Calcutta	P. Hemchandra Chakravarti
1873, March 23	...	Calcutta	P. Maheshchandra Nyayaratna
1873, April	8...	Hoogly	P. Taracharan Tarkratna
1873, Nov.	18...	Lucknow	P. Gangadhar
1873, May	25...	Chapra	P. Jagannath
1873, Oct	...	Cawnpur	P. Gangadhar
1874, Feb.	...	Allahabad	P. Kashinath Sastri
1874, Nov.	25...	Surat	P. Ichabram Sastri
		Broach	P. Madhav Rao
		Rajkot	P. Mahidhar
1875, March	10...	Bombay	P. Khemji Balji Joshi
1875, June	...	Bombay	Kamal Nain-Acharya
		Baroda	P. Yajeshwar
		Baroda	P. Appya Shambhu
1876, June	27...	Bombay	P. Ramlal
1876, Nov.	...	Moradabad	Rev. Parker
1877, March	20...	Chandapur Mela	Rev. Scott. and Maulvi Mohd. Kasim
1877, Sept.	24...	Jullundhar	Maulvi Ahmad Hasan
1878, Feb.	19...	Gujranwala	Christain Missionaries
1878, Nov.	28...	Ajmer	Rev. Gray and Husband
1879, August	4...	Badaon	P. Ramprasad
1879, August	25...	Bareilly	Rev. Scott
1881, June	28...	Beawar	Rev. Shoolbred
1882, Sept.	11...	Udaipur	Maulvi Abdur Rahman

The first Sastrath Swamiji held, was with Christian missionaries at Ajmer in 1866, and the last, with a Muslim maulvi at Udaipur in 1883 A. D.

PART II

WORKS OF DAYANAND SARASWATI

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CHAPTER XX.

THE VEDAS.

तस्माद् यज्ञाद् सर्वंभूतं ज्ञायः सामानि जज्ञिरे ।

इन्द्राग्निं जज्ञिरे तस्माद् यज्ञस्तस्माद्जायत ॥

यजु० ३१ । ७ ॥

The Rigveda, the Yajurveda, the Samaveda and the Atharvaveda were produced by the Supreme and Perfect Being, Parabrahma who possesses the attributes of Self-existence, Consciousness and Bliss; Who is Omnipotent and universally adored. The meaning is that the four Vedas were revealed by God Himself—*Yajur V*, 31, 7.

THE Vedas are the original source of religion, culture and civilization of India. All rishis and munis, seers and thinkers, agree that the Vedas are the foundation on which all Indian (Aryan) thought, philosophy and knowledge are based. All great ancient thinkers and philosophers from Brahma down to Jaimini agree that the Vedas are as old as the creation of man, and believe that the Vedas are Revelation, knowledge and wisdom revealed by God for the benefit of mankind at the time of the Creation.

Guigault says: "The RigVeda is the most sublime conception of the great highways of humanity".

Mons. Leon Delbos says of the grandeur and sublimity of the Vedas: "There is no monument of Greece or Rome more precious than the Rig Veda."¹

When a copy of the YajurVeda was presented to Voltaire, he said, that it was the most precious gift for which the West had ever been indebted to the East".²

The Western writers and scholars all admit that the Vedas are the most ancient of all world's scriptures, the Jewish, the

¹Paper on the Vedas read before the International Literary Association at Paris on 14 June, 1884, the venerable Victor Hugo being in the chair.

²Prof. H. H. Wilson's *Essays*, Vol. III, p. 304.

Christian, the Zoroastrian, the Chinese, the Egyptian or the Greek. The Aryans of India (Hindus) hold that they are the ultimate source of all human knowledge. They contain those fundamental principles and ideas which have enabled mankind to understand the ultimate realities of Being and Becoming.

According to the Vedas, God evolves and, after a certain time, dissolves the universe or cosmos and, this process is beginningless and endless. Each period of Creation and Dissolution is called a Kalpa; and at the beginning of every Kalpa, God creates men, and for their guidance reveals the essence or the seed of all true knowledge. At the beginning of the present Kalpa, this knowledge was revealed to four rishis or seers, Agni, Vayu, Aditya and Angirasa, through whom the four Vedas, the Rig, the Yajur, the Sama and the Atharva respectively were revealed. This is the belief of all seers (rishis) and thinkers (munis) of India and it is that of Dayanand.

Max Muller says: "Dayanand considered the Vedas not only as divinely inspired but pre-historic or pre-human."

The *Shatapath Brahmana* one of the earliest Brahmanas says :-

एवं वा अरेऽस्य महतो ब्रूतस्य निःश्रितमेतद् यद्वेदोऽब्रुवेदः सामवेदोऽथर्वाङ्गिरसः ॥

सत० १४।५।४।१९ ॥

Rishi Yajnavalka speaking to Maitreyi says :-

"O Maitreyi, the four Vedas, the Rig, Yajur, Sam and Atharva have come out of Paramataman (God). As the breath comes out of the body and is again taken into it, so the Vedas are revealed by God and are again withdrawn (at the time of Dissolution of the Creation). The *Brihadaranyaka Upanisad* also repeats it. The *Vaisheshika Sutra* of Kanada, 1-1-3, says :

तद्वचनानामात्मन्य प्रामाण्यम् ॥

"The Vedas being God spoken are authoritative."

Kapila in the *Sankhya Sutra* Adhyaya V, Sutra LI: says:

निजसत्त्वनिष्पत्तेः स्वतः प्रामाण्यम् ॥

"The Vedas are self authoritative by themselves as they are the product of God's natural power."

Vyasa, in the *Pedanta Sutra* 1-1-3, says:

साक्षाद्विस्तारः ॥

"Brahma is the source and cause of Rig and other Vedas."

Gautama in his *Nyaya Sutra*, 1-1-67, says:

मन्त्राबुवेद-प्रामाण्यवत् तजामात्मन्यभासप्रामाण्यम् ॥

"The Vedas being eternal and word of God, all should acknowledge their authority, as all *aptas*, yogis, rishis, have admitted the authority of the Vedas etc." Vatsyayana in his commentary on this aphorism also reiterates this view.

Patanjali in *Yogasutra*, Pada. I. Sutra 26, says:-

पूर्वेषामपि गुरुः कालेनानवच्छेदात् ॥

"God is the teacher of the ancients such as the rishis Agni, Vayu, Aditya, Angiras and Brahma, as well as the moderns not being limited by time."

Sankaracharya, in his commentary on the *Vedanta Sutra*, 1-1-3, says that "the Vedas are uncreated (*Apanusheya*) and express the mind of God".

In his commentary on the next Sutra 1-1-4, he holds that "Smriti has not absolute validity, and is to be accepted when its teaching conforms to *Śruti* (Veda) which gives knowledge *which is not open to the senses or thought*". The Vedas thus, according to Sankara are the only source of our knowledge of objects which transcend the senses.

Dayanand accepts the traditional view of the Vedas. The whole structure of his beliefs and his teachings rests on the Vedas. He claims no originality for his beliefs or his teachings: they are all in the Vedas. All sages who lived before the Mahabharata held these beliefs and taught them. The study of the Vedas fell into neglect after the Mahabharata. Dayanand only asks mankind to study them and follow them, as the Aryas of yore did.

As the Vedas are divine, they are true. They contain truth and nothing but truth. According to Dayanand all men should follow them, for God, at the time of Creation, gave them to mankind for guidance. Dayanand has made it a fundamental principle (third) for all who wish to join the Aryasamaj, to accept the creed that the Vedas are the books of true knowledge, and that it is the paramount duty of every Arya to read or hear them read, to teach or read them to others.

The Vedas are held as divine (Revelation) not only by all Arya Samajists but also by the orthodox Hindus or the Pauraniks, and the Advaitavadis (Believers in monism or non-duality). And yet they radically differ from one another in their religious views. The question therefore arises what are the Vedas and what do they teach.

WHAT ARE THE VEDAS.

There are four Vedas, the Rig Veda, the Yajur Veda, the Sama Veda and the Atharva Veda. Each of the four Vedas is divided into several parts, but the names of the divisions vary.

<i>The Rig Veda</i> is divided into 10 Mandals and 1028 Suktas, or alternately into 8 Ashtaks, 64 Adhyayas 2024 Vargas and contains	10,522 Mantras
<i>The Yajur Veda</i> is divided into 40 Adhyayas and contains	1,975 "
<i>The Sama Veda</i> is divided into 2 archiks, 27 Adhyayas and 185 Khandas and contains	1,875 "
<i>The Atharva Veda</i> has 20 Khandas, 730 Suktas and contains	5,977 "
All the four Vedas contain a total of	<u>20,349</u> "

Apart from the Vedas, there is an enormous literature with which the term Veda is in some way or other connected. This literature called the Vedic Literature,¹ consists of

- (a) The four Samhitas or the Vedas.
- (b) 1127 Sakhas.
- (c) The Brahmanas.
- (d) The Upanisads.
- (e) The four Upa Vedas:
 - (1) Ayur Veda, Science of Life including Medicine, Physiology, Surgery, Anatomy etc.
 - (2) Artha Veda, Sociology, Economics and Politics.
 - (3) Gandharva Veda, Science of Music etc.
 - (4) Dhanur Veda, Science of War etc.
- (f) The six Vedangas:—
 - (a) *Śikṣā*, Phonetics.
 - (b) *Kalpa*, Law, Ritual and domestic ceremony.
 - (c) *Vyākaraṇa*, Science of language or Grammar.
 - (d) *Nighaṇṭu*, Glossary.
 - (e) *Chandas*, Prosody.
 - (f) *Jyotiṣa*, Astronomy.
- (g) The six *Upaṅgas* = *Darśanas*.
 - (a) *Nyāya* (Science of Reasoning) by Gautama.
 - (b) *Vaiśeṣika* by Kaṇva.
 - (c) *Yoga* by Patañjali.

¹Prof. Max Muller says: "I maintain that to everyone who cares for himself, for his ancestors, for his history, for his intellectual development, a study of Vedic literature is indispensable."—*India, What Can It Teach Us*, p. 21.

- (d) Sankhya by Kapila.
- (e) Purva Mimansa by Jaimini.
- (f) Utter Mimansa or Vedanta by Badarayana (Vyasa)

The Brahmanas are mostly expositions of the Samhitas with additional rituals and historical disquisitions connected with the teachings of the Vedas. The Upanisads are mostly parts of the Brahmanas or parts of one or other of the Vedas and are philosophical disquisitions. Thus, what is called the Vedic literature consists of the four Vedas, a large number of Brahmanas and of Upanisads, four Upa Vedas, six Vedangas and six Upangas or Darsanas. Of these, the four Upa Vedas, the six Vedangas and the six Upangas are universally admitted to be the works of various Rishis and Munis of a much later time. No one includes them amongst the Vedas. It is the Brahmanas and the Upanisads which are sometimes wrongly held as parts of the Vedas.

The Vedas (the Samhitas) are in a language which is different from the language of the Brahmanas or the Upanisads, and more so from that of the other three groups of writings enumerated above. Brahma, Usana, Brhaspati and many other Rishis like Svayambhava Manu, who lived in the beginning of human creation on this earth have given expositions of the Vedic mantras to the world. All their works are in classical Sanskrit language, portions of which are extant even now. Nobody can gainsay this fact. It is therefore clear that the spoken language of these sages was *classical Sanskrit and not Vedic*.

As the Samhitas or Mantras contain points not easily understood by the people, the Brahmanas were written by Rishis to elaborate or expound them. The names of forty of the Brahmanas are known, but only sixteen of them have survived and, the other twentyfour are lost. Every Brahmana is attached to a particular Sakha or branch of a Veda.

A class of thinkers and seers arose later, who took some portion of the Vedas or the Brahmanas dealing with metaphysical matters such the nature of God or of the Atma (soul) and explained them or wrote philosophical disquisitions based on them. These are known as the Upanisads. They are said to number one hundred and eight; but *about twenty of them are held as the principal ones*.

The German philosopher Schopenhauer says:—"In the

whole world there is no study so beneficial and so elevating as that of the Upanisads."

"The seers of the Upanisads are the great teachers in the school of wisdom."

As time passed, people neglected the Samhitas or Vedas and began to study only the Brahmanas and the Upanisads, and held that the latter contained the essence of the teachings of the Vedas. A time came when the Vedas were practically forgotten and their place as the final authority on religion was taken by the Brahmanas and the Upanisads. The latter then came to be looked upon as parts of the Vedas—the understood parts of the Vedas. Thus the Mantras, the Brahmanas and the Upanisads all began to go under the name of the Vedas. When an appeal had to be made for authority for any belief or practice, quotations from the Brahmanas and the Upanisads were cited. But as the language of the Vedas was distinguishable from the language of the other two, and ■ certain mantras of the Vedas were found intact with their expositions in the Brahmanas and Upanisads, the distinction between the Samhitas and the other two remained.

The Vedas are held by all to be (a) *Apaurusheya*, not man made or in a language which was never spoken by men, but God-communicated or divine, and (b) Eternal. Kapila Muni says:—

न पौरुषेयत्वं तन्मूर्त्युः पुरुषस्याभावात् ॥ शंख ५ । ४६ ॥

"The Veda is not *paurasheya*, i. e. has not been composed by any man : ■ man has composed the Vedas."

Vyasa Muni says:—

अत एव न निवृत्तम् ॥ वेदान्त १ । ३ । २६ ॥

"This is the reason why the Veda is eternal."

These two facts give them their final and supreme authority, and these, therefore, form the test by which the claims of other writings to be held as Vedas are to be judged.

BRAHMANAS ARE NOT VEDAS

Applying this test, we find that the Brahmanas ■ not be held to be Vedas for the following reasons:

¹Sir S. Radhakrishnan's *Indian Philosophy*, Vol. I, p. 19.

Even those who held the Brahmanas to be Vedas, admit that the Brahmanas are of a later date than the Samhitas and composed by Rishis, men spiritually advanced. As the unquestioned authority of the Vedas rests on their being (a) *Apaurasheya*, not being man-made and (b) being eternal, the Brahmanas cannot be held to be Vedas.

Sayana, in his Rig Veda Bhashya, 1. 4 1. quotes a passage found in the *Aitiriya Aranayaka* 5. 2. 5 and says that the passage is the work of Shaunaka rishi.

Swami Dayanand Saraswati discusses this question in his *Bhumika* (Introduction to his Commentary on the Vedas). He says that the Brahmanas are glosses on the Vedas and are not the words of God: they are only the works of Rishis and are the products of human intellect. The Brahmanas, he says, contain narratives of the events of human history and mention men (who took part in them) by their names. The Mantras contain no such narratives."¹

To the objection that YajurVeda, III, Mantra 62

आयुषं जमदग्नेः कश्यपस्य व्यायुषम् । यद् देवेषु व्यायुषं तन्नो ब्रह्म व्यायुषम् ॥

mentions the names of the Rishis Jamadagni and Kashyapa, and therefore so far as the narration of historical events goes, the Brahmanas stand on the same footing as the Yajur Veda, Dayanand replies that Jamadagni and Kashyapa in the YajurVeda mantras are not names of men. They mean the *eye* and the *breath* respectively; and in support of his opinion, he cites the authority of Shatapatha Brahmana itself. Shatapatha, Kand 8, Adhyaya I says:-

चक्षुर्वै जमदग्निर्दिव्यदनेन जगत् पश्यत्यथो मनुते तस्माच्चक्षुर्जमदग्निर्दिव्यः ॥

"Verily, the rishi Jamadagni is the eye; for, with it, the world sees and perceives; therefore *Jamadagni* is the eye." Then again in Kand 7, Adhyaya 5, the Shatapatha says:-

कश्यपो वै कूर्मः प्राणो वै कूर्मः ॥

"Kashyapa is kurma and kurma is *prana* (breath)" Kashyapa and kurma are therefore the names of *prana* or breath. It is called kurma (tortoise) for its seat in the navel of the human body is of the shape of a tortoise. The YajurVeda mantra therefore means: "O lord of the Universe may our eyes (called Jamadagni) and our breath (called kurma) last for three terms of life; for three hundred

¹ Introduction to the Vedic Commentary, by P. Ghasiramp, p. 123.

years, may our life be full of the powers and influences of learning like the life of the learned, and may it last for three times the (ordinary) term of life." The *eye* and the *Prana* (breath) are used to denote the senses and the mind. The word *Deva* means, according to *Shatapatha*,

विद्याऽसौ हि देवः ॥ शत० ३।७।३।१० ॥

"The learned are doubtless the *devas*." Thus there is nothing historical in the mantra. Dayanand says, that Sayana, was wrong when, in his commentary, he interpreted them ■ referring to historical events.

Dayanand quotes the following from *Shatapatha*, in support of his contention that the Brahmanas have been called *Puranas* and *Itihas*:

ब्राह्मणान्येवेतिहासान् कालीयान् पुराणानि कल्पान् गाथा नाराशंसीश्रेणि ॥

"Know the Brahmanas only as Itihasas, Puranas, Kalpas, Gathas and Narashansia."

Dayanand then explains that *Purana* means portions of the Brahmanas, and that they describe the state existing prior to the creation of the world: *Kalpa*, as those portions which explain the utility of a Vedic verse; *Gathas*, as dialogues such as that between the rishi Yajnavalkya and Raja Janak or between Gargi and Maitreya in the *Shatapatha*. Yaska, the author of the *Nirukta* defines *Narashansia* as a story which contains an eulogy of man or a story told by him. According to Dayanand, *Narashansis* are stories found in the Brahmanas ■ the *Nirukta* and similar works, but none others.

Another reason why the Brahmanas are not Vedas is that they are *commentaries* on the Vedas. They quote mantras from the Vedas and then comment on them and give their expositions, *vide*, *Shatapatha*, I. 7. And Commentaries cannot be held to be parts of the texts they explain, nor ■ they enjoy the same status as the texts they comment on. Gervinus' commentaries on Shakespeare's plays cannot be held to be part of the Shakespeare's works.

Bhatta Bhashkara, a bhashyakar of the Veda, in his commentaries in *Taittiriya Samhita*, I.5.I says:-

ब्राह्मणं नाम कर्मवस्तुमन्त्रवार्ता च व्याख्यानप्रत्ययः ॥

Trans:- "The Brahmanas are *expositions* of the Karma

(yagyaa) and their Mantras."

The Brahmanas are thus distinctly held to be only commentaries on the Mantras or Samhitas.

A further reason according to Dayanand, why Brahmanas are not Vedas is, that Patanjali in his *Mahabhashya* in explaining (a) the words used in the Vedas and (b) those in common speech, gives words from the four Samhitas only when explaining Vedic words and not one word from the Brahmanas. If Brahmanas had been included in the Vedas, Patanjali would have quoted and explained words from them also while explaining Vedic words. When, however, Patanjali deals with words of common speech, he gives and explains words occurring in the Brahmanas.

A decisive proof that the Brahmanas are not Vedas is furnished by the Brahmanas themselves. *Gopath Brahmana*, 1.2.9 says:

एवमिमे सर्वे वेदाः निर्मिताः सकल्पाः सरहस्यः समाज्ञायाः सोपनिषदाः सेठिहासाः सान्वा-
क्यानाः सपुत्रायाः सस्वराः ससंस्काराः सनिरुक्ताः सानुशासनाः सानुमार्जनाः सवाकोवास्याः ॥¹

The whole passage in the *Gopath*, *Brahmana* means to say:- that Kabandha Atharvan's son Vichari went to the yagya performed by the universal potentate (chakravarti) Emperor Mandhata Yauvanashva and told the yajman (the Emperor) and the priests who presided at the yajna that just as the various rivers that flow towards the North, the South, the East and the West have separate names, but when they fall into the sea, these names disappear, and one name, sea, remains; so, the Vedas, the Kalpa and the *Rahasya* (aranyakas), *Brahmanas* and *Upanisads* with *Itihas* (history) with *Anvakhayana*, *Purana*, *Swara*, *Sanskara* (granth), *Nirukta*, *Amishasan*, *Anumarjan* and *Pakhyovakya* are all different and bear different names, but when they come to the yagya, their names disappear and one name, Yagya remains."

This quotation clinches the matter. The authors of the Brahmanas themselves do not regard Brahmanas as Veda, but class them with *Nirukta* and history and grammar etc.

Manu, in *Adhyaya II*, sloka 140 says, that the *Rahasya* or *Aranyakas* are separate from the Vedas.

उपनीत्य तु यः शिष्यं वेदमध्यापयेद् द्विजः । सकल्पं सरहस्यं च तमाचार्यं प्रचक्षते ॥

Trans: "That Brahmin who teaches his pupil after the

¹ P. Bhagawad Datt's *History of Vedic Literature*, Vol. I, Part II, p. 99.

sacred thread ceremony, the Veda along with *Rahasya* (Aranyakas-Brahmanas) and Kalpa is called Acharya. This also shows that the Vedas are separate from the Brahmanas.

Patanjali Muni, in the Mahabhashya, l. l. l. too looks upon *Rahasya* ■ separate from the Veda:-

सप्तर्षीषा षष्ठमती त्रयो षोडशब्रह्मरो वेदाः ■ सरहस्थाः ■

Patanjali enumerates the Vedas separately from the six Angas (including astronomy, grammar etc.) and the Brahmanas.

Sayana, in the Introduction to his Commentary on Kanva Sanhita, says:-

तत्र शतपथब्राह्मणस्य मन्त्रब्राह्मणरूपत्वात् व्याख्येयमग्रप्रतिपादकः संहिताग्रन्थः पूर्वभाषित्वात् प्रथमो भवति ■

Trans:—"Shatapatha Brahmana is only the exposition of the Mantras: that of which the exposition is given, i.e. the Sanhitas or the Veda being the original, is the principal work."

The Taittiriya Aranyaka in 2-9 says:-

माश्वयानीतिहासान् पुराणानि कल्पान् गाथा नाराशंसीः ■

Trans:—"Itihasa, Purana, Kalpa, Gatha, Narashansi are all Brahmanas."

Thus the Brahmanas are collection of History, Purana, Gathas, Kalpa, which are all man-made and therefore *not divine*.

The Shatapatha Brahmana itself, 14-6-10-6 says:-¹

अन्वेदो षड्वेदः सामवेदोऽथर्ववेदस इतिहासः पुराणं विद्या उपनिषद्ः श्लोकः सूत्र-
रचनुव्याख्यानाणि व्याख्यानाणि याचैव सत्राद् प्रजायन्ते ■

"Rigveda, Yajurveda, Samveda, Atharva Veda, Itihasa, Purana, Upanisads, Shlokas and Sutras and others all became known by speech." Here Shatapatha enumerates the four Vedas by name and then separate mention is made of Upanisads, Itihasa etc. The Shatapatha thus holds that the Upanisads are separate and distinct from the Vedas.

The Shatapatha Brahmana. Kand I, Adhyaya 7, Brahmana I, in order to give an exposition of the first mantra of the first Adhyaya of Yajur Veda, divides the mantra

■ इये श्वेतेषां त्वा २ पत्नय स्थ ३ देवो वः सविता शर्वस्तु ४ श्रेष्ठमाय कर्मव ५ वा-
प्यावधमन्था हुन्द्राय मागं ६ प्रशक्तीरुत्तमीषा अथस्ता ७ आ वस्तेन ईशत मायर्वांसो ■ हुवा
अस्मिन् गोपणौ स्वात बह्वीर् ■ वधमावस्य पशून् पाहि ■

into nine parts, then quotes one part and gives an exposition of it; then quotes the second part and gives an

¹ The fourteenth Adhyaya of Shatapatha is Brihadaranyaka Upanisad.

exposition of it; and so on all the nine parts. This plainly shows that the Brahmanas are commentaries and expositions of the Vedas and not Vedas themselves.

The Gopath Brahmana, in 1. 1. 5 says:-

यान् सन्नाजपयत् स आथर्वणो वेदोऽभवत् ॥

"The Mantras which were seen by him became the Atharva Veda." This clearly shows that according to Gopath Brahmana, the *Mantras alone* are the Vedas.

Again, Shatapatha Kand II, A. 5. B. 8, Kandika 3, while explaining the origin of the Vedas, says:-

अग्नेर्ऋग्वेदो जायोर्वज्रवेदः सूर्याद् सामवेदः ॥

Trans:—"Rig Veda came from Agni, Yajur Veda from Vayu, Sam Veda from Surya."

Several Brahmanas which once existed have since disappeared. Their names are known but the texts are lost¹. If all the Brahmanas extant as well as those that are lost, are held to be Vedas then it shall have to be conceded that some parts of the Vedas have been lost and the Vedas are now incomplete. But no Indian *Bhrishyakar*, scholar, reformer, religious teacher has ever held that a part of the Revelation has been lost.

The Isopanishad in the Kanva recension, is only the fortieth Adhyaya of the Yajur Veda with a little change. Now, the seventeenth mantra of the fortieth Adhyaya of Yajur Veda and the fifteenth mantra of the Isopanishad are partly the same and partly different: which of the two now is to be held as Revelation? Nobody has ever questioned that the Yajur Veda as it stands is a part of Revelation. If you take the Kanva Isopanishad also to be Revelation, the position becomes absurd; for the mantra as it stands in Yajurveda is Revelation, and a different form of the same mantra with some additions and some omissions will also be held as Revelation. We must therefore hold that

¹ They are (1) Charaka (2) Svetasvatara, (2) Kathak (4) Maitrayaniya (5) Jabala (6) Khundikiya (7) Okheya (8) Haridravika (9) Ahvaraka (10) Kankati (11) Galava (12) Bhallavi (13) Shatyayana (14) Kalabavi (15) Rauraki (16) Tumbra (17) Aruceya (18) Paungya (19) Santabha (20) Sailali (21) Parasara (22) Msa-Shravi (23) Kapeya (24) Anvakyana.

The name of the Brahmanas extant as given in P. Bhagwaddatt's *History of Vedic Literature*, Vol. I, part II, pp. 6-25 are:-

(1) Aitareya (2) Kaushitaki (3) Shatapatha Madhyandina (4) Kanva Shatapatha (5) Taittiriya (6) Tandya (7) Shadavinsha (8) Mantra (9) Daivata (10) Arsheya (11) Samavidhana (12) Samhitopnisad (13) Vansha (14) Jaiminiya (15) Jaiminiya Arsheya (16) Gopath.

the Yajurveda being Veda is Revelation, and that the Isopanisad, a later work by Rishi Kanva, is in its present form not Veda or Revelation.

Revelation, as all Hindu thinkers and sages are agreed, was given by God at the beginning of our world. The Brihadaranyaka (part of the Sdatapatha Brahmana) relates stories of Yagnavalkya and his wives. Many other Upanisads relate stories of Janaka and Narada and others, all of which events took place thousands of years after man appeared on this earth, and society had greatly developed. How can then works reciting such events be called Vedas, Shruti, God's Revelation to man?

The Shatapatha Brahmana, 14-7-3-1 says:-

अथ ॥ याज्ञवल्क्यस्य द्वे भार्ये बभूवुः । मैत्रेयी च कात्यायनी ॥

Trans:—"Yagnavalkya had two wives, Maitriyi and Katyayani."

The Taittiriya Brahmana, 3-11-8-14 says:

तस्य ह नचिकेता नाम पुत्र आस ॥

Trans: "He had a son named Nachiketa"

Thus it is conclusively proved that only Rig, Yajur, Sama and Atharva Sanhitas are Vedas and that the Brahmanas and Upanisads are not Vedas¹, but are quite separate and distinct from them.

WHAT DO THE VEDAS TEACH

Thus, when the Mantras or Sanhitas alone are Veda, the question arises: "What do they teach mankind?" It is not an easy matter to interpret the Vedas. Their language is different from the classical as well as the colloquial Sanskrit. The Vedic texts can not be explained by grammatical rules that apply to the common Sanskrit speech. Most of the grammars and lexicons compiled in old days, which could fully help in the interpretation of the Vedas, are lost.

¹Even in mediæval times, many Acharyas did not hold the Brahmanas to be Vedas. Dhurta Swami commenting on Apastamba Sutra, §4

कैश्चिन्मन्त्राणामेव वेदत्वमाख्यातम् ॥

which says that the mantras and the Brahmanas are Vedas, clearly says that "Many Acharyas held only the mantras to be Veda."

Haradatta Misra commenting on the Sutra says:-

कैश्चिन्मन्त्राणामेव वेदत्वमाख्यातम् ॥

Trans:—"Many Acharyas held only the mantras to be Veda."

In the Vedic times, when the Vedas were studied, the seers who understood them composed several treatises to help people to understand them. They composed:

- (a) Shakhas.
- (b) Brahmanas.
- (c) Aranyakas or Upanisads.
- (d) Pad Patha.
- (e) Nirukta.
- (f) Vedanga (Grammar, Pratisakhya).

According to Dayanand, the Shakhas which numbered 1127 were composed to elucidate the Vedic texts—(*Satyarth Prakash*, p. 319, Century Edition). Except a few, all the Shakhas have been lost. As the branches of a tree (and not the trunk) shows what tree it is, so did these Shakhas make clear the Vedic teachings. There were twenty Shakhas of RigVeda, one hundred of YajurVeda, nine hundred ninety-nine of SamVeda and eight of AtharvaVeda.

(a) The Shakhas are of two kinds. (a) those which elucidate the meaning of obscure words, by putting in their places, words which are ordinarily understood. An instance of this is Kanva Shakha. The other class, to which the Taittiriya, Maitrani, Katha belong are those which explain either the mantras or the processes of yagyas to facilitate their performance. The Shakhas (branches) were the oldest expositions of the Vedas.

(b) The Brahmanas, as already shown are all expositions of the Vedas. Except the Shatapatha, all the Brahmanas generally explain and describe the yajnas and the mantras which are recited at them. The Shatapatha, though it explains processes of yajnas, yet in its first eighteen Adhyayas, gives in a regular way, expositions of the mantras of the Yajur Veda. Though the Brahmanas deal principally with the yagyas, in many places they elucidate the meanings of the Vedas in their metaphysical sense.

(c) Except the Isopanishad, all Upanisads are parts of the Aranyakas, and generally describe and explain the duties of Vanaprastha Ashram and deal both with the *karmas* (Yajna) and the metaphysical teachings of the Vedas. The Jaiminiya Aranyaka gives a clear exposition of several mantras¹

(d) *Pad Patha* deals with compound words and

¹See P. Bhagwad Datt's *History of Vedic Literature*, Vol. II, p. 262.

conjugations and resolves them into their component parts.

(e) *Nirukta* describes at length the principles and the rules by which the Veda mantras are to be interpreted. The *Nirukta* is most essential to understand the Vedas. The *Nirukta* of Yaska Muni explains about seven hundred Vedic mantras. The *Shatapatha* and the *Nirukta* are at present the two most important books which elucidate the meanings of the Vedas. The *Nirukta* and Panini's *Ashtadhyayi* are the keys to the Vedas.

(f) The other Vedangas include Grammar, Kalpa, Chhândas, Pratishakhya, etc.

These six kinds of aids to understand the Vedas were composed by ancient rishis. Unfortunately, except a very few (less than a dozen), all the Shakhas have been lost. Of the Brahmanas, only sixteen remain: Of those that are lost, the names of twentyfour are to be found in the commentaries on the *Brahma Sutras* and in Sayana's commentary on the Vedas and other works. Of the Aranyakas, many have disappeared.

There were, according to Dargacharya, fourteen *Niruktas*.¹ Yaska Muni mentions the names of twelve *Niruktakars* in his own *Nirukta*.² Yaska is the last of the authors of *Nirukta* (Philology). Yaska's *Nirukta* is his own commentary on *Nighantu*, which is a glossary of words used in the Vedas and was compiled by him.

Of the *Vyakarana* or grammar, the only surviving authoritative one is Panini's *Ashtadhyayi* with Patanjali's commentary, *Mahabhashya*, ■ it.

It is not known whether before the time of the Mahabharata war or between the Mahabharata and the rise of Buddhism, there were regular *Bhashyas* (commentaries) explaining each mantra of the Vedas. None such is extant.

BHASHYAKARS.

Of the known *Bhashyakars*, the earliest one is Deva Swami, who flourished sometime before the Christian era. So far as is at present known, there have been altogether

¹See Bhagawad Datt's *History of Vedic Literature*, Vol. I, part II, P. 161.

²For their names, see Bhagawad Datt's *History of Vedic Literature*, Vol. I, Part II, p. 161.

twentyseven Bhashyakars. Their names and the times when they lived, are given below:—

NAME	ERA	PLACE
RIGVEDA		
1 Skanda Swami	630 A. D.	Valabhi (Gujrat).
2 Narayana	630 A. D.	Not known. They wrote when they were probably in their Vansprastha stage.
3 Udgittha	630 A. D.	
4 Hastamalaka	700 A. D.	Not known
5 Venkata Madhava	1050 A. D.	Goman village, situated on the left bank of the Kaveri river in the Chola country (S.I.)
6 Lakshmana	1100 A. D.	.....
7 Dhanushkyaajwa	Thirteenth century	
8 Ananda Tirtha	A. D.	
(Madhavacharya)	1198-1278 A. D.	Deccan
9 Atmanand	1250 A. D.	.....
10 Sayana	1315-1387 A. D.	Vijayanagar
11 Ravana	1450 A. D.	.....
12 Mudgala	1413 A. D.	.....
13 Chatur Veda Swami	End of the fifteenth Century.	
14 Deva Swami	Before Vikrama era	
15 Bhatta Bhaskar	Eleventh Century	Deccan
	A. D.	
16 Uvvata	1050 A. D.	Ujjain
17 Swami Dayanand Saraswati	1824-1883 A. D.	Kathiawar.
YAJURVEDA.		
18 Shaunaka	.....	.....
19 Hari Swami	638 A. D.	Pushkar (Ajmer)
Uvvata	1050 A. D.	Ujjain.
20 Gauradhara	1300 A. D.	Kashmir.
Ravana	1450 A. D.	.....
21 Mahidhara	1600 A. D.	Kashi (Benares)
Swami Dayanand	.....	.....
Saraswati	1824-1883 A. D.	Kathiawar.
SAMAVEDA		
22 Madhava	Vikrama seventh century	

NAME	ERA	PLACE
23 Bharat Swami	1303 A.D.	.....
Sayana	1372-1444	Vijayanagar.
24 SuryaDevajnya	about 1530 A. D.	.....
25 Maha Swami	about the fourteenth Century A. D.	
26 Shobhakar Bhatta	Before A.D. 1408	.....
27 Guna Vishnu	Thirteenth Century A. D.	

ATHARVA VEDA

Sayana	V.S. 1372-1444	Vijyanagar.
	A. D. 1315-1381	

Of these twentyseven commentators, Sayana wrote commentaries on three Vedas, Rig, Sama and Atharva: Ravan, Uvvata and Dayanand; on Rig Veda and Yajur Veda. The remaining twentythree wrote commentaries only on one Veda: Skanda Swami, Narayana, Udgita, Hastamalaka, Venkata Madhava, Lakshman, Dhanushkyaiva, Anand Tirth, Atmanand Mudgal, Chatur Veda Swami, Deva Swami, Bhatt Bhaskar on Rig Veda; Shaunak, Hari Swami, Gordhar and Mahidhar on Yajur Veda: Madhav, Bharat Swami, Suryadevagya, Maha Swami, Shobhabar Bhatt and Gunavishnu on the Sama Veda.

It is interesting to note that only two of these twentyseven commentators belonged to Upper India—Hari Swami to Pushkar (near Ajmer) and Mahidhar to Benares. Leaving Deva Swami, the pre-Christian era commentator, Skanda Swami the earliest, and Dayanand the latest, belonged to Gujrat. Five of the commentators lived in the seventh century of the Christian Era; four in the eleventh; two in the twelfth; thirteen between the thirteenth and the sixteenth centuries, while the last, Dayanand lived in the nineteenth century A.D.

Deva Swami is stated in some commentaries to have written a commentary on the Rig Veda, but no copy of it is known to exist anywhere. His commentaries on the GrihyaSutras and other books exist in some places. Of all these commentators, the best known ones are Sayana, Mahidhara, Uvvata and Dayanand Saraswati. The Bhashyas of Hastamalaka, Dhanushkyaiva, Deva Swami,

Phatta Bhashkara and Uvvata, Hari Swami and Gaurdhara have all been lost: mention of them is found in various places. The Bhashyas of the remaining twenty are extant either wholly or in parts. Complete Bhashyas on Rig Veda extant are those of Sayana and Skanda Swami, Venkat Madhava, Ananda Tirtha, Mudgala and Chatur Veda Swami: On Yajur Veda of Dayanand and Uvvata and Mahidhar. On Sam Veda of Sayana, Madhava, Bharat Swami, Suryadevagya, Maha Swami, Shobhakar Bhatta and Guna Vishnu: On Atharva Veda of Sayana alone.

None of the above mentioned commentators except Dayanand has written his Bhashya in the light thrown on the Vedas by the commentaries of the ancient risbis. The others have all often interpreted the words used in the mantras in their *laukika* sense, and not in the *Yaugika*. Their interpretations therefore are wrong and misleading.

As the language of the Vedas is different from the Sanskrit, the spoken language of the Aryas, it is essential to know the principles on which the Vedic mantras are to be interpreted.

PRINCIPLES OF INTERPRETATION.

Yaska Muni, in his Nirukta, 1-15, says:-

अथापीदमन्तरेण मन्त्रेष्वर्थमस्यो न विष्टे ॥

"Without the aid of *Nirukta*, the Vedas cannot be understood", Patanjali in his *Mahabhashya* says:

रक्षार्थं वेदानामध्येन व्याकरणस्य ॥

"In order to protect or understand the Vedas correctly Vyakarana must be read." Yaska in his Nirukta I, II says:

एतन्नामान्याख्यातजालीति शाकटायनो नैरुक्तमयम् ॥

All the words used in the Vedas are *Yaugika* and must be interpreted in that sense.

The corollary is that words used in the Vedas must never be interpreted in the sense in which they are used in *laukika* or ordinary Sanskrit speech.

The second principle is that as in the *Yaugika* sense, a word has more meanings than one, the interpretation must not offend against common sense. The meaning should be consistent with reason.

P. Gurudatt in his *Terminology of the Vedas* and

European Scholars, says: "The fourth section of the first chapter of *Nirukta* opens with a discussion of this very subject, in which Yaska, Gargya, Shakatayana and other grammarians and etymologists maintain that *Vedic terms are all Yaugika*."¹

The *Mahabhasya* of Patanjali (Chapter III Section III and Aph. I) says :-

नाम = धातुवसाह निरुक्ते व्याकरणे शब्दस्य च लोकम् ॥ नैगमरुचि मयं हि सुसाधु ॥

"All the rishis and munis, ancient authors and commentators without exception regard all Vedic terms to be *Yaugika*."²

P. Gurudatt adds: "This principle, the European scholars have entirely ignored; and hence have flooded their interpretations of the Vedas with forged or borrowed tales of mythology, with stories and anecdotes of historic or prehistoric personages."³

About certain portions of the Vedas which he mistakes to be earlier portions, even Prof. MaxMuller says: "Every word retains something of its radical meaning and further, names are to be found in the Vedas as it were in a still fluid state. *They never appear as appellatives, nor yet as proper names.*" "But" he adds "This is not the case with all the poems of the Vedas."⁴

¹ P. Gurudatt's Works, p. 94. Words are of three kinds (i) *Yaugika* (ii) *Yaugarudhi* (iii) *Rudhi*. (1) A *Yaugika* term is one that has a derivative meaning, that is one that only signifies the meaning of its roots together with the modifications effected by the affixes. In fact, the structural elements, out of which the word is compounded afford the whole and the only clue to the true signification of the word. The word is purely connotative. For instance पठक, पठ = पठ्ना to read, and अक = करने वाला, Therefore पाठक is the person who reads. A *rudhi* term is the name of a definite concrete object, where the connotation of the word (as structurally determined) gives no clue to the object denoted by the word. Hence, it means a word of arbitrary significance. *Yaugarudhi* means a term which while retaining the root meaning, gets fixed to mean a particular object. For instance, पद्म = [] = in mud: जन, born in, and य = that which is. The root meaning of पद्म therefore is that which is born in mud. But the word got fixed to mean lotus. But all that are born in mud are not called lotus. Thus *Yaugarudhi* are separate from *Yaugika* and *Rudhi*.

² P. Gurudatt's Works, p. 25

³ Ibid p. 25

⁴ History of Ancient Sanskrit Literature, p. 533 and 755

⁵ Ibid, p. 758.

Because his preconceived notion is that the theory of evolution demands that thought being progressive, the Vedas must be held to have been composed at different periods and the later portions contain words which are proper names and names which come to be fixed for particular objects. If each of the Vedas is held to be one whole and not made up of fragments composed at different periods of Aryan history, then the historical method has to be thrown overboard, so far as the Vedas are concerned with the irresistible result that, at the earliest time known, there was not only a unity of belief, but that that belief was belief in God possessing attributes which in Europe have come to be associated with God after centuries of evolution and development of thought. *That, the Professor thinks, cannot be.* Therefore, Max Muller and his fellow scholars, Prof. Monier Williams and others read into the Vedas, ideas which they think must obtain in a primitive society. They thus assume that the hymns of the Vedas talk of the Sun, the clouds, the storms, fire, cold, dawn, evening, cows, forests, trees and other natural objects, with which children generally, and the people of the primitive times are familiar. And, in this, they found, to some extent, support in the commentary of Sayanacharya, an Indian scholar of the fourteenth century A. D., who, ignorant of the *traditional* meaning of the Vedas as given by the ancient rishis, read Vedas with the aid of the grammars of later Sanskrit and interpreted Vedic terms in the language of his time. Sayana interpreted the Vedas *so as to find in them support for the prevailing religious practices and rites*, though it is well known that these rites are the result of deteriorated views of Vedic injunctions, consequent on the disappearance of old writings explanatory of the true Vedic teachings. They inculcated Vedic ideals in terms of debased conditions of things due to upheavals, social and political. Sayana, Mahidhara and others tried to suit the meaning of the Vedas to the ideals of religion held by the people of the times in which they themselves lived.

Thus, they brought the Vēdas down from the high pedestal of the divine to the low position suited to the degenerate humanity of the dark ages of India, when foreign invasions and foreign occupation had loosened forces destructive of all higher intellectual pursuits and pure social life in the country. The sublime truths and the transcendent nobility of the Vedic teachings, the purity

and the undefiled spiritual luminousness of thought and works of those, who lived lives in accord with the Vedic ideals, had given place to ignorant, narrow and sordid views of life, entertained by people who lived self-indulgent and superficial lives.

Prof. MaxMuller, Monier Williams and others could not bring themselves to believe that a people who now worship stocks and stones and are so fallen, could have been so advanced thousands of years ago, when the world was in her childhood, that they worshipped one God alone and understood divinity with all its predicates and implications as it is now understood by the advanced minds of the West

Sri Aurobindo, according to Romain Roland, 'The foremost of Indian thinkers,' who possesses with a profound knowledge of Indian spiritual thought, a knowledge of what is best in Europe, says:-

"Western scholars minimise, because they feel uneasy whenever ideas that are not primitive seem to insist on their presence in these primeval utterances: they do not hesitate openly to abandon in certain passages interpretations which they adopt in others, and which are admittedly necessitated by their own philological and critical reasoning; because, if admitted always, they would often involve deep and subtle psychological conceptions which cannot have occurred to primitive minds."¹

Sri Aurobindo, who thoroughly understands the working of the minds of European students of Indian thought, says:-

"We are aware how modern scholars twist away from the evidence. This hymn, they say, was a late production; this loftier idea which it expresses with so clear a force, rose up somehow in the later Aryan mind — was borrowed — by those ignorant Fire-worshippers, Sunworshippers, Skyworshippers from their cultured and philosophic Dravidian enemies. But throughout the Ved, we have confirmatory hymns and expressions: Agni or Indra or another is expressly hymned as one with all the other gods. Agni contains all other divine powers within himself, the Maruts are described as all the gods. One deity is addressed by the names of others as well as his own, or, most commonly, he is given as lord and king of the Universe, attributes only appropriate to the Supreme Deity. Ah, but that cannot mean, ought not to mean, must not mean the worship of one; let us invent a new word, call it *henotheism* and suppose that the Rishis did not really believe Indra or Agni to be the Supreme Deity, but treated any god or every god as such for the

¹ *Bauddh, Tiele and Dayanand*, p. 85.

nonce, perhaps that he might feel the more flattered and lend a more gracious ear for so hyperbolic ■ compliment. But why should not the foundation of Vedic thought be natural monotheism rather than this new-fangled monstrosity of henotheism? Well, because primitive barbarians could not possibly have risen to such high conceptions; and if you allow them to have ■ risen, you imperil our theory of the evolutionary stages of the human development, and you destroy our whole idea about the sense of the Vedic hymns and their place in the history of mankind.

"Truth must hide herself commonsense disappear from the field so that a theory may flourish."

"I ask in this point, and it is the fundamental point, who deals most straightforwardly with the text, Dayanand or the western scholars?"

"But if this fundamental point of Dayanand's is granted, if the character given by the Vedic Rishis themselves to their gods is admitted, we are bound, whenever the hymns speak of Agni or another, to ■ behind that name present always to the thought of the Rishi the one Supreme Deity or else one of His powers with its attendant qualities or workings. Immediately the whole character of the Vedic is fixed in the sense Dayanand gave to it; the merely ritual, mythological interpretation of Sayana collapses, the merely meteorological and naturalistic European interpretation collapses. We have instead a real Scripture, one of the world's sacred books and the divine word of ■ lofty and noble religion."¹

"While Western scholarship extending the hints of Sayana seemed to have classed it for ever as ■ ritual liturgy to Nature Gods, the genius of the race looking through the eyes of Dayanand pierced behind the error of many centuries and received again the intuition of ■ timeless Revelation and a divine truth given to humanity."²

MaxMuller, Muir, Tawney, Thibaut, Griffiths and others would not have dared to condemn the Vedas ■ songs of primitive people, addresses to ghosts, if they had not found ■ support for their deprecatory view in Sayana. The responsibility of reducing the Vedas to be purely sarificial texts and invocations to such objects as fire, air, clouds, earth and to various gods and goddess rests primarily with the Indian commentators like Sayana and Mahidhara.

Sri Aurobindo³ says of Sayanacharya's commentary :

"It is not possible to follow either Sayana's method or his results without the largest reservation. It is not only that he admits in his method, licences of language and construction which ■ unnecessary and sometime incredible; nor that he arrives at his results, often by a surprising inconsistency in his interpretation of common Vedic terms and even of fixed

¹ Bankim, Tilak and Dayanand, p.62.

² Ibid, p. 85.

³ The Arya: The Search of the Vedas, p. 147.

Vedic formula. These are defects of detail, unavoidable perhaps in the state of the materials with which he had to deal. But it is the central defect of Sayana's system that he is obsessed always by the ritualistic formula and seeks continually to force the sense of the Veda into that narrow mould. So he loses many clues of the greatest suggestiveness and importance for the external of the Ancient Scripture—a problem quite as interesting as its internal sense. The outcome is a representation of the Rishis, their thoughts, their culture, their aspirations, so narrow and poverty-stricken, that if accepted, it renders the ancient reverence for the Veda, its sacred authority, its divine reputation quite incomprehensible to the reason or only explicable as a blind and unquestioning tradition of Faith starting from an original error."

He adds :

"There are indeed other aspects and elements in the commentary but they were subordinate or subservient to the main idea. The first element with which Sayana had to deal, the most interesting to us, was the remnant of the old spiritual, philosophic or psychological interpretations of the Sruti which were the true foundation of its sanctity. So far as these had entered into the current of orthodox conception, Sayana admits them; but they form an exceptional element in his work, insignificant in bulk and in importance. Occasionally, he gives a passing mention or concession to less current psychological renderings. He mentions for instance, but not to admit it, an old interpretation of *Kritra* as the coverer who holds back from man the object of his desire and his aspirations. For Sayana *Kritra*, is either simply the enemy of the physical cloud, or demon who holds back the waters and has to be pierced by the Rain-giver.

"A second element is the *mythological* or as it might almost be called, the *Pauranic*,—myths, stories of the gods given in their outward form without that deeper sense and symbolic fact which is the justifying truth of all Purana."

"A third element is the *legendary and historic*, the stories of old kings and rishis, given in the Brahmanas or by later tradition, in explanation of the obscure allusions of the Veda. Sayana's dealings with this element are marked by some hesitation. Often he accepts them as the right interpretation of the hymns: sometimes he gives an alternative with which he has evidently more intellectual sympathy, but wavers between the two authorities."

"More important is the element of *naturalistic interpretation*. Not only there the obvious or the traditional identifications, Indra, the Maruts, the triple Agni, Surya, Vayu; but we find that *Mitra* was identified with the day, *Varuna* with the Night, *Aryaman* and *Bhaga* with the Sun, the *Rikhus* with its rays. We have here the seeds of that nationalistic theory of the Veda, to which European learning has given so wide an extension. The old Indian scholars did not use the same freedom or the same systematic minuteness in their speculations. Still this element in Sayana's commentary is the true parent of the European Science of Comparative Mythology. But it is the ritualistic conception that pervades; that is the persistent note in which all or others lose themselves. In the formula

of the philosophic schools the hymns ■■■ while standing as a supreme authority for knowledge are yet principally and fundamentally concerned with the Karmakanda, with works; and *by works was understood pre-eminently, the ritualistic observation of the Vedic sacrifices*, Sayana labours always in the light of this idea. *Into this mould, he moulds the language of Veda*, turning the mass of its characteristic words into the ritualistic significances, priest, giver, wealth, praise, prayer, rite, sacrifice, and food; for it is the most egoistic and materialistic objects that are proposed as the aim of the sacrifice—possessions, strength, power, children, servants, gold, horses, cows, victory, the slaughter and plunder of enemies, the destruction of rival and malevolent critics. As one regards and finds hymn after hymn interpreted in this sense, one begins to understand better the apparent inconsistency in the attitude of the Gita, which regarding always the Veda as divine knowledge, yet censures severely the champions of an exclusive Vedism, all whose flowery teachings were devoted solely to material wealth, power and enjoyment.

"It is the final and authoritative binding of the Veda to this lowest of all possible ■■■ that has been the *most unfortunate result of Sayana's Commentary*. The dominance of the ritualistic interpretation had already deprived India of the living use of its greatest scripture, of the true clue to the entire sense of the Upanisads. *Sayana's commentary put a seal of finality on the old misunderstanding which could not be broken for many centuries. And its suggestions, which another civilization discovered and set itself to study the Veda, became in the European mind the parent of fresh errors.*"

Sri Aurobindo's carefully studied opinion of Sayana's commentary so admirably expressed, while giving reasons for Sayana's reactionary and unacceptable exposition of the Vedas, puts the seal on the verdict, that Sayana's commentary must be rejected, if the Vedas are to be understood in their right and true sense.

DAYANAND'S VEDABHASHYA

Dayanand had learnt from his guru Virjanand that the Vedas as well as the *Arsha* literature, that is, the books written by Rishis and Munis, seers and thinkers, of Ancient India, are to be interpreted only on the principles laid down in the Nirukta and the Ashtadhyayi—authorities acknowledged by all, and challenged by none. He knew that ■■■ Sayana in his interpretation of the Vedas, deviated from the rules laid down by Yaska Muni, some of his interpretations are stupid and absurd and are against common sense.

A few words are given below to show the great difference between their *Yaugika* and *Rurhi* meanings.

Word	Yaugika meaning given in Nighantu.	Meaning in ordinary Speech.
अहि	Cloud (1-10)	Snake.
अद्रि	Cloud (1-10)	Stone or Hill
वराह	Cloud (1-10)	Boar
गौरी	Speech (1-11)	Wife of the god Mahadeva
सखी	{ Works (2-1) Intelligence (3-9)	Wife of Indra.
पुरीष	Water (1-12)	Excreta.
रक्ष	{ Cloud (1-10)	Rakshasas.
सम्बर		
असुर		

According to Dr. Muir, who interprets Vedic words in their *laukik* or *rurhi* senses, Rishi Kanva is mentioned in Rig Veda 1. 47. 2; Gautama in 1. 72. 16; Grithsamdas in 11-39-1, and Bhargavas in IV. 16. 23. As a matter of fact, these words are not names of people. They are used in the Rig Veda in their Yaugika senses—Kanva and Grithsamdas mean learned men in general (Nighantu 111-13) and Bhargavas means men of intellect (Nighantu V. 5). Thus, when properly interpreted, no historical personages are found mentioned in the Rig Veda.

Another very important point to remember is that *yaugika* words have many meanings. The commentator has to decide which meaning of a word considering the context is appropriate to the text in question and he has to adopt it accordingly. Thus, the word अग्नि Agni, according to the Nirukta and the Ashtadhyayi means सर्वोपम (God) as well as one who takes forward (leader), (learned), King, Sun, fire etc. Thus when a mantra contains the word Agni, the commentator has to decide in which of its several meanings, the word Agni is used in that mantra so as to be in consonance with the other words and phrases in the mantra. Hence it is, that the translation of the Vedas is no easy task.

There is another consideration to be kept in view. There are three kinds of meanings of the Vedic texts.

(a), *Adhyatamika* (metaphysical) where the mantra deals with the nature, qualities, works etc. of Souls or of God.

(b) *Adidainika* (Nature) where the mantra deals with Sun, Moon, Air, Electricity, Fire, Earth and other powers of Nature and describes their nature, functions and works:

(c) *Adhi Yajnika* (Works) where the mantra speaks about good actions, dharma, politics, social matters, business, economic and sacrificial matters.

It may be noted that the Yajnika meaning of the term Karma is not confined to *agnihotra*, as Sayana and others think; but as the *Shatpatha Brahmana*, 1-7, says, Karma means *all kinds of good works*. The commentator has therefore also to consider what is the sense of the mantra, *Adhyatmika* or *Adiyajnika*.

The interpretations by Sayana, Mahidhar and other bhashyakars have been vitiated by their non-observance of the rules laid down by the Nirukta and the *Mahabhashya*. These bhashyakars have fallen into errors so gross and fundamental, that their bhashyas are not of much value. And the translations by European scholars like Roth, Wilson, Benfey, Max Muller, Muir and others based on Sayana's *bhashya* are further vitiated by these scholars interpreting the texts, so as to be in accord with their preconceived theories of historic interpretation and evolution and are therefore of no value whatever in understanding the teachings of the Vedas.

An instance of the unwillingness of English writers to accept and recognize the great advance the Hindus made in old days in social and religious matters is furnished by the way in which English judges in England have interpreted Hindu law regarding women. And this, because they themselves till very recently, held very backward notions regarding women's rights. "The Englishman," says the Right Hon. Dr. M.R. Jayakar, "was not accustomed until the eighties, to regard women in his own country as independently capable of acquiring or holding property. Englishwomen got this right at a very late stage. With this bias in his mind, it is not surprising that the English judge at Westminster, in interpreting ancient Indian texts written in a language which he did not understand, and of the context of which too, he was personally ignorant, adopted a position inclining more towards limited female rights than towards absolute ones. He could not conceive that the Hindus in old days recognised rights of women in property, which Englishmen have

with great difficulty conceded to them only during the last sixty or seventy years. They think that when in England they were able only towards the end of the nineteenth century to give women certain rights, it is impossible that the Hindus, a subject race, could have been so advanced two or three thousand years ago as to have given those rights to women."¹

Prof. Monier Williams characterises the Vedic mantras as really "unwritten knowledge issuing like breath from the Self-Existent."

Prof. MaxMuller recognises the difficulty of the task of translating the Vedas into English. When he first published his Vedic hymns he said that his work was one of "deciphering". And more than twenty years after when he revised the same work, he still said, "I hold that they (translators) ought to be decipherers."² He further says that his critics are right when they say, "No one who knows anything of the Veda would think of attempting a translation of it at present. A translation of the RigVeda is a task for the next century."³ He adds: "If by translation we mean a complete and satisfactory and final translation of the whole of the RigVeda, I shall feel inclined to go even further than Prof. von Roth. Not only shall we have to wait till the next century for such a work, but I doubt whether we shall ever obtain it."⁴ He says, "when we come to really difficult passages, the Vedic hymns often require far greater effort of divination than the hymns addressed to Egyptian or Babylonian deities," and adds, "The Veda, I feel convinced will occupy scholars for centuries to come and maintain its position as the most ancient books in the library of mankind."⁵

He admits that his "attempt to translate the Vedas is a mere contribution towards the better understanding of the Vedic hymns", and that "*There are, as all Vedic scholars know, whole verses which as yet yield no sense*

¹ Dr. ■ R. Jayakar's Address at the fortyfirst session of the Indian National Social Conference at Calcutta in 1928 A.D. As an instance of how primitive and uncivilized, Englishmen's ideas of women were, he says, that till recently they recognised the right of the family to put to death a woman guilty of adultery.

² *Sacred Books of the East*, Vol. XXXII, Introduction, p. IX.

³ *Ibid* Vol. XXXII, Introduction, p. XI

⁴ *Ibid* ... p. XXI.

⁵ *Ibid* ... p. XXXI.

whatever: there are words the meanings of which we can but guess."

After what MaxMuller says of the difficulty of understanding the Vedas, commonsense and ordinary decency required that MaxMuller should have desisted from attempting a translation of the Vedas and presenting it to the public as the Scripture of the Hindus (Aryas). Yet he does not hesitate to translate them and tell the public that they are the songs of shepherds, and addresses to natural objects like the sun and air and storms and has even the temerity to declare the Vedic teaching as "primeval philosophy."¹

As a sample of Prof. MaxMuller's wrong translation of the Vedas, I subjoin the trash he makes of the first three mantras of the RigVeda, Mandala I, Sukta 162. The first mantra is:-

मा नो मित्रो वरुणो अयमायुर्निद्रं बभ्रुषा मरुतः परि श्वन्न
वज्राग्निर्देवजातस्य सतेः प्रवक्ष्यामि विदधे वीर्याणि ॥

Max Muller translates it as "May Mitra, Varuna, Aryaman, Ayu, Indra, the Lord, the Ribhus, and the Maruts not rebuke us because we shall proclaim at the sacrifice, the virtues of the swift horse sprung from the God." (MaxMuller's *History of Ancient Sanskrit Literature*, p. 553).

"Virtues of a swift horse sprung from the gods" is nonsense. "Even the most diseased conception of a savage shrinks from such a superstition as the swift horse sprung from the gods," says P. Gurudatt. If Max Muller only knew the *Yaugika* meaning of the words used in the mantra, which according to the *Nirukta* is the only sense in which they should be understood; and had he not interpreted them in the *laukik* (ordinary speech) sense he would not have betrayed himself into such a stupid rendering of the mantra. The translation as it stands, is a childish, purile exhibition of ignorant fantasy. Max Muller translates *deva jata* as "Sprung from the gods" while the *Yaugika* meaning of it is either "with brilliant qualities manifested" or "evoked to work by learned men." The true meaning of the mantra is: "We will now describe the virtues of the vigorous force of heat which the learned or scientific men can evoke to work for purposes of appliances (not sacrifice). Let not philanthropists, noble men,

¹ *Sacred Books of the East*, Vol. XXXII, Introduction, p. XXXII.

judges, learned men, rulers, wise men and practical mechanics ever disregard these properties."

The second mantra is:—

वस्त्रिंशजा रेव्यासा ग्रावृतस्य रतिं गृहीतो मुखतो वयन्ति ।

सुग्रावृतो मेम्यद्विरूप इन्द्रावृष्योः प्रियमप्येति प्राथः ॥

Max Muller translates it as below:—

"When they lead before the horse, which is decked with pure gold ornaments, the offering firmly grasped, the spotted goat bleats while walking onwards; it goes the path beloved by Indra and Pushan."

This translation too makes no sense. What connection has "bleating of the goat" to the "leading of the offering before the horse" or with "walking onwards." And what is "the path beloved by Indra and Pushan?" He could not even see that the first mantra as he translates is in no way related to the second. He mistranslates the words *reknasas* (wealth) into "gold ornaments," *rati* (act of giving) into offering (to gods), *vishvarupa* (one having knowledge of forms) into spotted; *aya* which means a man born in wisdom and never born again, into a "goat"; *mevya*, into 'bleating'; *suprang* (one who is able to put clear questions) into "walking onwards"; *patha* (food or drink) into "path": and *Indra* and *Pushan* (which mean "those who govern and are strong") into the proper names of deities Indra and Pushan." The wrong translation of nine words in the mantra makes the whole thing nonsense.

The translation of the*mantra when the words are interpreted in their *yaugik* sense will be, "They who preach that only wealth earned by righteous means should be appropriated and spent, and those born in wisdom, who — well-versed in questioning others elegantly, in the science of forms and in correcting the unwise, these and such alone drink the potion of strength and of power to govern."

The third mantra is:—

एष वृक्षः दुरो वक्षेत्, वाजिना पूष्यो भागो नीयते विश्वेभ्यः ।

अभिप्रिवं वयुरोव्ययमर्चता त्वहेदेन सौमवसाव सिन्वति ॥

Max Muller translates it thus :

"This goat destined for all the gods, is led first with the quick horse, as Pushan's share, for Tvashtri himself raises to glory this pleasant offering which is brought with the horse."

The correct translation is:—"The goat possessed of useful properties yields milk as a strengthening food for horses. The best cereal is useful when made into pleasant food well prepared by an apt cook according to the modes dictated by specific knowledge of the properties of foods."

Another instance in which the European scholars have exposed their incompetence to understand and translate the Vedas is given below. The fifth and sixth mantras of Rig Veda, Mandala I, Sukta 4 are:

यत इवन्तु नो निदो विदम्यतश्चिदारस । दधामा इन्द्र इदुवः ॥

यत नः सुभगो अरिर्वोच्येयुर्दस कृत्स्नः । स्वामेदिन्द्रस्य शर्मणि ॥

मन्त्र १ । सूक् ४ । मण्ड ५, ३ ॥

Max Muller translates them as:

(1) Whether our enemies say, Move away else-where, you who offer worship to Indra only,

(2) Or whether, O mighty one, all people call us blessed: may we always remain in the keeping of Indra.

Sayanacharya's translation is:—

(1) May our priests praise Indra ! O enemies, go away from this place, and also from another place ! Our priests (may praise Indra), they who are always performing worship for Indra.

(2) O destroyer of enemies ! may the enemy call us possessed of wealth; how much more, friendly people ! May we be in the happiness of Indra !

Professor Wilson did not follow Sayana closely, but translated them as:

(1) Let our minister, earnestly performing his worship, exclaim: Depart, ye revilers, from hence and every other place (where he is adored).

(2) Destroyer of foes, let our enemies say we are prosperous: let men (congratulate us). May we ever abide in the felicity (derived from the favour) of Indra.

Langlois translated:

(1) Que (ces amis) en fetant Indra, puissent dire: Vous, qui etes nos adversaires, retirez-vous loin d'ici.

(2) Que nos ennemies nous appellent des hommes fortunés, Places que nous sommes sous la protection d'Indra.

Stevenson translated:

(1) Let all men again join in praising Indra. Avaunt ye profane scoffers, remove from hence and from every other place, while we perform the rites of Indra.

(2) O foe-destroyer, (through thy favour) even our enemies speak peaceably to us the professors of wealth; what wonder then if other men do so. Let us ever enjoy the happiness which springs from Indra's blessing.

Professor Benfey translated:

(1) And let the scoffers say, They are rejected by everyone else, therefore they celebrate Indra alone.

(2) And may the enemy and the country proclaim us as happy, O destroyer, if we are only in Indra's keeping.

Professor Roth, s. v. *anayeta*, took this word rightly in the sense of 'to a different place,' and must therefore have taken that sentence 'move away elsewhere' in the same sense in which Max Muller takes it. Later, however, s. v. *ar*, he corrected himself, and proposed to translate the same words by 'you neglect something else.'

Professor Bollensen (*Orient and Occident* Vol. II. p. 462), adopting to a certain extent the second rendering of Professor Roth in preference to that of Professor Benfey, endeavoured to show that the 'something else which is neglected,' is not something indefinite, but the worship of all the other gods, except Indra.¹

Of these translations, Prof. Max Muller says:—

"Every one of these translations contains something that is right though mixed up with a great deal that is wrong."

The true translation and teachings (भावार्थ) of the two mantras in accordance with the rules of interpretation given by Nirukta of Yaska Muni as given by Dayanand in his *Rig Veda Bhashya* are:—

Translation: "Those who having given themselves up (आत्मं विप्र द्रुप ई) to the service of God, are engaged in giving education and teaching Dharma and parsharatha (lit: ultimate object to be gained by man) may teach us all kinds of knowledge. And may those who are atheists and speak evil

¹Max Muller's *Rig Veda Samhita*, Vol. 1, p. XXXIV (1869 A.D.)

of others and are *dhurta* (deceivers) go away from where we live; nay, may be kept away from all countries."—*Veda Bhashya*, Vol. 1, p. 72.

Teachings (भाष्य) "It is proper for all men that by associating with Apta (righteous) learned men, and disassociating from the ignorant they should engage in such activities as may always and everywhere result in advancement of knowledge, removal of ignorance, rendering respect to able and noble people, punishment to the evil-doer, promoting communion with God and doing good deeds and in destruction of evil."

Translation of the sixth mantra: "O God the dispenser of punishment to evil-doers, may we always obey Thy commands and enjoy constant happiness provided by Thee: may all men acquire all kinds of knowledge with pleasure for (the good of) all men, so as to know the Truth, and even enemies may know and speak of us as possessing all noble knowledge and worldly competence.

Teachings (भाष्य) "When all men, leaving strife, adopt means to do good to all, then even the enemies become friends, and then men, through God's favour, enjoy true happiness.

Sayanacharya's translation of the Vedas is the fountain from which the European translators take their potions. When the fountain is contaminated, defiled, all that springs from the fountain is bound to be impure and debased.

Sayana is the father of European Vedic scholarship. As a sample of his translation we will quote his rendering of the Rig Veda mantra

ब्रह्मा देवानां पदवीः कवीनामुचिर्विप्राणां महिषो मृगायाम् ।

रथेनो गृध्राणां स्वचितिर्वनानां सोमः पवित्रमत्येति रेभम् ॥ R. V. IX, 96-6.

"God himself appears as Brahma among the gods Indra, Agni, etc. He appears as a poet among the dramatists and writers of lyrics; He appears as Vashishtha etc. among the Brahmanas; He appears as a buffalo among quadrupeds; He appears as an eagle among birds; as an axe in the forest; He appears as the soma juice purified by mantras excelling in its power of purification the sacred waters of the Ganges, etc. etc."

Yaska Muni, in his Nirukta, XIV, 13 gives the exposition of this mantra as :—

"The external world as revealed by the senses finds its purposes and object, and, therefore, absorption, in this central being. The *indriyas* or the senses are called the *devas*, because they have their play in the external phenomenal world, and because it is by them that the external world is revealed to us. Hence *Atma*, the human spirit, is the *brahma devanam*, the conscious entity that presents to its consciousness all that the senses reveal. Similarly the senses are called the *kavayas*, because one learns by their names; the *Atma*, then, is *padavi kavinam* or the true sentient being that understands the working of the senses. Further, *Atma* is *rishir vipranam* the cognizer of sensations: *vipra* meaning the senses as the feeling excited by them pervade the whole body. The senses are also called the *mrigas*, for they hunt about their proper ailment in the external world. *Atma* is *mahisho mriganam*, i.e., the greatest of all the hunters. The meaning is that it is really through the power of *Atma* that the senses are enabled to find out their proper objects. The *Atma* is called *shyena*, ■ to it belongs the power of realizations, and *gridhras* are the *indriyas*, for they provide the material for such realization. The *Atma*, then, pervades these senses. Further, this *Atma*, is *swadhitir vananam*, or the master whom all *indriyas* serve. *Swadhiti* means *Atma*, for the activity of *Atma* is all for itself, ■ being an end unto himself. The senses are called *vana*, for, they serve their master, the human spirit. It is this *Atma*, that, being pure in its nature, enjoys all."¹

We now see clearly the havoc made by Sayana of the mantra in order to interpret it so ■ to bring it into line with the popular superstitions and prejudices of his time.

Rightly does Prof. A. S. Wadia in the Epistle Dedicatory to the Hindus of India, attached to his book, *The Message of Krishna*, say: "Hinduism proper is one of the noblest faiths to which ■ natural being can subscribe and give his whole hearted allegiance.....Why then indiscriminately condemn Hinduism because some of its expounders put a wrong interpretation on its cardinal doctrines, and vast hoards of its followers lead ■ life contrary to its basic teaching? I am constrained to say to you, my countrymen, that for spreading such erroneous interpretations of your ancient scriptures in the world at large, your own scholars and swamis are mainly responsible".²

¹ Garudatti's Works, pp. 47-48.

² Prof. A. S. Wadia's *Message of Krishna*, p. XIII.

Swami Dayanand in his *Satyarth Prakash*, third edition, p. 278, thus speaks of German scholarship and particularly of Prof. MaxMuller:

"The impression that the Germans are the best Sanskrit scholars, and that no one has read so much of Sanskrit as Max-Muller, is altogether unfounded. Yes, in a land where lofty trees never grow, even ricinus communis or the castor oil plant may be called ■ oak. The study of Sanskrit being altogether out of question in Europe, the Germans and Professor Max Muller may there have come to be regarded as the highest authorities."

"I came to learn from a letter of a Principal of some German University, that even men learned enough to interpret a Sanskrit letter are rare in Germany. I have also learnt from the study of MaxMuller's *History of Sanskrit Literature* and his comments on some mantras of the Veda, that Prof. MaxMuller has been able to scribble out something by the help of the so-called *tikas* or paraphrases of the Vedas, current in India."

In another place,¹ Dayanand says that "so far as the *Vedas* are concerned, *Max-Muller is like a child*."

The German philosopher Schopenhauer says:—"I add to this the impression which the translations of Sanskrit words by European scholars, with very few exceptions, produce on my mind. I cannot resist a certain suspicion that our Sanskrit scholars do not understand their text much better than the higher class of school boys their Greek or Latin."²

Swami Dayanand gives the qualifications which a commentator of the Vedas must possess. In the *Introduction to the Veda Bhashya* he says:—"The Mantras cannot be interpreted in an off-hand manner on hearing them or with the help of reasoning alone. They ought to be explained with due regard to their context, i.e., with reference to what preceeds as well as to what follows. But a man, who is not a rishi, who has not performed the austerities (*Tapas*), whose mind is not pure and who does not possess learning, cannot realise the meaning of the mantras. Unless a man is fully acquainted with the context of the mantras, has the

¹ See Devendranath Mukhopadhyaya's *Maharishi Dayanand Saraswati*, ka *Jnan Charit*, Vol. II, p. 473.

² Quoted in Garudatt's *Works*, p. 17.

necessary qualifications for realising their sense and is a man of the highest erudition, he is not in a position to grasp the (true) meaning of the Vedic mantras, however good his reasoning may be."

European Scholars like Bopp, Lassen, Benfey, Brockhaus Stenzler, Westergaard, Aufrecht, Ballantyne, Bohtlingk, Foucheruk, Goldstucker, G. Hall, Kuhn, Muir, Requier Roer, Roth, Weber Schiefner, Whitney, Max Muller, Monier, Williams, H.H. Wilson, Cowell, Griffiths, Haug, Langlois and others have tried to translate and interpret the Vedas and the Brahmanas in European languages, but without success. None of them possessed the qualifications necessary to understand and interpret the meanings of the Mantras of the Vedas. These qualifications, — Dayanand has stated above, include a mastery of the language of the Vedas and of classical Sanskrit, an enlightened intellect which is the result of perfect Brahmacharya and *tapas*, the result of practice of yoga. The European scholars will never submit to the moral and spiritual discipline which yoga prescribes.

Moreover, some of them suffer from a grave handicap which unfits them to understand and interpret the Vedas correctly. It is their prejudices and prepossessions in favour of their own religion Christianity, which peeps out now and then. Prof. Max Muller says: "History seems to teach that the whole human race required a general education before, in the fullness of time, it could be admitted to the truths of Christianity." Then after referring to the Buddha's doctrine, he says: "That religion like all ancient religions of the world may have but served to prepare the way of Christ¹ by helping through its very errors, to strengthen and to deepen the ineradicable yearning of the human heart after the "Truths of God".

Monier Williams, the first Boden Professor of Sanskrit in the Oxford University, plainly says: (*Indian Wisdom*, Introduction, p. XXXVI), "It is one of the aims then, of the following pages to indicate the points of contrast between Christianity and the three *false religions*² of the world, as they are thus represented in India."

The only Bhashya (commentary) on the Vedas that has fully observed the principles of interpretation laid down by

¹History of Ancient Sanskrit Literature, p. 31-32.

²Vedism, Buddhism and Islam.

Yaska Muni in the Nirukta, and the rules of grammatical construction affirmed by rishi Patanjali in his Mahabhashya to interpret the Vedas, is that of Dayanand Saraswati. And it has also the benefit, so necessary for the interpretation of inspired knowledge, of being the work of a Yogi and a seer, who having undergone the discipline of Yoga, possessed those powers of intellect and spiritual insight which the practice of Yoga alone develops and enables one to discern and see where ordinary intelligence fails to pierce.

Sri Aurobindo says of Dayanand's *Vedabhashya*: "It is a remarkable attempt to re-establish the Veda as a living religious scripture. Dayanand took as his basis, a free use of the old Indian philology which he found in the Nirukta. Himself a great Sanskrit scholar, he handled his materials with remarkable power and independence. Especially creative was his use of that peculiar feature of the old Sanskrit tongue which is best expressed by a phrase of Sayana's, 'the multi significance of roots'. We shall see that the right following of his clue is of capital importance in understanding the peculiar method of the Vedic Rishis".¹

"In all the basic principles, in those great and fundamental decisions where the eye of intuition has to aid the workings of the intellect, Dayanand stands justified by the substance of the Veda itself, by *logic and reason and by our growing knowledge of the past of mankind*. The Veda does hymn the one Deity of many names and powers; it does celebrate the divine Law and man's aspiration to fulfil it; it does purport to give us the law of the cosmos."

"In the matter of Vedic interpretation, I am convinced that whatever may be the final complete interpretation, Dayanand will be honoured as the first discoverer of the right clues. Amidst the chaos and obscurity of old ignorance and age-long misunderstanding, his was the eye of direct vision that pierced to the truth and fastened on that which was essential. He has found keys of the doors that time had closed, and rent asunder the seals of the imprisoned fountains."

MaxMuller calls Dayanand's interpretation of the Vedic hymns as the most perverse interpretation. Sri Aurobindo

¹*The Arya*, Pondicherry, p. 218.

²*Bankim, Tilak and Dayanand*, p. 69.

³*Bankim Tilak and Dayanand*, p. 71.

replies to such remarks of the European critics of Dayanand's Commentaries :-

"In whose mouth does it lie to accuse Dayanand's dealings with the Veda of a fantastic or arbitrary ingenuity? Not in the mouth of those who accept Sayana's traditional interpretation. For, if ever there was a monument of arbitrarily erudite ingenuity, of great learning divorced as great learning too often is, from sound judgment and sure taste and a faithful, critical and comparative observation, from direct seeing and often even from plainest common sense or of ■ constant fitting of the text into the Procrustean bed of preconceived theory, it is surely this commentry, otherwise so imposing, so useful as first crude material, so erudite and laborious, left to us by the Acharya Sayana. Nor does the reproach lie in the mouth of those who take as final the recent labours of European scholarship. For, if ever there was ■ toil of interpretation in which the loosest rein has been given to an ingenious speculation, in which *doubtful indications have been snatched at as certain proofs*, in which the boldest conclusions have been insisted upon with the scantiest justification, *the most enormous difficulties ignored and preconceived prejudice maintained* in face of the clear and often admitted suggestions of the text, it is surely this labour, so eminently respectable otherwise for its industry, good will and power of research, performed through a long century by European Vedic scholarship.

"What is the main positive issue in this matter? An interpretation of Veda must stand or fall by its central conception of the Vedic religion and the amount of support given to it by the intrinsic evidence of the Veda itself. Here *Dayanand's view is quite clear, its foundation inexpugnable*. The Vedic hymns are chanted to the one Deity under many names, names which are used and even designed to express His qualities and powers. Was this conception of Dayanand's an arbitrary conceit fetched out of his own too ingenious imagination? Not at all; it is *the explicit statement of the Veda itself*: "One existent, sages", not the ignorant, mind you, but the seers, the men of knowledge, "speak of in many ways, as Indra, ■ Yama, as Matariswan, as Agni." The Vedic Rishis *ought surely to have known something about their own religion, more, let us hope, than Roth or MaxMuller, and this is what they knew.*"

¹ *Banhim, Tilak and Dayanand*, pp 60, 62.

Sri Aurobindo adds:- "Objection has also been made to the philological and etymological method by which he (Dayanand) arrived at his results, especially in his dealings with the names of the godheads. But this objection, I feel certain, is an error due to our introduction of modern ideas about language into our study of this ancient tongue. We moderns use words ■ counters without any memory or appreciation of their original sense; when we speak we think of the object spoken of, not at all of the expressive word which is to us a dead and brute thing, mere coin of verbal currency with no value of its own. In early language that word was, on the contrary, a living thing with essential powers of signification; its root meanings were remembered because they were still in use, its wealth of force was vividly present to the mind of the speaker. We say *wolf* and think only of the animal, any other sound would have served our purpose as well, given the convention of its usage; the ancients said "*tearer*" and had that significance present to them. We say *agni* and think of fire, the word is of no other use to us; to the ancients *agni* means other things besides, and only because of one or more of its root meanings was applied to the physical object *fire*. Our words are carefully limited to one or two senses, theirs were capable of ■ great number and it was quite easy for them, if they so chose, to use a word like *Agni*, *Varuna* or *Vayu* as a sound-index of a great number of connected and complex ideas, a key-word. It cannot be doubted that the Vedic Rishis did take advantage of this greater potentiality of their language; note their dealings with such words as *gau* and *chandra*. The Nirukta bears evidence to this capacity and in the Brahmanas and Upanisads we find the memory of this free and symbolic use of words still subsisting."²

WHAT DO THE VEDAS TEACH.

The Vedas treat of three subjects:-

(1) *Vijnana* or scientific knowledge and realization of the realities of things of this world, from God to the tiniest thing. To understand and teach the real substance of the things of this world, not only of the ultimate realities, God, Souls and Matter (*prakriti*), but also of the relationship between them so that both the *nuamena* and

² Sri Aurobindo's *Bankim, Tilak and Dayanand*, pp. 67-69.

(1) To Him who rules the Past, the Present, and the Future, who presides over the entire universe, who is the sovereign lord of all, above the reach of Time and Death (self-effulgent), immutable and absolute bliss..... even to Him, the most exalted Brahma, be our homage.

(2) To Him, who makes the Sun and the Moon, the eyes of the Universe, at the commencement of every creation, who has made Fire like unto a mouth—even to Him, the most exalted Brahma, be our homage.

(3) To Him, who has, in the Universe, made the Earth and other habitable globes in place of the feet, who has made space in place of the womb, who has made the Luminous Bodies in place of the head..... even to Him, the most exalted Brahma, be our homage.

(4) To Him, who has made the Atmosphere as the life of the creation, who has made the rays of Light as its eyes, who has made the directions of Space as the organs of hearing—even to Him, the most Exalted Brahma, be our homage."

यस्मै वाचं कस्याप्यीमावदग्निं ब्रूयन्मः । ब्रह्मराजन्वाभ्याष्टौ शुद्धाय चायाम् च स्वायं चारयाच ॥

यजुः २६ । २ ॥

"Oh men ! as I have given this Word (i.e. the four Vedas) which is the word of salvation for all mankind, namely, for the Brahmins (those who are engaged in the propagation of sacred knowledge), for the Kshatriyas (those who look after State affairs or the government of the country) for the Sudras (those engaged in manual work or service), for the Vaishyas (those who are devoted to agriculture and commerce) for those who are my dependants and even for them who are lower than Sudras."—Yaj. V. 26. 2.

यस्यो ह देवः प्रविशेऽनु सर्वाः पूर्वं ह जातः स ह गर्भे सन्तः ।

स पुन जातः स न विन्यमायः प्रत्यक् जगदस्तिष्ठति सर्वतोमुखः ॥ यजुः ३२ । ४ ॥

"Oh men ! this Supreme Being, indeed, pervades all the regions. Verily, He resides in the heart of all creatures. He manifested Himself before the first creation and will manifest Himself in all the future creations. Himself without limbs, He accomplishes everywhere the work assigned to the limbs (and senses), and is firmly established (by His Immanence) in every object. It is He, Whom you should know and adore."—Yaj. V. 32. 4

यस्मै हिमवन्तो महिषा यस्य समुद्रं रससा सहाहूः ।

यस्मैः प्रविशो यस्य नाहू कस्मै देवाय इषिया विधेम ॥

यजु १० । २५९ । ४ ॥

"Whose greatness these snowy mountains and the ocean with its waters proclaim; Whose arms are these vast regions: He it is, to Whom we shall offer our prayers."—*Rig. X, 121. 4.*

तमीशानं जगतस्तस्थुषस्पतिं धियं जित्वमवसे हुमहे वषम् ।

पूषा नो यया वेदसामसद् दृष्टे रक्षिता पायुरद्वयः स्वस्तये ॥ यजुः २५/१८ ॥

"Him we invoke for aid who reigns supreme, the Lord of all that stands or moves; Inspirer of the soul, that He may promote the increase of our wealth. He, our infallible Keeper and Guard and Well-wisher."—*Y. XXV., 18.*

अग्निं स्य देवतः सवितारमोक्ष्योः कविकृतुमर्चामि सत्यसवतः रक्तधाममि धियं मतिं कविसु ।

कर्मो यस्यामतिर्मा अदिद्युतस् सवीमग्निं हिरण्यपाथिरमिमीत ॥ यजुः ४/२५ ॥

"I sing my song of praise to Him, Savitar pervading earth and Heaven, strong with the wisdom of the wise, and the giver of virtuous impulses, bestower of wealth, the well-beloved thoughtful Sage. To Him I sing, at whose impulse the splendid light shone in Heaven. Most wise, the Golden-handed, hath measured the sky with skilled design."—*Yajur, V., IV. 25.*

स नो वन्द्युर्जनिता स विधाता धामानि चैव भुवनानि विश्वा ।

यत्र देवा असृतमावशानास्तृतीये धामव्यैरथन्त ॥ यजुः २२/१० ॥

"O men, He is like brother to us. He is the Creator of the universe. He fulfils our wishes. He knows all the worlds, their names and places. He is the source of final Beatitude and in Him the enlightened obtain emancipation, and go wherever they like, even He is our preceptor, teacher, king and judge. Let us all worship Him.

Yajur V., XXXII., 10.

VARIOUS NAMES OF GOD.

To the objection that several gods are mentioned in the Vedas, such as Agni, Vayu, Marut etc, and that the religion of the Veda, therefore, is polytheistic and not monotheistic, the mantras of the Veda themselves give a convincing reply. According to the Vedas themselves, Agni and Vayu and others are not separate gods to whom invocations are made, but are all names of one God, indicating his various attributes.

इन्द्रं मित्रं वरुणमग्निमातुरयो दिव्यः स सुपर्शो गरुत्मान् ।

एकं सवित्रा बहुधा वदम्यसि धर्मं मातरिचानमाहुः ॥ ऋग् १/११४/४५ ॥

"They call Him Indra, Mitra, Varuna, Agni, and He is heavenly, nobly-winged Garutman.¹ He is one, sages call Him by many names, viz., Agni, Yama, Matarisvan."

Rig. I. 164. 46.

अग्ने भूरीणि तव जातवेदो वेव स्वधावोऽमृतस्य नाम ।

याश्च माया मायिनां विशमिन्ध त्वे पूर्वीः सन्द्भुः पृथ्वन्धो ॥ ऋग् ३ । २० । २ ॥

"Many are Thy names, O Agni, Immortal, God, Divine, Jatavedas, and many charms of Charmers² All-inspirer! have they laid in Thee³, Lord of true attendants. The sages have seen Thee and realized Thee." —*R.III. 20.3.*

स्वामस्य पितरमिष्टिभिर्नरस्त्वा भ्रात्राय शम्वा तनुरुचम् ।

त्वं पुत्रो मयसि यस्तेऽविधत् त्वं सखा सुरोवः पास्यावृषः ॥ ऋग् २ । १ । २ ॥

"Agni! men seek Thee, as a Father with their prayers. They win Thee, O source of light, to brotherhood by holy actions. Thou art a son to him who duly worships Thee. Thou guardest him from injury as a trusty friend."

—*R.III. 9*

तदेवाग्निस्तदावित्यस्तद्वायुस्तद् चन्द्रमाः ।

तदेव शुक्रं तद् अक्षरं ता आपः स प्रजापतिः ॥ यजुः २२ । १ ॥

"Even He is Agni, He is Aditya, He is Vayu, He is Chandramas, He is Sukra, He is Brahma, He is Apa, He is Prajapati."

—*Yajur. V. XXXII. 1.*

सोऽर्यमा स वरुणः स रुद्रः स महादेवः ॥

सो अग्निः स उ सूर्यः ॥ उ एव महावसः ॥ यजुः १३ । ४ । ५, ५ ॥

"He is Aryaman, He is Varuna, He is Rudra, He is Mahadeva."

"He is Agni, He is Surya, He verily in Mahayama."

—*Athar. XIII. 4, 4. and 5.*

Count Bjornstjerna, after giving a quotation from the Vedas, says: "These truly sublime ideas cannot fail to convince us that the Vedas recognise only one God, who is Almighty, Infinite, Eternal, Self-existent, the Light and the Lord of the Universe." "

Colebrooke says: "The ancient Hindu religion as founded on Hindu Scriptures recognised but one God."⁴

¹ Garutman = Sun.

² Charm of Charmers: attractive features and winning virtues.

³ The wise and pious sages have seen in Thee and realized Thee.

⁴ *Theogony of the Hindus*, p 63.

⁵ *Asiatic Researches*, Vol. VIII, p. 236.

Coleman says:- "The Almighty, Infinite, Eternal, Self-existent Being, the one *unknown* true Being, the Creator, the Preserver, the Destroyer of the Universe, under such and innumerable other definitions is the Deity, acknowledged in the Vedas or the sacred writings of the Hindus.¹

Rev. Ward says:- "It is true, indeed, that the Hindus believe in the Unity of God."

Not only do the Vedas teach that there is only one God who is to be worshipped but that the conception of God as believed in by the Aryas (Hindus) is far higher and nobler than the idea of God of the Christians. Mr. W. Tully Seejor in an article on the "Vital value" in the Hindu God Idea in the *Hibbert Journal*, says that "the Hindu idea is much more highly developed than that of modern Christianity." He adds: "Enough has been said to suggest the probability that the Hindu conceptions regarding the self are just what the Occident needs and must appropriate, if it is to see through life's falsities and lay hold of its spiritual realities."

The Vedas teach that there are three eternal and everlasting entities, God, Soul and Matter (Parmatma, Atma and Prakriti). They were never created and can never be destroyed. They are all coeval. With the souls and matter, God creates the universe, and then after a fixed period, dissolves it. This dissolution and disintegration lasts for the same period — that for which the creation existed. The period for which Creation lasts is called *Brahma din* (Brahma day), and the period when matter and soul remain separate and matter remains in its simplest, disintegrated form is called *Brahmaratri* (Brahma night). The Veda says:—

हा सुवर्णा सयुजा सस्ताया समानं रुचं परिप्लव्यते ।

सथोदम्यः पिप्पलं स्वाद्वानधमन्वो धमिन्वाक्यतीति ॥ अ० १ । २२४ । २० ॥

Both God and Soul are eternal. They are alike in consciousness and such other attributes. God pervades the soul and both are companions. The Prakriti, which is like the trunk of a tree whose branches are multiform universe which is resolved into its elementary state at the time of the dissolution (pralaya) is also eternal. The nature, attributes, and characters of these are also eternal. God, Souls and

¹ *Mythology of the Hindus.*

Prakriti are all distinct from one another, but they are all eternal.

अजमेकां लोहितशुक्लवर्णां बह्वीः प्रजाः सृजमानां सरूपाः ।

अजो ह्येको ह्युभयाद्योऽनुशेते जहात्येनं शुक्लमेगामजोऽम्बः ॥ वेदाव्य० ४ । १ ॥

"God, Soul and Matter are eternal, *i.e.* unborn: they never take birth. These three are the causes of all cosmos. The eternal soul enjoying the eternal matter, gets entangled, but God is never entangled, nor does He enjoy matter."

The Taittiriya Upanisad says:—

रसो वै सः, रसं ह्येवायं ब्रह्माऽऽत्मन्दी भवति ॥

"The soul and Brahma are distinct because their distinction has been expounded."

It is not right to say that the world was created out of nothing. Sankhya says: "Nothing can come out of nothing." This is a scientific truth and modern science has recognised it. The material cause of the universe must have existed when the world was created. And it will not be destroyed when the *pralaya* or Dissolution of the world comes. What is, cannot be annihilated. It may change shape. What is perceptible only becomes imperceptible. Matter therefore is eternal and indestructible.

Modern science has proved that matter is eternal and indestructible. Dr. J.W. Draper¹ says:—"It has disposed of the idea of the destruction and creation of matter. It accepts without hesitation the doctrine of the imperishability of substance; for, though the aspect of a thing may change through decompositions and recombinations, in which its constituent parts are concerned, every atom continues to exist, and may be recovered by suitable processes, though the entire thing may have seemingly disappeared. A particle of water raised from the sea may ascend invisibly through the air, it may float above us in the cloud, it may fall in the rain drop, sink into the earth, gush forth again in the fountain, enter the rootless of a plant, rise up with the sap to the leaves, be there decomposed by the sunlight into its constituent elements, of its oxygen and hydrogen, and other elements, oils and acids, and various organic compounds may be made; in these or in its decomposed state it may be received in the food of animals, circulate in their blood, be essentially concerned in acts of intellection executed by the brain, it may

¹ *Conflict Between Science and Religion.*

be expired in the breath. Though shed in the tear in moments of despair, it may give birth to the rainbow, the emblem of hope. Whatever be the course it has passed through, whatever mutations it has submitted to, its elementary constituents endure. Not only have they not been annihilated, they have not even been changed; and in a period of time, long or short, they find their way back again to the sea from which they came."

Atma or souls are also eternal and indestructible. The Yajur Veda says:

आत्मन्मृत्योर्ध्वः सन्मृत्योर्ध्वः ॥ ४० ॥ ॥

As God is infinite, bodyless, beginningless, immortal, everlasting, all pervading, there can be no avatar or incarnation of Him. When he is all pervading and immortal, he cannot be fixed to a particular body and particular place? There can therefore be no image or idol of him. Idolworship therefore is false and not allowable. There have been no incarnations of God. Sri Ramchandra and Sri Krishna were not avatars but men, great men, entitled to veneration and reverence for their great and good deeds. Thus, there is no room in the Vedic faith for temples or for idolworship; for, idol are either of God in the persons of Brahma, Vishnu and Siva, or of the avatars. There are no gods and goddesses in the Vedas, and all worship of Bharoonji and Balaji and Hanumanji etc. is wrong.

The Vedas do not recognise the sacerdotal character of water, rivers, mountains. No sacredness attaches to the Ganges, Godavari, Jamna, or any other river, and a bath in them has no greater virtue than the bath in any other lake or river.

The Vedas do not recognise any sanctity in any place or city or town and therefore there are no places of pilgrimage. Pushkar, Kashi (Benares) Prayag, (Illiaswas, now called Allahabad), Gaya, Hardwar, Vishnu or Shiv Kanchi or Ayodhya are as sacred or not sacred as Ajmer, Agra, Bombay or Calcutta.

The Vedas teach that all men are equal before God : that there are no high or low classes: no privileged and unprivileged classes. There is no caste in the Vedas. Four *Varnas* are mentioned, but none of them is higher or superior to the other three. They merely indicate the work and qualities of men. By their actions, temperament and qualities, men become Brahmins, Kshatriyas, Vaishyas or Sudras. A Brahmin, if ignorant

or an evil doer, becomes ■ Sudra ; and a Sudra if educated and virtuous, becomes a Brahmin. Instances on record show whole communities of Kshatriyas becoming Vaishyas and *vice versa*. Thus there is no sanction or authority for the present day caste system in the Vedas.

The Vedas do not enjoin shraddhas to the dead ancestors. Respect and reverence for living elders in the family is shraddha. There is no mention of *Tilak* and *chhap*, or *Kanthe* (string of beads worn round the neck) in the Vedas.

The Vedas give equal rights to men and women. Both are entitled to receive the highest education. Both are entitled to read the Vedas and perform yajnas. Both may hold property. Both have the same marriage rights. Both may remarry. Enforced widowhood is against the Vedic teachings. The Vedas also teach that everyone should observe Brahmacharya till he becomes twentyfour years old, and she, sixteen years. Child marriage is therefore against the injunctions of the Vedas.

The entire present religious and social structure of what is called Hinduism is inconsistent with what the Vedas teach. Idolworship in temples or otherwise : religious pilgrimages to sacred places like Pushkar, Dwarka, Rameshwaram ; baths in the Ganges ; the privileged position of the Brahmins ; the system of castes ; enforced widowhood ; child marriage ; untouchability ; painting the forehead, arms etc ; tying *kanthees* and Rudraksha rosaries ; disallowing Sudras, women, and others to read the Vedas or hear them read, ■ all practices and observances against the spirit and the letter of the Vedic teachings.

The Vedas teach worship of one God and equality of all men before Him ; Mukti or Moksha (salvation) to be gained only and solely by one's good deeds and never by the intercession of anyone else, ■ prophet or an avatar.

VEDAS ARE THE SOURCE OF ALL KNOWLEDGE.

According to Swami Dayanand Saraswati, the Vedas being the knowledge imparted by God for the benefit and guidance of mankind, contained germs of knowledge of all kinds useful to man in his life, germs of the various sciences and arts which we see developed in the world today. In his commentary on the Vedas and in his *Rig Vedadi Bhashya Bhumika*, he has quoted mantras containing such germs.

Sri Anrobindo says; "If the Vedic godheads express the powers of a supreme Deity who is a Creator, Ruler and Father of the Universe, then there must inevitably be in the Veda a large part of cosmology, the law of creation and of cosmos. Dayanand asserts the presence of such a cosmic element; he finds in the Veda the secrets of the creation and law of Nature by which the Omniscient governs the world."¹

Dayanand's view that the germs of sciences and arts are to be found in the mantras, derives support from the facts that (a) the Vedas are not man-made but Divine and were given for the guidance of mankind and (b) that the Divine purpose was to help man. Dayanand was the first man after nearly five thousand years to extricate the Vedas from a confused mass of Sanskrit religious literature, and study them with the aid of Vedic grammar and Vedic lexicon pertaining to the language of the Vedas, and place before mankind the result of his study. His is the first attempt in modern times to interpret the Vedas on the right lines. And till we get another Bhashyakar of the Vedas, of Dayanand's intellectual and spiritual calibre, we have to accept his *Bhashya* as the only true exposition of the Vedas.

In happier times to come, when with the disappearance of prejudices and superstitions of the Pauranic beliefs and observances partly based on the interpretations of Sayana and Uvata and Mahidhara, which clog all efforts to give a rational exposition of the revered Scripture, it is hoped that the thread left by Dayanand will be taken up by competent Bhashyakars (commentators) equipped with necessary intellectual attainments — the result of a life of Bramcharya passed in the pure spiritual atmosphere of Vedic studies and possessing *yogika siddhis*. They may take us further and give us fuller and more comprehensive exposition of the Vedas.

That Dayanand's claim to find in the Vedas the germs of various sciences and arts is neither unreasonable nor fantastic is the opinion also of the great sage Sri Aurobindo, one of the greatest living thinkers of the modern world. In his book, *Bankim, Tilak and Dayanand*, he says:

"Dayanand affirms that the truths of modern physical science are discoverable in the hymns. Here we have the sole point of fundamental principle about which there can be any justifiable misgivings. I confess my incompetence to

¹ *Bankim, Tilak and Dayanand*, p. 65.

advance any settled opinion in the matter. But this much needs to be said that his idea is increasingly supported by the recent trend of our knowledge about the ancient world. The ancient civilizations did possess secrets of science some of which modern knowledge has recovered, extended and made more rich and precise, but *others are even now not recovered*. There is then nothing fantastic in Dayanand's idea that the Veda contains truth of science as well as truth of religion. I will even add my own conviction that Veda contains other truths of science the modern world does not at all possess, and in that case, Dayanand has *rather understated than overstated the depth and range of the Vedic wisdom*.¹

The knowledge of cosmology among other things must relate to the size and the shape of the earth and the nature and the functions of the Sun, the Moon, the Earth and other planets, their relation to one another and their movements. Among the laws of cosmology, is the law of gravitation and the annual and diurnal motions of the Earth round the Sun and round its axis respectively. The latter are thus described in the Vedas :

या गौर्यंनि दध्योति निष्कृतं पयो दुहाना वतनीरधारतः ।

ममृषाया वरुणाया दाशुषे देवेभ्यो दाशुषिषा विवस्वते ॥ अ० ५० ॥ अ० २१४० १॥ सं० १॥

"All bodies, Sun, Moon and the Earth etc., revolve in their orbits. The Earth in its orbit revolves round the Sun. She supplies the living beings with abundant juices and fruits of various kinds and fulfils the fixed laws of her motion. Allbodies, Earth, Sun, Moon etc. are the cause of speech in all beings."

—Rig V. 8. 2. 10. 1.

आयं गौः प्रभिरकमौवसवम्मातरं पुरः । पितरं च प्रयस्त्वः ॥ यजुः ५० २॥ सं० २॥

"All bodies Sun, Moon, Earth etc. revolve in their orbit in the cosmos. The waters (oceans) are like the mother of earth, and the Sun is like earth's father. She revolves round the Sun. Air is father of Sun and space, and Ether its mother. The Sun revolves in them. All bodies are supported by air and are made to revolve by air and its power of attraction."—Yaj. 3. 6.

The Aittiriya Brahmana explaining the teachings of the Veda says that the Sun neither sets nor rises, and that the Earth owing to its rotation on its axis, is lighted up and that is called day etc. It says :

¹ Banerji, *Thib and Dayanand*, p. 67.

² *Harig's Aittiriya Brahmana*, Vol. II, p. 242.

अथ यदेन प्रातश्चेतीति मन्यन्ते रात्रेन तदग्नमित्वाथात्मानं विपर्यस्त्यतेऽहरेवावस्तात्
कुस्ते रात्रिं पुरस्तात् । स वा एष न कदाचन निम्नोचति न ह वै कदाचन निम्नोचति ॥

"Those who think that the Sun rises in the morning and sets at night entertain a wrong notion. The Sun never sets and never rises."

The Yajur Veda says that the earth is kept in its position in space owing to the superior attraction of the Sun.

आकृष्योन रजसा वर्तमानो निवेशयन्नमृतं रुतं च ।

हिरण्ययेन सविता रथेवा देवो याति सुवचानि परमम् ॥ यजुः अ० ३३ । मं० ४३ ॥

"The Sun produces juices etc. in the earth and keeps all heavenly bodies in their respective places by its power of attraction." —Yaj. 33. 43.

The Atharva Veda says:

दिवि सोमो अविश्रितः ष अथर्व० का० १४ । अ० १ । मं० १ ॥

"The Moon is dependent on the Sun for its light."

It also says:

भूमेर्बहिर्द्वांश्च योजनानि भूवायुरसाम्बुदविद्युदाणम् ।

"The atmosphere surrounds the earth. Its height is 12 Yojanas (about 60 miles) and the clouds, lightning are phenomena connected with it."

The Rig Veda says:—

त्वं सोम पितृभिः संविदानोऽनु आवापृथिवीं आ ततम्य ।

तस्मै त इन्द्रो हविषा विधेम वर्षं स्याम पतयो रणीयाम् ॥ ऋग्० अ० ६ । मं० ४ । वं० १३ । मं० ३ ॥

"The Moon, whose nourishing properties are wellknown revolves round the Earth, and sometimes in the course of her journey comes between the Earth and the Sun (eclipse). The mantra says that both the luminous bodies like the Sun and the dark bodies like the Moon and the Earth are always in motion.
—Rig. V. 6. 4. 13. 3.

Rig Veda, Ash. 6, Adh. 1, V. 6, mantra 5, also says that the various heavenly bodies are kept stable in their places and rendered habitable by the power of attraction of the glorious Sun. The next mantra is more significant.

यदा सूर्यममुं दिवि शुक्रं ज्योतिरधारयः । अदिसे विद्या सुवचानि येभिरे ॥

ऋग्० अ० ६ । अ० १ । वं० ६ । मं० ५ ॥

"O God Thou hast made the Sun. With Thy infinite power and refulgent Self, Thou art upholding the spheres, the Sun etc. All the globes, the Sun etc. are kept stable by Thy power

of attraction. All globes like the earth are held firm by Sun's attraction; so the Sun himself and the other worlds also are upheld by the law of God."

Rigveda, Ash. 4, Adh. 5, v. 10, M. 3, and Yajur Veda, Adh. 38 M. 48 mention the law of attraction and the fact that colour and form are made visible by the rays of the Sun.

Atharva Veda, Ka. 14, Anu., I Mantra I says that the Moon is a dark body and shines with the light of the Sun.

Swami Dayanand, in the *Rig Vedadi Bhashya Bhumika*, quotes several verses of the Rig and Yajur Veda and says that they allude to the sciences of Geometry and Algebra. The Rig Veda speaks of airships and steamers.

In his *Introduction to the Veda Bhashya*, Dayanand discusses the question of ocean going steamers, airships and steam-driven cars on land (*Vide*, p. 466, Dayanand's *Works*, Centenary Edition, Vol. II).

After quoting Rig Veda, mantras 3 and 4 of Ashtak I Adh. 8 V. 8.

सुप्तो ॥ भुवमुमन्विनोदयेवे रविं न कश्चिन्ममृर्नो अवाहाः ।

समुद्रधुनौभिरात्मन्वतीभिरन्तरिक्षमुन्निरपोदकाभिः ॥

लिङ्गः उपक्षिरहृतिमज्झिनांसत्वा सुप्युन्मृहयुः पतङ्गैः ।

समुद्रस्य धन्वन्तर्यस्य पारे त्रिभी रयैः एतपद्भिः चकच्यैः ॥

अ० १ । अ० २ । व० २ । मं० २, ४ ॥

he gives their expositions, interpreting the terms अग्निम् according to Nirukta, as follows: "Men should construct three kinds of conveyances for three places—land, water and the heavens,—cars worked by steam for land, steamers and boats for the ocean and airships for the high heavens with the aid of ashvi, fire, air, electricity. These conveyances are to be built with silver, iron and copper. Oceans should be crossed by steamers. As the mind travels with great speed so men should manufacture cars for the ocean and the skies, which will travel fast and cover spaces." He quotes another mantra:

दुवं पेदवे पुलवारमधिना इष्टुर्धौ श्वेतं तदुत्तारं दुक्स्वयः ।

शर्वैरमिष्टं पुलनासु दुष्टं चक्रेलमिन्द्रमिव चर्वणीसहम् ॥

अ० १ । अ० २ । व० २१ । मं० २ ॥

and says that this mantra imparts knowledge of electric currents, which have since developed into telegraphy.

In order to understand fully the meanings of the mantras, the reader should study the expositions given in the Veda Bhashya itself, where Dayanand analyses the words and parts of the mantras and interprets them according to Nirukta.

Certain names and phrases used in the Vedas and other Arsha literature contain knowledge of scientific facts. Saturn is described in Arsha books as *Suryaputra*, son of the Sun, Modern science has admitted that Saturn once was a part of the Sun. Lightning is called *Indra Vajra*, the bolt of electricity, which it is. Charak uses the word *Indra* to mean force (*Sharirasthan*, Adh. 5)—force of electricity,

Prof. Wilson says of *Vajra*:

"Amongst ordinary weapons one is named *Vajra*, the thunderbolt, and the specification seems to denote the employment of some explosive projectile, which could not have been in use except by the agency of something like gunpower in its properties."¹

Unfortunately, not only *Dhanur Veda*, one of the *Up Vedas* and the principal authority in ancient India on the Science of War, been completely lost but literature on the subject has disappeared, and it is not now known how the engines of war developed from the germs mentioned in the Vedas. That this science had made very great progress in Ancient India is proved by the fact that Indian and foreign writers mention weapons some of which have only recently been produced in Europe, and some of which have not yet been used. The Greek writer Themistius² mentions "the Indians fighting at a distance with lightening and thunder."

Alexander the Great mentions the terrific flashes of flame which he beheld showered on his army in India. Philostratus says of the Hindus: "Should an enemy make war upon them, they drive him away by means of tempests and thunders as if sent down from Heaven." (*Philostrato Vit: Apollon*, Lt. II C. 33)

Rockets, says Prof. Wilson, are of Indian origin and had long been used in Indian armies when the Europeans came in contact with them.

¹ Wilson's *Essays*, Vol. II, p. 802

² Orat. XXVII, p. 327.

Sir H. H. Elliot says:—"It is strange that rockets should now be regarded in Europe as the most recent invention of artillery". (*Bibliographical Index to the Muhammadan Historians of India*, Vol. I, p. 357).

Ctesias, Elian and Philostratus speak of an oil manufactured by Hindus and used in warfare in destroying walls and battlements of towns, that no battering rams or other polioretic machines can resist and it is unextinguishable.¹

More important than these was the *Ashtur Vidya* alluded to in the Vedic literature, which is not known in Europe even now, and only the principle of which seems to have become known only during the first World War. It consisted in annihilating the hostile army by evolving and suffocating it in different layers and masses of atmospheric air charged and impregnated with different substances. The army would find itself plunged in a finely, electric and watery element, in total thick darkness, or surrounded by a poisonous, smoky pestilential atmosphere full of terror striking animal forms (snakes and tigers, etc.) and frightful noises. Thus they used to destroy their enemies. The party thus assailed counteracted those affects by arts and means known to them, and in their turn assaulted the enemy by means of some other secrets of the *Ashtur Vidya*.²

This fact is proved by innumerable instances in which it was practiced. Ramayana mentions it. The *Kartik Mahatmya* relates that Jalandhar had recourse to it when he was attacked by Mahadeva.

Another remarkable and astonishing feature of the Hindu science of war which would prove that the ancient Hindus cultivated and achieved great advancement in every science, was that the Hindus could fight battles in the air, like so many war-eagles combating for the dominion of the clouds. To be so perfect in aeronautics, they must have known all the arts and sciences relating to the science, including the strata and currents of the atmosphere, the relative temperature, humidity and density and the specific gravity of the various gases.

This does not, however, mean that the Vedas contain all the theory and practice of what modern science has achieved in Europe and America; or, that, in Ancient

¹ *Hindu Superiority*, by Har Bilas Sarda, p. 310.

² *Oris.* xxvii, p. 337.

India, Railways, Telegraphs, Telephones, Wireless, Radios, Steamer services and air travelling, existed in the same way and to the same extent as they exist in Europe and America today: or that Machine guns, Tanks, Bombers, Fighters, Dreadnaughts, Superfortresses and Wireless stations and machines were in use as they — in the West at present. Mechanical, chemical and other sciences have made wonderful advance during the last and the present centuries, and result have been achieved and yoked to the service of mankind in his ordinary daily life, which to our knowledge did not exist in old days. All that is meant is that the Vedas contain germs and principles of cosmology, and the nature and potential powers of matter and the souls, which men may cultivate and develop to an infinite extent. There is no limit to such development. Men by developing their intellectual and spiritual powers by Yoga and other means may in future achieve results which will make the present achievements look — elementary and preparatory, as a primer of the English language is to Shakespeare or Ruskin.

No one claims that the Vedas possess knowledge of all fully developed Sciences or Arts. All that is claimed is that they contain knowledge which in the metaphysical sphere is beyond the reach of the senses; and, in the sphere of matter such as will enable man to achieve results conducive of his benefit and advance to which no limit can be fixed.

To sum up. The Vedas being Divine Revelation to mankind for his guidance and benefit, must contain knowledge of cosmology, the law of Creation and the governance of the Cosmos by God, a knowledge of the nature of the eternal verities, their relation to each other and the laws which govern such relation. The Vedas being divine knowledge must contain all such knowledge as will enable man to work out his destiny, reach the highest development he is capable of achieving, and attain the greatest happiness it is possible for him to enjoy. They must therefore contain germs of knowledge of existence and non-existence; of the creation and dissolution of the Universe; of God the Creator, the Preserver and the Governor of the Universe; of souls and premordial matter; of time and space, of *akash* (void) and ether, of right and wrong, truth and untruth, of movement on land, air and sea; of mechanics, electricity,

of the laws of attraction and repulsion; of fire, light and other things; in other words, truths of the physical, moral and spiritual world, many of which were known to men in old days but are now forgotten, and many yet undiscovered.

There is nothing fanciful or fantastic in all this. Once you accept the Vedas as divine knowledge, all this flows naturally from it. It is a necessary corollary to Veda being Revelation.

The Vedas being divine knowledge, open long vistas of vision and thought, and the ancient rishis and munis, whose lives were regulated in strict accordance with the teachings of the Vedas, were able, therefore, to explore those vistas much more fully than it is possible for men living in the present world which is steeped in strife, sterile thought and selfish exploitation, heedless of the rights or wrongs of others, to do.

Some of the teachings of the Vedas, when expanded by ancient rishis and munis, seers and thinkers, blossomed forth — Upanisads, giving expression to the highest philosophic thought that man in the present world has yet conceived: others appeared as Ayur Veda, Dhanur Veda, Artha Veda, Gandharva Veda, which have developed far more fully in modern times and are likely to achieve in future, brilliant results not yet dreamt of. The Veda being divine knowledge has no limit or end to it as conceived by man. Vision and thought when more fully developed by people living lives in strict accord with the teachings of the Vedas, will no doubt discover higher truths and achieve scientific results, of which we have yet no conception.

There is no limit to knowledge. There is neither beginning nor end of things. The world goes on for ever and ever. Dissolution is always followed by Creation, as Creation is ever followed by Dissolution. Vedant, or the end of Vedic knowledge, is a misnomer. Dayanand's knowledge of the Vedas can not be said to be the last word on the Vedas. All we can say is that his knowledge was right and true. He is the first of the true interpreters of the Vedas in modern times, but not the last. Rishis may yet arise and interpret the divine knowledge more fully. Possibilities are not exhausted. The Vedas are a shoreless ocean of knowledge: Dayanand is the first scientific and true navigator in that limitless Sea in modern times, and those who want a safe and successful voyage will do well to accept his guidance.

CHAPTER XXI

THE SATVARTH PRAKASH

विश्वानि देव सवितरुंरितानि परा सुव ।

यद् भद्रं तच्च आमुव ॥ यजु० ३० । ३ ॥

Oh Lord God, Creator of the universe (and source of all great powers), of Holiest nature (and Dispenser of true happiness) be gracious, we beseech Thee, to dispel all our miseries (vices and evil propensities), and to bestow upon ■ what is good (such as virtuous tendencies, inclination to do benevolent deeds and ■ righteous disposition).—*Yajur Veda*, 30, 3.

OF all Swamiji's works the most important and the most widely known is the Satyarth Prakash. It is looked upon by the Arya Samaj in the same light as the Bible by the Christians. It embodies the teachings of Swami Dayanand Saraswati in almost all matters, religious, social, educational and moral; his beliefs, his teachings, and the way of life he prescribes for men.

The Vedas can be studied only by the highly educated people, who know Sanskrit well. The Satyarth Prakash being in Hindi, is for all, the educated and the common folk. It is read by all men, women and grown up children and is recited at the meetings of every Arya Samaj. It gives to the people the gist of what Swami Dayanand wishes everyone to know. It contains principles and rules of conduct for all.

Of the seventeen years (from 1867 to 1883 A.D.) that Swami Dayanand devoted to preaching Vedic Dharma, during the first nine years, he spoke only Sanskrit and talked and gave discourses in that language. Till 1874 A.D., his work was confined to oral discourses and religious debates. In June 1874, Raja Jaikishendas, one of Swamiji's devoted followers, suggested that Swamiji's

teachings should be embodied in a book. The result was the Satyarth Prakash. The circumstances in which the Satyarth Prakash was first written and published were ■ little peculiar.

"After listening to the teachings of Swamiji, Raja Jaikishendas, who ■ Deputy Collector of Benares at the time, began to think that the public would be greatly benefited if these teachings were reduced to writing and published; for, at present only those got the benefit who had had the opportunity of hearing them from Swamiji's mouth. And even among those who assembled to hear him, many did not hear all that Swamiji said; and Swamiji could not go to every city and town in India. Thus, the people of those places which he did not visit, were deprived of that benefit. Moreover, those teachings, if put in bookform, would become permanent. Raja Jaikishendas placed all these considerations before Swamiji, and at the same time took upon himself the burden of getting the book written and printed. Swamiji accepted the proposal of the Raja Sahib. Raja Jaikishendas appointed one Pandit Chandrashekher to write the book (पुस्तक लिखने के लिये) and the composition of the Satyarth Prakash began on 12th June, 1874. Swamiji used to speak and Chandrashekher used to take down what Swamiji said. Eventually the first edition of the Satyarth Prakash with Raja Jaikishendas's assistance was printed and published in 1875 A. D. at Harvaushia's Star Press, Benares."¹

It is not stated whether Swamiji spoke in Sanskrit and P. Chandrashekher rendered it in Hindi, or whether Swamiji spoke in Hindi. We do know, however, that Swamiji hardly knew enough Hindi at that time to dictate a book in that language; for, as already stated it was in May, 1874 A.D. that Swamiji made his first attempt to speak in Hindi to the public, and "he knew so little Hindi then, that he spoke several sentences in Sanskrit." And the Satyarth Prakash was dictated in June 1874.

A later incident related by Swami Shraddhanand makes it clear that Swamiji at that time only gave the gist of what he wanted to be written (*ashaya*, or a brief idea of the subject), and Chandrashekher and other pandits then wrote out the subject. Swami Shraddhanand says :-

"One day in S. 1934 (A. D. 1877) while Swamiji ■ a public meeting was condemning shraddha to dead ancestors, a Brahmin got up with ■ copy of the old Satyarth Prakash in his hand and said: "Swamiji says one thing while lecturing, but writes the opposite of it in his book". Swamiji took the book from the Brahmin and after reading the passage in the book pointed out by the Brahmin, admitted that the objection was quite right. He then explained that the writers of the Satyarth Prakash had written against his

¹ *Jivan Charitra of Swami Dayanand Saraswati*, by Devendranath Mukhopadhyaya, Volume I, p. 272.

² *Adim Satyarth Prakash*, p. 8.

askaya (essence of what he had dictated) and had written what was the opposite of what he had told them. Swamiji at once drafted and sent for publication, a notice saying how the amanuensis of the Satyarth Prakash had misstated his (Swamiji's) views. This notice, given in full below, was printed on the back of the title page of the *Rigveda Bhashya*, first fasciculus, for Bhadrapad S. 1935 (August-September 1878 A. D.).

"Let it be known to all that I believe in all what the Vedas say and also what is in accord with them, and not what is against them. There are many quotations in my books Satyarth Prakash, Sanskar Vidhi and others, from the Griha Sutras, Manusmriti and other books. These quotations have been given only to make known the opinions and views (मत) of those books. Out of those, I regard as authorities only those which are in accord with the teachings of the Vedas, and reject those that are against them. I also regard as authoritative what is the product of the teachings of the Vedas (अज्ञे जो बस वेदार्थ ■ निकलती है); for, the Vedas are Revelation and as such I must believe them. And whatever works of Mahaimas from Brahmaji to Jaimini Muni, are in accord with the Vedas, I accept as evidence. It has been printed — p. 40 line 25 of the Satyarth Prakash (old) that "no one should perform Tarpan to whoever of his ancestors is alive and that he should do Tarpan certainly of those who are dead" and it is also printed at p. 47 line 21, "he who does tarpan and shraddha of the dead etc. All these writings which have been printed about tarpan and shraddha have been printed owing to the mistake of the amanuensis and the proof reader. In place of all this ■ should understand that it is the chief duty of the sons and others to render service with devotion to those who are living, but not to those who are dead. For no one can send anything to a man who is dead, nor can a dead man get anything given by his ■ and others. It is, therefore, proved that tarpan and shraddha mean tarpan and shraddha with affection to father and others who are living but to none else. Authority for this view furnished by Veda mantras is printed on pp. 251 to 267 of the eleventh and the twelfth numbers¹ of *Rig Vedadi Bhashya Bhumiya* (Introduction to the Commentary on the Vedas).

This fact as stated above is further confirmed by Raja Jaikishendas himself, who told Babu Devendranath Mukhopadhyaya, the author of the *Life of Maharshi Dayanand Saraswati* (vide, *Jivan Charitra*, Vol I, p. 273) that "Swamiji is not responsible for what were stated in the (first edition of the) Satyarth Prakash as Swamiji's beliefs, or what alterations were afterwards made in it; for, Swamiji had no time to see the proofs of the Satyarth Prakash. Moreover, in the beginning he looked upon all people as good men and trusted them."

This proves that every word and sentence contained in the Satyarth Prakash as published in 1875 A. D. was not the work

¹ The *Rig Vedadi Bhashya Bhumiya* ■ published in monthly numbers.

of Swamiji. As a matter of fact, the book was written by the pandits who, after listening to Swamiji's discourses, sometimes enlarged and illustrated them, sometimes misunderstood them, and sometimes inserted in the book their own beliefs and views. The composition of the *Satyarth Prakash*¹ began on 12th June 1874, and we find that Swamiji left Benares and reached Allahabad on 1st July 1874. This shows that in two week's time, Swamiji told the pandits what he had to say, and the pandits then wrote out the book. It also proves that after finishing his discourses to the pandits, Swamiji did not stay in Benares to see the book through the Press. The pandits corrected the proofs, made corrections or alterations and published the book.

It is thus clear that though the old *Satyarth Prakash* generally embodies the views and teachings of Swami Dayanand Saraswati, every word of it is not his work. After sometime, when Swamiji acquired good knowledge of Hindi, Swamiji revised the *Satyarth Prakash* and himself corrected its manuscript after it was finished, and then corrected the press proofs.

When the old and the new *Satyarth Prakash* are put side by side, one finds that, except in the first chapter which discusses the term *OM*, not ten lines of the one are to be found in the other. The two books are quite different from each other. The language and the wording of the one are quite different from those of the other. What is common to the old and the new *Satyarth Prakash* is the name. Subjects treated in the two books vary, and the treatment is different. The old *Satyarth Prakash* contains 407 pages; the new contains 592 pages. The new book has a Preface; the old had none.

The printing of the revised or new *Satyarth Prakash* began in the Vedic Yantralaya, Allahabad in September 1882 more than an year before Swamiji's death, and Swamiji himself corrected and passed the proofs of the first eleven chapters, out of the fourteen, of which the book consists. In fact, the first ten chapters of the book were printed during his lifetime, and he himself sold some copies of the incomplete book that had been printed up till then, as people were impatient to read what was ready.

¹ Devendranath Mukhopadhyaya's *Life of Maheshi Dayanand Saraswati*, Vol. I, p. 272. According to P. Lekhram's *Life of Swami Dayanand Saraswati*, p. II the book was written during the period, July to September 1874 A. D.

There is documentary evidence to prove that all the fourteen chapters of the new Satyarth Prakash were written by Swamiji. In the Preface to the new (second edition) Satyarth Prakash dated Udaipur, Bhadrapad Shukla-paksh, S. 1939 (13-27 September, 1882) Swami Dayanand says:—"Satyarth Prakash was written in fourteen chapters. Of these ten were written first and the remaining four were written a little later, but **THE LAST TWO CHAPTERS (ON THE BIBLE AND THE QURAN) AND THE STATEMENT OF MY BELIEFS COULD NOT BE PRINTED FOR SOME REASON IN THE FIRST EDITION. THEY TOO HAVE NOW BEEN PRINTED.**"

It is thus clear that chapters XIII and XIV which contain Swami Dayanand's criticism of the Bible and the Quran, were written as part of the old Satyarth Prakash, published in 1875 A. D., but could not be printed in the first edition of the Satyarth Prakash. They were included in the second edition of (or the new) Satyarth Prakash" after further revision.

The reason why these two chapters were not included in the first edition, was that the chapter on the Quran was not received back in the press in time from Moradabad where it had been sent for verification of its contents. In his letter dated 23rd January, 1875 written while the first edition of the Satyarth Prakash ■■■ still in press, Swami Dayanand asked M Harvanshlal to write to Raja Jaikisbendas and get from him the chapter on the Quran and print it early. The letter says:

"Please let me know upto what *adhyaya* (chapter) the Satyarth Prakash has been printed. Please print ■ quickly. Here, many people want to

* The question as to the new and the old Satyarth Prakash, and that the thirteenth and the fourteenth chapters in the new Satyarth Prakash were written by Swami Dayanand himself is fully discussed in my booklet, "*Works of Mahatma Dayanand and the Paropkarini Sabha.*"

* Letter dated Sravan Bad 9th S. 1940 (13th July, 1883) from Bahret Kishansingh, Udaipur, to Swami Dayanand Saraswati (Shraddhanand's *Patra Vysakar*, p. 114) says:—"The criticism of the Quran and the Bible sent by you ■■■ placed before His Highness the Maharana Sahib (Udaipur)"

Though it is not clear whether the criticisms referred to in Swami Dayanand's letter dated 29th September ■■■ from Jodhpur ■■■ Bahret (charan) Kishan Singh were the same as those sent to the Vedic Press as the thirteenth and the fourteenth chapters of the new Satyarth Prakash in 1883 or, were different, yet it is clear that Swami Dayanand had himself criticized the Quran and the Bible in S. 1940 (1883) or was interested in bringing such criticisms to the notice of all Hindus to enable them to meet the onslaughts of the Christian missionaries and the Muslim manliness on Hinduism.

buy copies. Its absence is doing harm. Further, the chapter dealing with the *Quran* was sent to *Moradabad* for correction. Has the corrected copy reached you? Please write a letter to *Raja Jaikishendae*, if it has not been received by you, and ask him to send it to you early. Also please print the chapter (*adhyaya*) on the Bible after correcting it. You have written that you will print the book within two months: so print the whole of the book within two months fully corrected: no mistakes should remain."

The following facts show that the whole of the new *Satyarth Prakash*, was written and sent to the *Vedic Yantralaya* for printing by *Swami Dayanand* himself:—

(1) The corrections in the manuscript (*Press*) copy of the whole of the *Satyarth Prakash* with its fourteen chapters are in *Swami Dayanand's* handwriting, which proves that the manuscript was corrected by *Swami Dayanand* himself before it was sent to the press.

(2) The daily routine of *Swami Dayanand's* life in 1883 A. D. described by *P. Lekhran*, in his *Life of Maharshi Dayanand Saraswati* (p. 863) published in October, 1897 A. D. was as below:—

"From 8 A. M. *Swami Dayanand* used to dictate *Veda Bhashya*. Then at 1 p. m., he used to correct press proofs of the *Satyarth Prakash* and the *Sanskar Vidhi* received from the Press."

(3) *Swami Dayanand's* letter dated *Jodhpur, Bhadra Bad 30, S. 1940* (31st August, 1883 A. D.) to *M. Samarthdan* says:—"Received your letter of 29th August. Today I have sent you pp. 248 to 279 of the (manuscript) *Satyarth Prakash*. I have by now sent you all pages to the end of the eleventh chapter of the *Satyarth Prakash*."

(4) Letter of *Aswin Bad 1st, S. 1940* (17 September, 1882) from *Swami Dayanand* to *M. Samarthdan*, Manager of the *Vedic Yantralaya* (*Vide, Bhagwaddutt's Patra aur Vigyan* p. 500) says:—"I am sending you with this, pages 272 to 319 of the twelfth chapter of the *Satyarth Prakash*."

(5) *Swami Dayanand's* letter dated *Aswin Bad 13th, Saturday* (29th September, 1883) to *M. Samarthdan* (*Bhagwaddutt's Patra aur Vigyan*, p. 572) says, "I am sending you one page of Preface, and pages 320 to 344 of *Satyarth Prakash* dealing with *Torait* (Old Testament) and *Zabur* (Chapter XIII). See that they reach you. On Monday, *Aswin Bad 8th, S. 1940*, I sent you pp. 1 to 47 of the *Sanskar*

Vidhi. They must have reached you. Send an acknowledgment. I will send replies to your other letters later."

(6) Charan Nawaldan's statement that he purchased a copy of the new Satyarth Prakash then printed upto page 364 only, for Thakur Girdhari Singh (*Vide*, p. 862 of P. Lekhram's *Dayanand Saraswati ji ka Jivan Charitra*, (1897 A. D.) shows that the first ten chapters of the book had been printed and published in Swami Dayanand's lifetime.

A further proof of the fact that Swami Dayanand himself wrote chapters XIII and XIV as part of the new Satyarth Prakash is furnished by Swami Dayanand's *Swamantavyamantavya* (Statement of Beliefs and non-Beliefs) which forms the last part of the Satyarth Prakash and comes after the fourteenth chapter in it. Nobody has ever denied that the *Swamantavyamantavya* is Swami Dayanand's own composition. The Table of contents of the Satyarth Prakash and the manuscript (press) copy of the Satyarth Prakash including the chapter on the Quran which Swami Dayanand himself sent for printing to the Vedic Yantralaya at Allahabad in 1882 A. D. and 1883 A. D. and preserved in the office of the Paropkarini Sabha clearly show that when the *Swamantavyamantavya* which was published as the concluding part of the new Satyarth Prakash for the first time in 1884 A. D., at Allahabad is Swami Dayanand's own work, the rest of the Satyarth Prakash, i. e., the proceeding fourteen chapters of it must be held to be his work.

Then there is inherent evidence in the *Swamantavyamantavya* itself to prove that it is the concluding part of the new Satyarth Prakash; and a perusal of it leaves no room for any question in the matter. Swami Dayanand says in the beginning of the *Swamantavyamantavya*:

"I now proceed briefly to state here what my beliefs are about certain things. Their fuller descriptions in detail have been given in this book (Satyarth Prakash) itself under their respective subject heads."

Then, for the second time, in the *Swamantavyamantavya* after recounting his beliefs under fiftyone heads, Swami Dayanand says:—"I have briefly put down my beliefs. Full exposition of them is given (ब्याख्या) under the relevant subject heads (chapters) of this very Satyarth Prakash. They are

also described in the *Rigvedadi Bhashya Bhumika* and other books."

In the Preface to the book which is dated Udaipur the Bhadrapad Suklapaksh S. 1939 (13-27 September 1882) Swamiji says that his object in writing the Satyarth Prakash is "to proclaim to the people the truth of things. To proclaim the truth means to recognise what is Truth as Truth, and to recognise as false what is false."

CONTENTS OF THE BOOK.

The Satyarth Prakash contains fourteen chapters. The first ten form Part I, and the last four, Part II of the book. A study of the book will give a clear insight into all the important theologies and metaphysics that one finds prevalent in India.

The first chapter of the Satyarth Prakash treats of the meaning, and gives an exposition, of *Om* as the name of God. *Agni*, *Aditya*, *Brahma*, and other names of God are also explained.

The second chapter deals with the birth and the home education of children, with pregnancy, conception, diet of the expectant mother, and the instruction and training of infants. Emphasis is laid on what the parents should do or not do, so that the infant's mind becomes strong.

The third chapter deals with education in the schools, conduct of students, teaching, worship, breath control, necessity and virtues of Brahmacharya; moral and religious instruction, control of senses and what books to avoid. It says that the Vedas should be studied by women and the Sudras, for they are for all men and women.

The fourth chapter treats of marriage, the age of marriage, Varna or caste to be determined by conduct and actions, change of caste, duties of the four *varnas*, Brahmins, Kshatriyas, Vaishyas and Sudras; treatment of women. Five great duties; Truth, Duty to parents and preceptors and sages, practice of Truth, qualifications of teachers, re-marriage, patriotism, sacrifices, household duties and other things. It shows the necessity and the great merits of the Grihastha Ashram.

The fifth chapter treats of Vanaprastha and Sannyas Ashramas, (Retirement from the world, Renunciation) the ten essentials of dharma or religion, distinction between God and soul, and the sannyasis, who should continually work for public welfare.

The sixth chapter deals with Government, duties of the Ruler, State Councils, Qualifications and Experience of ministers; Majority and Minority; Taxation, Laws of Chivalry, Military Science, Strategy, Tactics, War, Treatment of Prisoners, Neutrality, Justice and Judicial procedure, Punishment, Politics etc.

The seventh chapter treats of God and the Vedas, Unity of God, His existence: His qualities and *Stuti*, *Upasna* and *Prarthna* (Recitation God's attributes, Communion with God; and Prayers), purity of mind; Soul's independence, relation between God and man; Incarnation; Neo-Vedantism; Vedas as Revelation and its necessity; Commentary on the Vedas. It says that the Brabmanas are separate from the Vedas.

The eighth chapter deals with the Creation, Preservation and Dissolution of the Universe. It is full of reasoning and gives learned expositions of abstruse matters. It treats of the three eternal entities, pantheism and atheism. It discusses the creeds of the Materialists, Buddhists, Vedantists, Fatalists etc., the six darsans as six schools of philosophy; the coming of the Aryas to Aryavarta, the law of gravitation etc.

The ninth chapter treats of knowledge and ignorance, Salvation, how to attain it and its duration etc.

The tenth chapter deals with (a) Moral and immoral conduct (b) Food: what is allowed and what is forbidden. (c) Foreign travel, Interdining etc.

The second part consists of four chapters, from the eleventh to the fourteenth. Chapters twelfth, thirteenth and fourteenth each has a separate Foreword. The eleventh chapter contains an exposition and refutation of the various Faiths and Beliefs held in India and the various sects prevalent in the country and other miscellaneous matters. Among the miscellaneous

matters are Fire Arms in Ancient India, the cradle of civilization, the Mahabharata War, *popes* in Europe and India and Castes. Among the sects and faiths treated are the Varna Marga and its orgies, Materialism, Jainism, Buddhism, neo-Vedanta, doctrines of the Yoga Vasistha, Saivism, Hinduism, Vaishnavism, Sakta faith, Chakrantiks, Sankara, Ramanuja, Origin of idolatry, the Puranas, Bhagwat, the Khakis, Sikhism, Rama Snehies, the Swami Narayan sect, the Brahmo Samaj and others. It also treats of the sacred places of India, Benares, Gaya, Dwarka, Hardwar, Muttra, Rameshwaram, Jagganath Puri, and saints, Kabir Nanak, Dadu etc.

The twelfth chapter deals especially with Atheism, Buddhism, Jainism, the Charvak faith, the animal sacrifices, meat eating, Jain ahimsa, science and philosophy and the practices of Jainism.

The thirteenth chapter deals with Christianity, Creation and Adam, Tower of Babel, Abraham, Idolatry, Moses, Sabbath, Miracles, Crucifixion and Ressurrection, Trinity, Christ's life etc..

The fourteenth chapter deals with Muhammadanism. It treats of the Holy Quran, Satan, Paradise and Hell, Prophets, war against infidels etc. Its criticism extends to only sixty two out of the one hundred and the thirteen *Socrats* of the Quran.

With the coming into political power of the East India Company, various Christian missions entered India. They attacked Hinduism, condemned idolworship and the caste system and began to convert people to Christianity. Many people left Hinduism and became Christians. Though the Muslim Rule in India practically came to an end about the middle of the eighteenth century, a titular Turk padshah, shorn of all power and prestige, still sat on the throne at Delhi, under the aegis of the British Government. The *maulvies* having lost political power, turned their attention to religion and opened an attack on Hinduism. In 1845 A. D., Maulvi Muhammad Ismail Kokini Ratnagiri, through Muhammad Idris son of Abdullah Chalmal, published a book *Radde Hindu*, attacking Hinduism. A reply to it was published by Chaube Badridas under the title *Radde Mussalman*. In 1852 A. D. a second attack was made by one maulvi Ubedullah¹ who

¹ ■ was originally a Hindu named Anant Ram. He embraced Islam in 1848 A. D.

published *Tohfatul Hind*, the third edition of which was published in 1860 by the Hashmi Press, Meerut. M. Indramani of Moradabad replied to it by his book *Tohfatul Islam*. M. Sayad Mahmud Husain published a rejoinder in 1865 under the title *Khilatul Hunood*. M. Indramani published his reply to the latter in 1866 A. D. by his book *Padashe Islam*. Some Muslims of Bareilly published a book in verse, *Masnavi Usule Din Hindu* ridiculing Hinduism. Again M. Indramani replied to his by his poetical work *Masnavi Din Ahmad* in 1869 A. D. One Maulvi Ahmad Din of Moradabad wrote a book *Aijaze Muhammadi*, and another man, maulvi Qutab Alam wrote *Hadaqatul Islam*. M. Indramani replied to them by his book *Humle Hind* and *Samsame Hind* in 1865. In 1868, *Saulate Hind* was published. After this, Maulana Muhammad Husain alias Faqir published a book about 1873 A. D. entitled *Teghe Faqir bar gardane Sharir* (Faqir's sword on the neck of the wicked). Thus, when Swamiji started to fulfil his mission to renovate the Arya Dharma by removing the extraneous falsities and futilities that had gathered round Hinduism and to restore the Vedic Dharma in its purity in the country, he found the Arya Dharma (Hinduism) being attacked both by the Muslim maulvies and the Christian missionaries and the common folk were bewildered. Swamiji felt that it was necessary to do something to ward off these attacks. This perhaps is the background against which Swamiji wrote his criticism of the Quran and the Bible, to enable the Hindus to defend themselves against the attacks of the Muslims and the Christians.

It was with the Christian missionaries and Maulvi Murad Ali at Ajmer in 1866 A. D. that Swamiji's earliest religious debate took place. In the circumstances then existing, in order to protect the Hindus, Swamiji found it necessary to expose the true nature of the Islamic and Christian teachings. Hence, when he dealt with the various sects of Hinduism in the Satyarth Prakash, he devoted two chapters to these two foreign religions which were attacking Hinduism.

Apart from the fact that Swamiji wanted to protect the Hindus from Muslim and Christian attacks on them, Swamiji as a World Teacher, was anxious for the redemption of the Muslims and the Christians just as much as he was anxious to redeem the Hindus; and he told them just as he told the Hindus that they were worshipping wrong gods.

CHAPTER XXII.

THE SANSKAR VIDHI AND OTHER WORKS

यदि त्रिकृषोऽसि मुनास्सोऽसि ॥ अथर्व = ५ । १२ । २ ॥

"Oh man ! if thou dost possess power acquired by a right knowledge of the three attributes, sattva, rajas and tamas, do something for the good of the world, else thou art a milk and water man.—*Ath. V, 5. 12. 2.*

UNLIKE the Satyarth Prakash, the Sanskar Vidhi is not an original work. It — compiled to help people properly to perform the sixteen Sanskars.

A notice printed on the cover of Swamiji's Rigveda Bhashya published in 1878 says:—"The writing of this book (Sanskar Vidhi) began on Saturday, Kartik Bad 30, S. 1932 (2nd October, 1875). The book was printed by Keshavaram Nirbhairam at the Asiatic Press, Bombay in V. S. 1933 (A. D. 1877) after it was revised and corrected by P. Lakshman Sastri." The Preface of the book says:—"The book Sanskar Vidhi is now being commenced for the benefit of those people who perform sanskars. In this book, a collection will be made of quotations from the four Vedas, the four Grihasutras of the four Vedas, and here and there of Manusmriti and the Brahmanas and other books with brief interpretations of them in the prakrit (Hindi) language."

As was the case with the Satyarth Prakash printed in 1875, at Benares, so also in the case of the Sanskar Vidhi printed in Bombay in 1877, Swamiji only gave oral instructions and cited Veda mantras and Grihasutras, and the pandits wrote them out and translated and expanded what Swamiji had dictated.

With regard to the authoritative character of the quotations from the Brahmanas, the Grihasutras, the Manusmriti

and others given in the Sanskar Vidhi, Swamiji has made his position clear in the public notice printed on the back of the title page of the Rigveda Bhashya, first fasciculus, published in Bhadra V. S. 1935 (August-September 1878 A. D.) quoted in full in chapter XXI of this book.

As both in the old Satyarth Prakash and the old Sanskar Vidhi, the pandits who wrote these books after listening to Swamiji's instructions, interpolated passages which were against Swamiji's beliefs and instructions, but which the Pandits themselves believed in, both these books were later rewritten and published in the Vedic Yantralaya in 1884 A. D.

The Sanskar Vidhi treats of sixteen sanskars. The sanskars mark the various periods of a man's life. The various Grihasutras differ from one another in the matter and the number of the sanskars. Some prescribe less than sixteen: some more. Swamiji has fixed sixteen on the authority of the Grihasutras and the Manusmriti. The Sanskars are:

- (1) Garbhadhan--conception: Rites connected with it.
- (2) Punsavan--festal rites to be performed on perceiving the signs of life in the foetus, held in the second or third month of pregnancy.
- (3) Simantonayan--purificatory rite held in the fourth, sixth, or eighth month of pregnancy.
- (4) Jat Karma--festal rites on birth.
- (5) Nam Karma--naming the child in the 10th, or the 11th month, or the first anniversary day of its birth; or in the third year.
- (6) Nishkaraman--rites to be performed on taking the child out of the house in the fourth month from its birth.
- (7) Annaprashana--when grain food is first given to the child, when six months old.
- (8) Chura Karan--tonsure at the age of one or three years.
- (9) Karma Vedh--boring the ear at the age of three or five years.
- (10) Upnayana and Vedarambha--sacrament of regeneration by the investiture of the sacred thread at eight years of age for the Brahmin, at eleven for the Kshatriyas and at twelve for the Vaishya, as an emblem of the vow to study the Holy Vedas or the whole circle of knowledge.

- (11) Samavartan—rites on the student's return home after the completion of Vedic studies from the academy.
- (12) Vivah—marriage at the minimum age of sixteen for the bride and twenty four for the bridegroom.
- (13) Grihasthashrama—entering family life or betaking one's self to a profession.
- (14) Vanprasthashram—retirement from the world on the birth of the son's son or appearance of old age.
- (15) Saunyas—renunciation of all for exclusive devotion to preaching the truth or the propagation of divine knowledge.
- (16) Anteshti Karma—cremation.

RIGVEDADI BHASHYA BHUMIKA.

The *Bhumika* (Introduction) is one of Swami Dayanand's important works. It was written before he commenced writing his commentary on the Vedas. It discusses the origin and the subject matter of the Vedas and shows that the Vedas are eternal. It explains the Veda, and the *dharma* taught by the Vedas. It gives the cosmogony of the universe, and proves by quoting mantras the existence of of germs of various sciences in the Vedas. The *Bhumika* deals with *Stuti*, *Upasna*, *Prarthna* and *Moksh*. It quotes mantras from the Vedas and shows that the Vedas contain knowledge of ship-building, medical science etc, and then discusses the doctrine of Rebirth, the question of marriage and Niyoga, the duties of the rulers and the ruled. It discusses the Varnashrama and the duties pertaining to the life of Brahmcharya, Grhस्था, Vanaprastha and Sannyas. It lays down five great duties of everyone, and contain certain questions and answers about the Vedas. It shows the blunders of Sayana, Mahidhara and others in interpreting the Vedas. It discusses the general grammatrical rules applicable to the Vedas, and gives the meanings or interpretations of Agni, Vayu &c.

THE ARYA BHIVINAYA.

This book contains one hundred and eight mantras, fifty three from the Rig Veda, and fifty four from the Yajur Veda, and one from the Taittiriya Aranyaka Upanisad, with their exposition in Hindi. The mantras are in *Stuti* and *Prarthna*, praise of and prayer to God in a deeply devotional spirit. God is addressed as Father, Mother, Guru, friend and King.

This book is an incomplete — For, Swamiji in his letter dated Saturday the Chaitra Bad 9 (29th May, 1875) to Rao Bahadur Gopalrao Harideshmukh, says:—"Two Adhyayas of *Arya Bhazhinaya* have been composed, four adhyayas remained to be done." The present publication is in two adhyayas only. It took a fortnight to compose this book as it is. It seems that Swamiji intended to write a bigger book containing six chapters giving mantras from all the four Vedas, but owing to want of time, only two chapters containing — hundred and eight mantras from only two of the Vedas were written.

ARYODDESHYA RATNAMALA.

This small book contains the definitions and expositions of one hundred such terms as one generally comes across in reading (Aryan) Hindu Philosophy and Swamiji's works. Some of these are also defined in the statement of Swamiji's beliefs and disbeliefs given at the end of the Satyarth Prakash. Some of the terms are, *Iswara* (God) *Dharma* (duty) *Pap* (sin) *Janam* (birth) and — on. This book was published on Wednesday, Sravan Sud 7, S. 1934 (10th August, 1877 A. D.). It has been translated into English.

VYAVAHARABHANU.

The object of the book is to give a clear concept of the true meanings and scope of the terms constantly used in the discussion and expositions of various religions and philosophical subjects, and save people from falling into errors into which the teachings of the later day misinterpreters of sastras and writers have led them.

It deals with various popular and every day topics, such as the qualifications of teachers; virtues of continence (Brahmcharya); qualities of heroes; the various kinds of education, tests of Truth and Untruth; social manners; the meaning of the word *Pope* as used by Dayanand; how to use one's resources, how should husband and wife behave; how does a man become righteous. These teachings are illustrated by interesting anecdotes and incidents. The book was written in Benares and completed on Phalgun Sud. 15, S. 1936 (26th March, 1880 A. D.)

ASHTADHYAYI BHASHYA.

This is a commentary on the famous grammarian Panini's *Ashtadhyayi*. The best commentary on it is Patanjali's.

Mahabhashya Various writers have written commentaries on *Ashtadhyayi*, some even going against the *Mahabhashya*.

Swamiji wrote his *Bhashya* on the first four chapters of *Ashtadhyayi* in Sanskrit. It was not published during his lifetime and is incomplete. Hindi translation of Swamiji's Sanskrit commentary on the first two chapters and a part of the third existed in the manuscript left by Swamiji. In a letter dated Dehra Dun the 24th April, 1879 to B. Madholal of Danapur, Swamiji says that, "the commentary on four chapters of the *Ashtadhyayi* is ready."

Swamiji has throughout supported *Mahabhashya* and has refuted the expositions given by Jaiplatta and Bhattoji Dixit wherever they have gone against the *Mahabhashya*. The Paropkarini Sabha has so far published Swamiji's commentary on chapters one to three.

SANSKRITA VAKYA PRABODHA.

Swamiji wrote some books as aids to learn and talk Sanskrit. This book is one of them, and contains short Sanskrit colloquial sentences often used when talking in Sanskrit. It was written in Benares on Phalgun Sud. 11, S. 1936, 22 March 1880.

VEDANTI DHWANTA NIVARANA

This book gives the meanings and expositions of the four principal aphorisms on which the neo-Vedantists rely to prove the oneness of God and Soul. The book refutes their contention. Authorities from the *Brahmanas*, *Upanisads* and other books have been cited in support of Swamiji's interpretations. The book has been translated into English.

GAUKARUNANIDHI.

In this book, Swami Dayanand Saraswati pleads for the protection of cows in particular and other animals in general. He shows how useful a cow is; and that it is because of the slaughter of cows and the scarcity of milk and milk products, that Indians have become weak and feeble. It is an appeal for the abolition of cow slaughter. It is divided into two parts (a) condemnation of meat eating, (b) establishment of societies for the protection of cows and rules and byelaws for such societies. It protests against the reservation of Government forests and advocates that free pasture lands be set apart in every village and town in India. The last sloka

gives the date of its writing as Phalgun Bad 10th, Thursday, 1937 (24 February, 1881). The book has been translated into English.

PANCHAMAHAYAJNA VIDHI

The book describes the five Yagyas which should be performed daily. They are (1) *Brahmyagya* or Sandhya, and *Upasana* or meditation of God (2) *Devayagya* or Agnihotra i. e. purification of air; (3) *Pitriyagya*, or shraddha, tarpan to living elders and performance of filial duties; (4) *Bhutyagya* or *balivaisha deva*, giving alms and (5) *Atithiyagya*, maintenance of the learned and the guests.

This book was first published at Bombay in S. 1931 (A.D. 1874) vide, Swamiji's letter dated Chaitra Sud 6, Sunday, 1932 from Bombay to R. B. Gopalrao Harideshmukh. The revised edition was published in 1877 A. D. at the Lazarus Press, Benares.

BHRANTI NIVARANA

In 1877 A. D. Swamiji circulated to various learned men in India a sample of his *Rigveda Bhashya* (Commentary) P. Maheshchandra Nyayaratna, Principal of the Sanskrit College, Calcutta, issued a small pamphlet raising objections to Swamiji's interpretation of the names, Agni, Vayu etc. used in the Vedas. Swamiji had interpreted Agni as God. Mahesh Chandra, following Sayana says that Agni means nothing but fire. Swamiji, in this book, explains that these words have ordinary as well as spiritual meanings, and has proved this by citing passages from the Brahmanas, Upanisads, Nirukta and Manusmriti. Swamiji incidentally mentions that there were about three thousand Arya books from the Vedas to Purvamimansa, which were acknowledged authorities, but except a few, all of them are now lost.

BHRAMOCHEDANA

Raja Shivprasad, C. S. I. of Benares raised objections to Swamiji's *Rigvedadi Bhashya Bhumika* and published them with the written approval of Swami Vishuddhanand, one of the most learned pandits of Benares. *Bhramochedan* is a reply to these objections. It was published in May June, 1880. Swamiji's criticism of Raja Shivprasad is sometimes severe. Swamiji, for instance, says that the Raja does not know the meanings of the words used in the Sastras, from the Vedas to the Purvamimansa, and yet dares talk about

them. He refutes the Raja's objections as to the meanings of words on the authority of Nirukta and his (Raja's) contention that the Vedas contain *apara* knowledge (worldly knowledge) and the Upanisads *Para* or knowledge of Brahma (God). Swamiji incidentally mentions in the book that he had visited Benares five times before June 1880 A. D.

VEDA VIRUDDHA MATAKHANDANA

This book was written by Swamiji to refute the tenets of the Vallabhachari sect. It denounces idolworship, *tilak* (painting the forehead) *Kanthi* (string of beads tied round the neck), belief in *avatars* and similar things. It also denounces the practices of the other Vaishnava sects. Hence the comprehensive name. The book was written in Sanskrit, and the last sloka gives the date of its writing as Kartik Bad. 30, Tuesday, S. 1931 equivalent to 8th December 1874. It was translated in Gujrati by P. Shyamjikrishna Varma and both were published in Bombay. P. Bhimsen translated it into Hindi.

SIKSHAPATRI DHWANTI NIVARANA

This is a refutation of the book *Siksha patri*, written by Satyanand, wellknown as Swami Narayana, the founder of the Swami Narayana sect prevalent in Gujrat. It is called the Removal of the Darkness of *Siksha Patri*. It was written on Paush Bad 11th, Sunday, S. 1931 (3rd January, 1875). It was written by Swamiji in Sanskrit, and translated in Gujrati by Shyamjikrishna Varma and both were published in Bombay. Its Hindi translation is known as *Swami Narayana Mat Khandan*.

KASHI SASTRARTHA

This little book gives an account of the famous religious debate which took place between Swami Dayanand Saraswati and the pandits of Benares assembled under the chairmanship of the Maharaja of Benares on Tuesday, Kartik Snd 12th, S. 1926 (16th November 1869 A. D.)

The sastrarth took place in Sanskrit. A Hindi version is also given in the book. The Sanskrit account appears to have been written by Swamiji; the language is the same as that used by Swamiji in his other books. The subject of the debate was whether idolworship is sanctioned by the Vedas. The pandits failed to prove that it is. An account of this Sastrarth appears in chapter V, p. 67 of this book.

SATYADHARMA VICHAR, CHANDAPUR FAIR

This is an account of the religious debate held on the 19th and 20th March 1877 at the Chandapur Fair, which was convened by M. Pyarelal to discuss and find out which is the true religion. The debate was a tripartite one. Christianity was represented by Rev. T. G. Scott and Rev. Noble; Islam by Maulvi Muhammad Qasim of Deoband, and the Arya Dharma by Dayanand Saraswati and M. Indramani.

The subjects selected for debate were:—

- (1) When did God create the world, why and with what material?
- (2) Does or does not God pervade all things?
- (3) How is God, just as well as merciful?
- (4) What are the proofs that the Veda, the Bible and the Quran are Revelation.
- (5) What is Mukti (salvation); How can it be attained.

VEDANGA PRAKASHA

It is a series of fourteen books dealing with the structure of words etc of the Sanskrit language. These books were written for students of Sanskrit literature. They are:

- (1) Varnocharana Siksha, orthoepy.
- (2) Unadhikosh, word-making.
- (3) Sandhi Vishaya, coalescence of letters and orthography.
- (4) Namik, declension.
- (5) Karikiya, cases.
- (6) Samasika, compound words.
- (7) Strain taddhita, genders.
- (8) Avyayartha, indeclinables.
- (9) Akhyatika, the verb.
- (10) Sowvar, accentuation and prosody.
- (11) Paribhashika, technicalities.
- (12) Dhatupatha, roots.
- (13) Ganapatha, conjugation.
- (14) Nighantu.

These books show the different ways in which the grammar of the Vedic Sanskrit and that of ordinary Sanskrit deal with various grammatical matters. Number 1 to 6 contain expositions of Panini's *Dhatupatha* and No. 7 to 10 those of various sutras of Ashtadhyayi in Hindi. Number 13th is a Sanskrit commentary on Panini's *Unadhi Sutra*s No. 7 is a glossary of terms used in Panini's grammar. No. 11, 12 and 14 are merely reprints of certain useful parts of Panini's Ashtadhyayi.

CHAPTER XXIII.

SWAMANTAVYAMANTAVYA.

अग्ने नमः सुप्रभा राने अस्मात् विरजति देव अनुमानि विद्वान् ।
 सुबोधस्त्वमुदुहृत्त्वमेवो मृविज्ञा ॥ नमः त्वि विवेक ॥

यत्तु = ४० । १९ ।

Oh self-effulgent, Omniscient Lord ! We bow unto Thee with profound humility. Cast from all debasing and sinful desires and habits, and lead us, by the path of righteousness, to the acquisition of all true knowledge that we may enjoy true happiness.—*Faj. V., 40.16.*

SWAMANTAVYAMANTAVYA is a statement of Swami Dayanand Saraswati's Beliefs and Disbeliefs, which he appended to the Satyarth Prakash. The following is an English translation of it:—

“Dharma, religion, which is based on cosmopolitan and universal doctrines, and which from time immemorial has been believed in, and is at present and will (in future) continue to be accepted by all men, and to which no reasonable opposition is possible is, in consequence, called the ETERNAL RELIGION. (सनातन हिन्दू धर्म).

People who are steeped in ignorance, or those who have been misled by various sectaries may look upon it as improper, but no wise man will agree with the view of such people. That faith (Dharma) alone is really worthy of credence, which is accepted by the *Apata*, i.e. by those men who are true in word, deed and thought, and who promote public good, and are impartial and learned: and what is discarded by such men is unworthy of belief and is not authoritative.

I now publicly state for all good men a statement of my beliefs about God and other objects as taught in the Veda and other

true sastras, and accepted by all sages, from BRAHMA down to JAIMINI. That alone I hold to be acceptable which is worthy of being believed in as one and the same by all men in the Past, the Present and the Future. It is not at all my purpose to found a new system or religion. My sole object is to believe in what is True, and help others to believe in it, and to reject what is untrue and help others to do the same. If I had been partial, I would have championed any one of the religions prevailing in India. I do not accept any system of unrighteous conduct sects now prevalent in Aryavarta or any other country; nor do I reject or get rejected what is in accord with Dharma in them, since such conduct is contrary to the duty of man. He alone is entitled to be called a man who keeping his mind cool, feels for the happiness and unhappiness, profit and loss of others, in the same way as he does for his own self, who does not fear the powerful but unjust, but fears the virtuous though weak. And not only this. He should always exert himself to his utmost to protect and promote the good of the righteous and treat them with love, though they are extremely poor and weak and destitute of high qualities. He should constantly strive to destroy, deteriorate and oppose those who are wicked and unrighteous, even though they be universal potentates and independent, and men of great power and possess great ability. In other words, a man should, as far as it lies in his power, constantly endeavour to undermine the power of the unjust and to strengthen the power of the just, though he may have to undergo great suffering, and may even have to sacrifice his life in the performance of this duty, which devolves on him as a man, and which he should never shirk. I subjoin here as fitting the occasion some verses which King Bhartrihari and others have written :

Bhartri Hari—"The wordly-wise may praise them or censure them; fortune may smile on them or frown on them; death may overtake them today or after ages, but wise men do not swerve from the path of justice."

The Mahabharata—"Let no man ever renounce *dharma* (righteousness) either through lust or through fear or through greed or even for the sake of his life. *Dharma* is eternal, while pleasure and pain are transitory. The soul is eternal: while the body is perishable."

"Dharma is the friend that follows one even after death.

All else perishes with the body."

Manu—"Truth alone conquers; untruth never. It is the path of rectitude alone that men of learning and piety have followed; and it is by treading this path, that the great sages of righteous desire have reached the highest citadel of truth.

Verily there is no virtue higher than TRUTH; no sin greater than falsehood. Verily, there is no Knowledge higher than TRUTH; let a man, therefore, follow truth."

All men should hold convictions which ■ in accord with the teachings of the above verses. I now proceed to describe briefly the various things, पदार्थ, as I believe them to be. Their detailed expositions have been given in this book (Satyarth Prakash) in their proper places:—

1. First. "Ishvara", God, who is called *Brahma* (the most High) *Paramatma* (the Supreme Spirit) etc., who possesses the attributes of सर्व विद्मान् Existence, Consciousness and Bliss etc, whose attributes, works and characteristics are pure; Who is Omniscient, Formless, All-pervading, Unborn, Infinite, Almighty, Merciful and Just; Who is the maker of the whole Universe and is its sustainer and dissolver: Who awards with absolute justice to all souls the fruits of their deeds as they deserve, and is possessed of the like attributes, Him alone I believe to be the Great God.

2. I hold that the four Vedas (the Divine revealed knowledge and Religious Truth comprising only the *Sanhita* or *Mantras*) as infallible and as authority by their very nature. In other words, they are self authoritative and do not stand in need of any other book to uphold their authority, just ■ the Sun or ■ lamp by its light is self luminous and illumines the earth and other objects, even ■ are the VEDAS. I hold the four Brahmanas of the four Vedas, the six Angas and Upangas, the four UpVedas, and the eleven hundred and twentyseven shakhas of the Vedas ■ books composed by Brahma and other great Rishis, ■ commentaries on the Vedas, and having authority of ■ dependent character. In other words, they are authoritative in so far as they are in accord with the Vedas; whatever passages in these works are opposed to the Vedas, I hold them as unauthoritative.

3. I accept as Dharma, whatever is in full conformity with impartial justice, truthfulness and the like (virtues), that which is not opposed to the teachings of God as embodied in the Vedas.

Whatever is not free from partiality and is unjust, partaking of untruth and the like (vices), and as opposed to the teachings of God as embodied in the Vedas—even that I hold as Adharma.

4. I hold the soul as that eternal entity which possesses the attributes of desire and hatred (इच्छा), repulsion, feelings of pleasure and pain, and as possessing limited knowledge and such other things.

5. God and the souls are distinct entities, being different in nature and characteristics: they are, however, inseparable being related as the *pervader* and the *pervaded*, and having certain attributes in common. Just as a material object has never been and shall never be, separable from the space in which it exists; nor has it ever been, or shall ever be *one and the same* or identical with it; even so, I hold that God and the souls are related as the *pervader* and the *pervaded*, worshipped and worshipper, father and son, and having other similar relations.

6. There are three things "beginningless", namely, God, the Souls and the Prakriti or the material cause of the universe. These are also known as ever existing. As they are eternal, their attributes, works and natures are also eternal.

7. Substances, attributes and works which come into existence by combination, cease to exist after dissolution. But the power by which they first integrated is eternally inherent in them, and it will lead to similar unions and disunions in future. I hold these three to be eternal by succession (संलग्न).

8. सृष्टि, "Creation", is that which results from the combination of different substances in various forms in an intelligent manner and according to design.

9. The object of creation is the exercise or fulfilment of the creative energy, activity, and nature of the Deity. When a person asked another, "what is the use of the eyes", and the other person replied, "to see with" similarly, the fulfilment of God's creative energy is in creating the universe, and in making the souls reap the fruits of their deeds properly.

10. The world is ■ creation, and its Creator is the afore-said God. From the display of design in the universe and the fact that dead inert matter is incapable of moulding itself into seeds and other various requisite forms, it follows that the world must have ■ Creator.

11. **बन्धन**, "bondage" (of the soul) has a cause i.e. this cause is ignorance. All sinful acts such as worship of objects other than God, and ignorance result in suffering, which has to be borne though no one desires it. Hence it is called "bondage".

12. **मुक्ति**, "Salvation" is the emancipation of the soul from all woes and sufferings, and to live bondfree, a life of liberty and free movement in the All-pervading God and His creation, and resumption of the earthly life after the expiration of a fixed period of enjoying salvation.

13. The means to attain salvation are, contemplation of God i.e., the practice of Yoga, the performance of virtuous deeds, the acquisition of knowledge, practicing Brahmcharya, associating with wise and pious men, true knowledge, purity of thought, a life of (benevolent) activity and the like.

14. **वर्ध**, "Artha" or true wealth is that which is righteously acquired; while that which is acquired or achieved by vicious means is called *Anartha*.

15. **काम**, "Kama" or enjoyment of legitimate desires is that which is achieved by righteousness or dharma and honestly acquired wealth or *artha*.

16. I hold that the Varna (Caste or class or order of an individual) is determined by his merits (qualifications and actions.)

17. He alone deserves the title of a "Raja" or king, who is illumined with excellent qualities, works and disposition, who follows the dictates of impartial justice, who treats his subjects as a father, and considering them as his own children, always strives for promoting their advancement and happiness.

18. *Praja* or subjects are those who, by cultivating excellent qualities, works and disposition, and by following the dictates of impartial justice, and being ever engaged in furthering public good, are loyal to the sovereign whom like children they regard as a parent.

19. He, who after careful thinking, is ever ready to accept truth and reject falsehood, who puts down the unjust and promotes just things, and strives for the happiness of others as he does for his own self, even him I call the Just.

20. I hold that *Devas* are those men who are wise and learned; *asuras* are those who are ignorant; *rakshasas* are those who are sinful; *pickachas* are those who are wicked in their acts

21. *Devapuja* consists in showing honour to the wise and the learned, to one's father, mother and preceptor, to preachers of truth, to a just ruler, to righteous persons, to women who are devoted to their husbands, to men who are devoted to their wives. The opposite of this is called *Adevapuja*. I hold that worship is due to these living persons and not to the inert images of stone etc.

22. *Shiksha* or Education is that which promotes knowledge, culture, righteousness, self-control and the like virtues, and eradicates ignorance and the like evils.

23. I hold that the *Puranas* are the *Brahmanas* such as *Aittiriya* and others written by *Brahma* and others. They are also called *Itihas*, *Calpa*, *Gatha*, and *Narashansi*, but not the *Bhagwat* and other books of that sort.

24. *तीर्थ*, *Tirtha* is that by means of which the ocean of misery is crossed: In other words, I hold that *tirthas* are good works such as speaking the truth, acquisition of knowledge, society of the wise and the good, practice of the *yamas* and (other stages) of *Yoga*, life of activity, spreading knowledge and similar other good works. No places or water of rivers are *tirthas*.

25. Activity, *पुरुषार्थ*, is superior to Destiny *मरणा*, since the former is the maker of the latter, and also because if the activity is well directed, all is well but if it is wrongly directed, all goes wrong.

26. I hold that it is commendable for a man to treat all others in the same way as he does his own self, sympathise with them in their happiness and sorrows, their losses and gains. It is reprehensible to behave otherwise.

27. *Sanskara* (ritual) is that which contributes to the physical, mental, and spiritual improvement of man. From Conception to Cremation there are sixteen *Sanskars*. I hold their performance as obligatory. Nothing should be done for the dead, after their remains have been cremated.

28. *Yajna* consists in showing due respect to the wise and the learned; in the proper application of the principles of physical and mechanical sciences and chemistry; in the dissemination of knowledge and culture, and the performance of *Agnihotra* which, by contributing to the purification of air, rain, water and medicinal plants, promotes the well being of all

sentient creatures. I hold its performance as highly commendable.

29. The word *Arya* means virtuous man, and *Dassue* ■ wicked man. I hold the same opinion.

30. This country is called *Aryavarta*, because it has been the abode of the *Aryas* from the dawn of Creation. It is however bounded ■ the north by the Himalayas, on the south by the Vindhya-chala mountains, on the west by the river Attock and on the east by the river Brahmaputra. The land within these limits is termed *Aryavarta*, and those who have been living in it from times immemorial are called *Aryas*.

31. He is called ■ *Acharya*, who teaches his pupils the sciences of the Vedas with their *Angas* and *Upangas* and helps them to adopt right conduct and relinquishment of wrong conduct.

32. He is termed a *Shishya* (pupil) who is fit for acquiring true culture and knowledge, possesses a virtuous character, is eager to learn, and is devoted to his preceptor.

33. By the term *Guru* is meant father, mother and any one who imparts truth and makes one reject falsehood.

34. He is a *Purohita*, who wishes well to his *Yajman*, by preaching truth to him.

35. An *Upadhyaya* (Professor) is one who can teach any portion of the Vedas or the *Angas*.

36. *Shishtachar* consists in leading ■ virtuous life, in acquiring knowledge while observing *Brahmacharya*, in testing truth by reasoning, such as direct cognition, and other ways, and then accepting truth and rejecting error. He who practices *shishtachar* is called ■ "*Shishta*" (gentleman).

37. I believe in the eight kinds of evidence (as described in the sastras) such ■ direct cognition etc.

38. I call him alone ■ *Apta* who always speaks the truth, is virtuous and strives for the good of all.

39. There are five kinds of tests of knowledge. The first is the attributes, - works and nature of God, and the teachings of the Veda. The second is eight kinds of evidence such as direct cognition etc. The third is "Laws of Nature." The fourth is the conduct of practice of *Aptas*; The fifth is the purity and conviction of one's own conscience. Every ■ should sift truth from error with the help of these five tests, and accept truth and reject error.

40. I call that *Paropkar* (philanthropy) which helps in freeing all men from their vices and sufferings, and promotes the practice of virtue and happiness.

41. The Soul is a free agent in his works; but is dependent in as much as he has to enjoy and suffer the fruits of his works awarded by the justice of God. Likewise, God is independent in doing His good works.

42. *Swarga* (Heaven) is the enjoyment of special happiness and the possession of the means thereof.

43. "*Narka*" (Hell) is undergoing great suffering and the means thereof.

44. "*Janma*" (birth) is the soul's assumption of the body, which I hold to be three-fold, viz., past, present and future.

45. Birth is the name given to the union of the soul with the body, and Death is only their separation.

46. Marriage is the acceptance of the hand, through mutual consent, (of a person of the opposite sex) in a public manner and in accordance with laws ■ rules.

47. *Niyoga* is the temporary union of a person with another of the opposite sex, of the same or higher class, as ■ measure, in exceptional or distressing conditions, for the raising of issue in widowhood, ■ when he or she is suffering from some permanent disease, like impotence or sterility.

48. *Stuti* (adoration) is reciting Divine attributes or hearing them recited, and meditating on them. It results in love for God and similar pious feelings.

49. *Prarthana* (Prayer) is requesting God to grant knowledge and similar (other boons) which can come only from communion with Him and what is beyond one's own power and capacity after one and has exerted his utmost. Its result is humility and similar things.

50. *Upasana* (Communion) consists in purifying our attributes, works and nature to become similar to those of God, and in feeling that God pervades us also, and that we are the pervaded. Also in realising through the practice of Yoga that we are near to God and he is near to ■ This results in the advancement of our knowledge.

51. *Saguna* and *Nirguna Stuti* consists in praising God as possessed of the attributes which are inherent in Him, and also as devoid of the attributes which are foreign to His nature.

"*Saguna and Nirguna Prarthana*" (prayer) consists in praying for God's help for the attainment of virtuous qualities and elimination of vicious qualities.

"*Saguna and Nirguna Upasna*" consists in resigning oneself to God and His will, realizing Him as possessed of all good attributes, and as devoid of all evils.

I have thus briefly explained my beliefs here; their detailed exposition is to be found in this very book, *Satyarth Prakash*, in their proper places, and is also given in other works such as *RigVedadi Bhashya Bhumika* (An Introduction to the Exposition of the Vedas.)

In other words, I accept universal maxims: For example the speaking of truth is commended by all, and the speaking of falsehood is condemned by all. I accept all such principles. I do not approve of the wrangling of the various religions, against one another, for they have by propagating their creeds, misled the people and turned them into one another's enemy. My purpose and aim is to help in putting an end to this mutual wrangling, to preach universal truths, to bring all men under one religion so that they may, by ceasing to hate each other and firmly loving each other, live in peace, and work for their common welfare. May this view through the grace and help of the Almighty God, and with the support of all virtuous and pious men, soon spread in the whole world so that all may easily acquire righteousness, wealth, gratification of legitimate desires and attain salvation, and thereby elevate themselves and live in happiness. This alone is my chief aim.

A WORD TO THE WISE

May God, the friend of all, the best of all, Lord of Justice, the mightiest of all, the Lord of the Universe, the Omnipresent, be the giver of happiness to us. Salutations to Brahma, the Supreme Lord of infinite power. Thou art the Great God. I have spoken of Thee alone as the true self-evident Brahma. I have preached Thy true knowledge. I have spoken the Truth. Thou hast therefore given protection to me, the Truth Speaker. May thou, Lord, save us from the three kinds of suffering."¹

¹ The three kinds of suffering are:—(1) *Adhyatmika*, those arising from ignorance, jealousy hatred, folly, favour etc. (2) *Adidaivika*, those arising from excessive rain, cold, heat, earthquake etc. (3) *Adibhautika*, those arising from enemy, predatory brutes, thieves, snakes etc.

PART III

TEACHINGS OF DAYANAND SARASWATI

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CHAPTER XXIV.

DAYANAND, A WORLD TEACHER.

असतो मा सद् गमय, तमसो मा ज्योतिर्गमय, मृत्योर्मांश्चर्यं गमय ॥

शतपथ ब्रा० १५।३।१।३० ॥

From untruth lead me ■ truth,
From darkness lead me to light,
From death lead ■ to everlasting life.

Shatapatha 14. 3. 1. 30.

SWAMI Dayanand Saraswati was a world teacher. His teachings were not intended for any particular community or country. He envisaged the whole world ■ one country and all humanity as his countrymen. He made no distinction between Indians, Europeans or Africans and others ■ far as the Truths he taught were concerned. He worked for the uplift of all humanity. His chief teachings are :-

There is one God, who is the Creator, Father, Preceptor of all mankind. All men, whether they live in the East or in the West, in Asia or Europe or Africa or America are God's children and are brothers, and He is their father. They are members of the same family and should love one another and help one another. God treats them all with equal affection and justice. He is not like the God of the Israil, nor like the God of the Momins. He is bodyless and never dies. He alone should be worshipped. He taught mankind to give up worship of idols, whether of metal or stone or wood or any other substance, or pictures and paintings. For the benefit of all, God revealed divine wisdom at the beginning of the Creation in the form of the Vedas. The Vedas are God's commandments and instructions for all mankind, without distinction of colour or country. All should learn, and act according to, these divine teachings. The Vedas are not the monopoly of the people of Aryavarta (India). Every man and woman, high or low, rich or poor, learned or

ignorant has a right to learn the truths contained in them. They (Vedas) belong to the Aryas (Hindus), Europeans and Americans as well as to the Arabs, the Chinese and others; the Brahmins as well as the Sudras.

The Vedas themselves say that all men and women, Brahmins and others, have the right to read them.

यथेमां वार्त्तं कथयामीमावद्वानि जनेभ्यः । ब्रह्मराजस्याम्ना ॥ सूद्राय चार्थाय च ह्यस्य चारणाय च ॥

यजु० म० २६ । १ ॥

"As I have given the word (Vedas) which is the word of Salvation for all—Brahmins, Kshatriyas, Vaishyas, Sudras; women, servants, even the lowest of the low—so should you all do, i.e., teach and preach the Vedas".

He taught that the Vedas contain fundamental truths of life and being, and germs of all knowledge, and contain nothing historical, nothing which is not ever true.

The Vedas are the inheritance of all mankind. Truth is one and is for all; so also the light of the Vedas is for all. That light is to dispel darkness in all nooks and corners, in all countries and climes. As there is one God, so there is one Revelation and one religion for all.

II

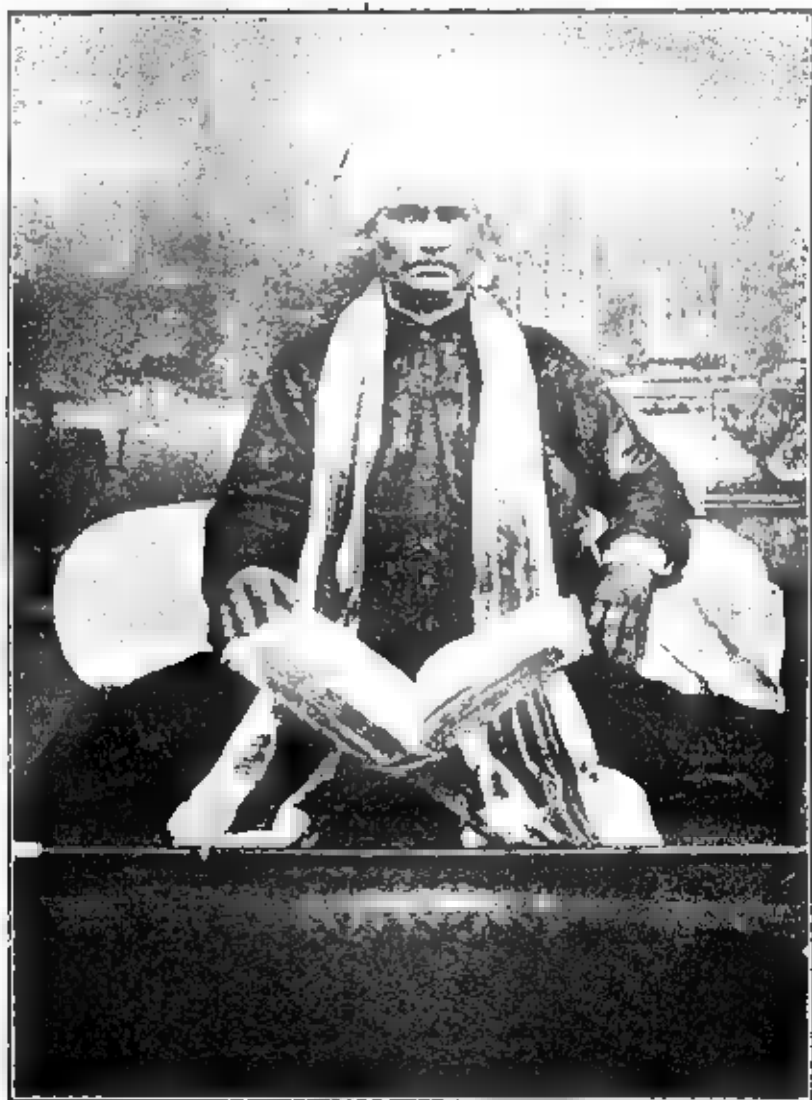
Dayanand taught that every human being and every animal, whether it walks on earth or flies in the air or lives in water, has a soul, and no one has the right to kill any living being for one's self interest. On the contrary, every one should help the others.

III

Dayanand also taught that all men are free agents in their actions, and shall reap the fruits of what they do, whether good or evil, and no one can save them from the consequences of their Karma (works). God is just and does justice.

IV

God requires no intermediaries to deal with men. In the beginning of the world, He gave them the Vedas for their guidance in life. He has no need to send, and *has never sent*, any prophets or special messengers for men, nor a son or a brother to carry his message to them. All men are His sons, no one of them is nearer or dearer to Him than the others. There can be no recommendations from anyone; and prayers bring no pardon. Men must suffer the consequences of their acts.



SWAMI DAYANAND SARASWATI.



SWAMI DAYANAND SARASWATI.

V

Dayanand taught the great Truth that *mukti*, salvation, is not given or bestowed by anyone, but every man and woman has to achieve it himself or herself by doing good and noble works. One's *karma* alone will bring *mukti*. No one should depend for it on anyone else. No so-called *avatars*, incarnations of God, no prophet, no Son of God — father, mother, Guru, Acharya can give it. One has to work for it himself. God himself cannot give it as a favour. He gives it only when one, by good works, earns it. Instead of burning incense at the alters of others, and running to Hardwar or the Ganges, to Jerusalem, to Mecca or to Rome asking for it; visiting temples, praying to idols or tombs or emblems like a Cross or other material objects, natural or those made by man, he must realise his own capacity and make full use of his powers to purify himself and devote himself to doing good, abstain from doing harm to anyone, give up injustice, untruth, evil deeds and exploitation of others for one's own benefit, and treat all living beings with kindness and sympathy, and thus earn deliverance.

VI

Another principal teaching of Dayanand is, *Accept the Truth wherever found and reject the untruth wherever met with.* He has embodied this teaching in the fourth principle of the Arya Samaj, which says: "An Arya should always be ready to accept Truth and to renounce untruth."

VII

Another great teaching of his, which proves that he was one of the noblest of God's creatures, and that his outlook was not confined to India or any one country, nor limited to the people of India is that *every man should ever keep before him*, whatever he does and wherever he lives, the good of mankind as a whole. This noble teaching is embodied in four out of the Ten Principles of the Arya Samaj, which he established for the good of the people,—the sixth, the seventh, the eighth and the ninth principles.

The sixth principle is: "The primary object of the Arya Samaj is to do good to the whole world."

The seventh " "All ought to be treated with love, justice and with due regard to their merits."

The eighth principle is: "Ignorance should be dispelled & knowledge diffused everywhere."

The ninth ,, " "No one should be contented with his own good alone, but every one should regard his or her prosperity as included in that of others."

In fact, all the Ten principles of the Arya Samaj which must be taken as his principal teachings, and which, according to him, should guide mankind in life have universal application and contain nothing that in the slightest degree, marks or pertains to a sectarian, communal, racial or national view of life or life's functions.

The Ten Principles are:—

(1) God is the primary cause of all true knowledge and of everything known by its means.

(2) God is All-truth. All-knowledge, All beatitude, Incorporeal, Almighty, Just, Merciful, Unbegotten, Infinite Unchangeable, Without a beginning, Incomparable, the Support and the Lord of All, All-pervading, Omniscient, Imperishable, Immortal, Exempt from fear, Eternal, Holy and the Cause of the Universe. To Him alone worship is due.

(3) The Vedas are the Books of true knowledge, and it is the paramount duty of every Arya to read or hear them read, to teach and read them to others.

(4) An Arya should always be ready to accept truth and renounce untruth.

(5) All actions must conform to virtue, i e., should be performed after a thorough consideration of right and wrong.

(6) The primary object of the Samaj is to do good to the whole world, viz., by improving the physical, spiritual, and social condition of mankind.

(7) All ought to be treated with love, justice and with due regard to their merits.

(8) Ignorance must be dispelled and knowledge diffused every where.

(9) No one should be contented with his own good only, but every one should regard his or her prosperity as included in that of others.

(10) In matters which affect the general social well being of the human race, no one should allow his or her individuality to interfere with the general good, but in strictly personal affairs, everyone may act with freedom.

The first and the second principle relate to God and his attributes. The third teaches that the Vedas contain True knowledge given by God and that all, irrespective of sex, country, colour or climate, should read them and teach them to others. The fourth teaches that it is the duty of all to accept Truth wherever found and discard untruth. The fifth principle lays down that in everything a man does, he should conform to right and reject what is wrong. The sixth, seventh and the ninth as already stated enjoin mankind ever to look upon public good as the aim of life. The eighth principle calls upon all to spread light and

remove ignorance throughout the world. The tenth principle lays down the principle that in strictly personal matters, one is free to act as he likes, but in matters that affect the wellbeing of society, one must always act so as to promote public good.

The universal character of Dayanand's teachings is also proved by the fact that though he was born in India and knew and spoke only an Indian language, and though India is the country where *Rishis* and *Munis* lived and Aryan culture originated, yet he has not declared India or any part of it as Holy Land, as the votaries of Christianity and Islam have done with the places of the origin of those religions.

The Christians look upon Palestine as Holy land and Jerusalem as their sacred place. The Muslims look upon Hedjas and Mecca as their sacred places, for Muhammad was born there. But Dayanand did not declare India as a sacred country, nor did he regard Muttra and Ajodhya, the birth places of Srikrishna and Sri Ramchandra as sacred. He taught that Hardwar or Rameshwaram or Dwarka or Benares are no more sacred than Delhi, Agra, Ajmer, Lahore or Poona.

He also declared that a man, wherever he may be born, if he is righteous in his conduct and follows Truth and worships God, would get salvation, no matter what language he speaks and what country he dwells in; but not he, even though he lives in India and believes in the Vedas, but leads an unrighteous life.

His *Swamantavyamantavya* (Beliefs and Disbeliefs) which are the basis of his teachings, and in accordance with which he steered the course of his life, are of a universal character and cosmopolitan in nature. His beliefs are free from personal, communal or national *partiality*. They do not in the slightest degree pertain to any community or country, not even to India or its inhabitants. These beliefs are for all mankind, and are applicable to the whole world and not to any particular part of it or to any particular portion of humanity. Mankind was to him one, indivisible and an inseparable whole. Not this only. Neither space nor time according to him was divisible so far as the relationship between man and God was concerned. In God's knowledge the Past, the Present and the Future all exist at the same time. And as far as He is concerned, this threefold division, which is an essential fact in the knowledge of man with his limited understanding and power, has no existence.

He explains in the *Swamantavyamantarya* what is God's nature and what His attributes are. He is not like the God of the Christians or of the Muslims, egoistical and vindictive and swayed by passion and influenced by partiality. Dayanand teaches what Atma (Soul) is and what attributes it possesses and what its position in the Creation is. He gives correct definitions of the terms Devas, Tiraths, Yajnas, Guru, Arya, Heaven and Hell and shows that they have been misinterpreted by commentators and are misunderstood by the people, and that properly understood, they have nothing to do with idolworship, pilgrimages to various places and such other popular superstitions.

Dayanand also taught that marriage, food and dress have nothing to do with religion and are regulated by the customs of the country. No religious significance attaches to them, and they should not be mixed up with questions of religious faith. Social customs, conventions and regional conveniences and requirements govern these things. They are not of an immutable nature. He repeatedly told the Christian missionaries and maulvies that there was neither merit — demerit in Aryas dining with non-Aryas (non-Hindus) and that religion did not forbid it.

As he taught that all men are entitled to know and practice Truth when they find it, and that nobody has the right to prevent anyone from seeking and accepting truth and light, he advocated not only the reconversion of the Hindus who had become Christians or Muslims, but also the conversion to the Vedic Faith of those who were born Christians or Muslims and others and assigning them equal status with those born — Aryas, in all social matters. He himself converted one born Muslim named Muhammad Umar at Roorki and named him Alakhdhari.

It will thus be seen that there is nothing in his teachings which may be interpreted as those of a sectarian or communal or even national religion. His teachings are for the good of all men, men of all times and of the whole world. They are ever true—true in the past, true in the present, and true in the future. They inculcate no new religion or faith nor are they in any way eclectic in character. They embody truths which according to him were taught by God at the beginning of the Creation. His teachings when dispassionately viewed, would be found acceptable to all, whose minds are free from prejudice, prepossession and partiality.

CHAPTER XXV.

THE YAJNAS.

असुर्वज्रेण कल्पतां शब्दो वज्रेण कल्पतां
असुर्वज्रेण भोत्रं वज्रेण कल्पतां
इहं वज्रेण कल्पतां वज्रो वज्रेण कल्पताम् ।
प्रजापतेः प्रजा समूह स्वर्गेण जगन्मांसृता समूह ॥

यजु० ६ । २२ ॥

"May life succeed through sacrifice (Yajna); may life-breath thrive by sacrifice. May the eye thrive by sacrifice. May the ear thrive through sacrifice. May the back thrive by sacrifice. May sacrifice thrive by sacrifice. We have become the children of Prajapati and givers of happiness. We have become immortal."— *Yajur V., 6-21.*

THE doctrine and the practice of yajna have played a most important part in the history of what we now call Hinduism. Performance of yajna is prescribed in the Vedas as a religious duty of every human being. But it is prescribed as one of his or her many duties. In time it assumed an importance which eclipsed other equally or more important duties. Later still, the practice of Yajna began to be abused. Its abuse reacted with great and even devastating force on Hinduism. This abuse of yajna gave rise to the Charvaka doctrine. It was this abuse which gave rise to Jainism, and later to Buddhism. It was this abuse which produced repercussions even in the mind of Sankaracharya. If the very useful practice of Yajna had retained its pristine purity, Jainism and Buddhism would perhaps not have come into existence.

According to Panini's *Dhatupath*, the word Yajna is derived from the root यज्, which has several meanings (a) respect for the learned. (b) gifts, (c) joining things. The Shatapatha Brahmana says:—यज्ञो वै वेदस्य यज्ञे, which means that "Yajna is doing very good works." Shatapatha gives a very wide meaning to the term Yajna. In ordinary speech, however, Yajna is used for agnihotra only.

The principle underlying Yajna is a very simple one, but one which only a spiritually minded people with clarity of vision could conceive and recognise. After the lapse of ages, Dayanand regressed it and has given it, its proper place in the lives of men, the place which was assigned to it in the teachings of the Veda. That principle is that all men in their lives necessarily soil and render impure the atmosphere, by their excreta, and discharges from the nose and the mouth and by the sweat, and spread contamination and thus do harm to mankind. Secondly, they keep for their benefit animals, cows, horses, dogs, elephants, donkeys, bullocks, etc, and they by their discharges make the air and the earth foul. It is, therefore, the duty of all men to do what they can to purify the earth and remove the pollution, the impurity and the poison in the atmosphere.¹ It is a duty which every human being owes to others as well as to himself. And it behoves every man and woman, as he or she every day in his or her life sullies and pollutes the air which all men and women breathe, to make his or her contribution to purify and disinfect it. Havan or Agnihotra is the one way in which every one can do it. Agnihotra therefore is the daily duty of everyone. It is a duty which a man owes to his fellow men,² and it is therefore an obligation which he must discharge, if he is to do his dharma.

Agnihotra is a physical act : its object is physical and the result will also be physical. Dayanand has dealt with the subject of Agnihotra in the *Satyarth Prakash*³, *Rig Vedadi Bhashya Bhūmika*⁴, and the *Panchmahayagya Vidhi*.⁵

In his *Rigvedadi Bhashya Bhūmika*, Swami Dayanand says: "The vapours that arise from a yajna remove the impurities of the air and the rain water, and are thus conducive of happiness of the world. A yajna is performed for the benefit of others. Good results from a yajna flow only when it is performed with pure ingredients in a proper manner. A yajna is productive of happiness to the whole world."

The Shatpatha, V. 3.

अग्नेये धूमो जायते धूमावन्नमन्नाद् वहिरग्नेर्वा प्ला

जायते सरसावाह तपोजा इति ॥ रा० का० ५ । ४० । १ ॥

¹ Dayanand Saraswati's *Rigvedadi Bhashya Bhūmika*, Dayanand Granthmala, Vol. II., pp. 320-21.

² Ibid p. 317.

³ Dayanand Granthmala, Vol. I, pp. 125-7.

⁴ Ibid, Vol. II, pp. 314-331.

⁵ Ibid, Vol. I, pp. 872-6.

It says that vapour and smoke are produced by fire; when fire enters into trees, medical herbs, water and other substances, it disintegrates them and separates their juices from them. The pieces are rarefied and ascend into the upper regions, borne up by air.¹

Dayanand gives an example to illustrate the purifying effect of the vapours of a *havan*. He says:—"In order to prepare good curry, fragrant ghee is poured into a ladle and heated over fire; and when smoke begins to rise, the ladle is thrust into the vessel containing the curry, the mouth of the vessel is closed and the curry is stirred about. The smoke is condensed as fragrant liquid and mixing with the curry renders it nutritious and palatable. In like manner, the vapours that arise from a yajna remove the impurities of air and rain water."²

Once when Sir Sayad Ahmad Khan expressed his doubt regarding the vapours of *havan* purifying the enormous air which surrounds men, Swamiji asked him how much asafoetida he uses from his five seers of *Dal* daily cooked in his house. He replied, a few grains. Then said Swamiji, just as a few particles of asafoetida render a large quantity of *dal* fragrant and delicious, so do the vapours of *havan* purify the air.³

The Gopath Brahmana (Par. 1 Kh. 18) says:—

अथो दीपव्यवस्था का पक्षे यथातुर्मास्यणि ।

सहस्राधुसन्निधु प्रमुच्यन्ते । अमुसन्निधु ई स्वादिशोक्ते ॥ गो. १. १. १५ ॥

"The four monthly yagyas are medicinal yagyas and hence they are performed at the change of the seasons; for diseases appear in those days."

To the objection that "the fragrant substances such as musk etc., are destroyed by being thrown into fire, Swamiji replies, "nothing is ever utterly annihilated." What is called destruction is merely the passing from a perceptible state into an imperceptible one".⁴

To a further objection that if the object of a yajna is only to purify the air and rain water, it would be gained by keeping

¹ Dayanand Granthmala, Vol. I, p. 317.

² Bhumiika, Dayanand Granthmala, Vol. pp. II, 317.

³ Gopath Brahmana describes twentyone kinds of Yajnas. Fourteen kinds of Shruta Yajna are mentioned in the Brahmanas and sakhas, and seven are mentioned in the Griha Sutras.

⁴ Dayanand Granthmala, Vol. II, p. ■■■ Also Vol. I, p. 126.

the fragrant substances in the house, Swamiji replies that "the air would then not become rarefied and would not ascend in the sky : when things are burnt in the house, the heat would cause the air to expand and rise higher. The air being laden with atoms of fragrant substances through *havan*, would ascend the sky and purify rain water and increase its quantity, which in its turn would produce plants of pure quality."

As regards the recitation of mantras at the time of Agnihotra (*havan*) Swamiji has said :-

"The recitation of mantra has its own purpose. As we perform *havan* with the hands and receive its sensation of touch through the skin, so we recite the mantras with the tongue in order to render worship, prayer and praise (*stuti*) to God. The mantras impart us knowledge of the advantages of *havan* and of the existence of God".¹

The Vedas only mention the various yajnas, but do not lay down their processes. It is the Brahmanas that describe them and lay down in detail how they are to be performed.

When the study of Vedas fell into neglect, the Brahmins, the priestly class, began to interpret Vedic terms into their *laukik* or *rulhi* meanings and began to abuse the performance of this beneficial rite. Vedic terms such as *Ashvamedh* which means that the king is to protect his subjects and treat them with justice; *Gaumedh* which means, "to keep pure the senses, the earth etc." and *Narumedh* which means "to cremate a man on his death according to proper rites," were perverted to mean sacrificing a horse, a cow and a man in a yajna, by taking the words *Ashva*, *Gau* and *Nar* into their *laukik* or colloquial meanings. Thus began the sacrifices of animals.

As presiding at Yajnas became the profession of the priestly class, these sacrifices were encouraged to such an extent that enormous numbers of animals began to be slaughtered for the purposes of Yajna. This barbaric practice produced a revulsion in the minds of people who, holding all life sacred, felt pity for the animals and began to denounce the religion which sanctioned such slaughter. Thus arose Jainism. Buddha found that the Vedic religion had sunk to mere observances of ceremonial ritual and animal sacrifices. People became disgusted with the lifeless repetition of mantras and hollow

¹ *Dayanand Granthamala*, Vol II, p 326.

² *Ibid* p. 326. Also Vol I, p. 126.

ceremonies, and denounced the domination of the priestly class who conducted the sacrifices. Buddha denounced these sacrifices and condemned with bitter irony the knowledge possessed by the priests as well as their pride of caste.

Buddhism spread like wild fire when the State adopted it, for the people were disgusted with empty ritualistic observances. Brahminism came under eclipse in India. All this was due to the abuse of the Yajna doctrine. Later, purified Brahminism raised its head against the atheism of the Buddhist teachings and the inability of Buddhism to answer fundamental questions of Existence, of Creation, Soul and the ultimate cause of things. But the Vedas were no longer understood, the *Karmakand* in a milder form again came into vogue. Sankaracharya had to raise his voice against it. Thus, this practice of Yajna misunderstood and abused, has produced destructive reactions against Hinduism.

Happily, the regenerator of the country, Dayanand, by studying the Vedas in the right way and understanding and mastering their true spirit, has rehabilitated Yajna in its proper place and explained its true functions. He has shown that Yajna is only one of the Karmas enjoined by the Vedas and that its performance is a duty which a man owes to his fellow beings; that the bare act of agnihotra, putting fragrant things into fire, has no spiritual significance, but is an act hygienic in its nature and beneficial in its effect to all living beings.

Europeans adopt other measures to achieve the object for which havan is enjoined. They prescribe sanitary measures which the Municipalities, District Boards and other bodies enforce, and such hygienic precautions as individuals are taught to take. If, however, as every man helps to pollute the air and water, every man, as is his duty in consequence, undertakes the task of doing what he can by agnihotra to purify air and water and help rainfall, and thereby help in producing healthy and nourishing plant life, he shall not only do his duty to his own satisfaction and satisfy his conscience, but will render the sanitary measures taken by Municipalities and others, much more effective and prevent the outbreak of epidemics of smallpox, malaria, cholera, plague and others.

CHAPTER XXVI.

WOMEN: THEIR STATUS AND THEIR FUNCTIONS.

समाकृतीर्गोमतीर्न वपासो वीरवतीः सदमुष्कन्तु मन्त्राः ।

पुनं दुहाना विवतः मयीता पुनं पाल स्वस्तिभिः सदा नः ॥

पृष्ठ १४।४० ॥

Oh, educated women, just as the dawn, with the Sun's all piercing rays brings joy to all and gives pure water-giving dew, so also you, advanced women, who do your work very well, and who give birth to valiant and brave sons and are givers of happiness and providers of pure food and water, you noble women come to our homes. May you ever protect us.

—Yajur V., 34. 40.

DAYANAND had the highest respect for womanhood. Womanhood in his mind was inseparable from motherhood, and every woman was therefore entitled to be treated with respect. According to him, a woman is not an object or source of pleasure to a man? She is not to be played with, nor to be looked upon as an instrument of enjoyment. The relationship between man and woman is, in his eyes, a sacred one.

He looked upon every woman and girl — a personification of creative power, and therefore, a mother. When out walking at Chitor in 1881 A.D., he saw a girl four years old without any clothes on. He bowed and said, "mother." When asked, he said, "I bow to her as *Matri-takti* (motherhood.)"

Mahatma Gandhi says:—"I have looked upon woman never as an object of or satisfaction of sexual desire, but always with the reverence due to my own mother."—*Conquest of Self*, vol. 1, p. 74.

Dayanand advocated equal rights for men and woman in all respects, in education, in marriage, and in the matter of property. He assigned to them supreme authority in domestic matters.

² See page 273 supra.

Swami Dayanand teaches that woman should be respected and honoured by all. He cites Manu in support of his view:—

“Where the women are honoured, there the deities ■ pleased: but where dishonoured, there all religious rites become useless.”¹ —Manu, III, 56.

“The family soon goes to rack and ruin where women are unhappy and miserable. That family enjoys perpetual prosperity where women are and filled with joy, alacrity and delight.”² —Manu, III, 57.

Colonel Tod, the father of Rajput history, quotes ■ Hindu sage who says: “Strike not even with a blossom a wife guilty of hundred faults,” and adds that it is ■ sentiment so delicate that Reginald de Born, the prince of Troubadours never uttered a finer one.”

Marriage, according to Dayanand, is not the means of satisfying carnal craving and physical pleasure, but a most solemn and important event in life, just as life itself is a great and serious responsibility. Marriage is the union of a man and a woman for two purposes, firstly for procreation, and secondly for comradeship and mutual assistance in life to fulfil life's duties and its true functions.

Woman being the emblem of the Creative power, and representative of motherhood, she must be treated with respect in married life, more so than in other relationships. The basic idea of relationship between husband and wife according to the Sastras is therefore respect and even reverence for the wife. In Europe, the basic idea being different the attitude there is one of love, fondness, passion, amour, and physical attraction, resulting in familiarity which expresses itself in Thee and Thou.

According to Dayanand the attitude should be one of deference, courtesy, honour and respect.

Dayanand says: “Whenever the husband and wife have occasion to meet or to part, whether in the day or at night, they should bid *namaste* (salutation to you), to each other with affection and cordiality.”

Familiarity often turns into carelessness and levity, and sometimes breeds contempt. Mutual respect, ■ the queen of Maharaj Jaisingh of Jaipur said, “is the guardian not only of happiness but of virtue.”

¹ वन नाच्यन्ते पूज्यन्ते रमन्ते तत्र देवताः । वनेत्यास्तु य पूज्यन्ते सर्वोत्पन्नफलाः क्रियाः ॥

² शोचन्ति नमसो यत्र विवरयमासु तत्कुलम् । य शोचन्ति तु वरैरा ■ तदि सर्वम् ॥

³ *Annals and Antiquities of Rajasthan*, Vol. I, p. 611.

The great English thinker, Mr. Herbert Spencer, disapproves of the state of things in Europe and says: "I conceive that instead of there being, ■ is commonly the case, ■ greater familiarity and carelessness with regard to appearances between husband and wife, there ought to be ■ greater delicacy than between any other parties."¹

As the object of marriage is not to enable the couple to indulge in sexual intercourse for pleasure, Dayanand lays down the rule that sexual intercourse even in married life should be resorted to *only for producing children*,² which is a necessary part and function of life. It is the duty of men and women to preserve the essence of life, the vital fluid, and not waste it; for, brahmcharya, continence, prolongs life, gives vigour of body and mind and makes life happy.³

Dayanand cites the authority of the Veda in support of his view. The Rigveda says:

"O virgin ! O young maiden ! I take thy hand, i. e. I marry thee and thou marriest me *for accomplishing the purpose of begetting children*. Lady ! mayest thou grow old in my (thy husband's) company, and may I grow old in thy (my wife's) company, and may we, in this way, lovingly perform our duties and remain happy. God, full of glory and grandeur, the Ordainer of justice, the Creator and supporter of the whole universe, has bestowed thee on me for household duties. All the learned men assembled here are our witnesses. If any of us should ever violate this our compact, he or she would be punishable by God and the learned".⁴—Rig Veda. VIII, 3, 27. 1.

Mahatma Gandhi, after his life long experience, has come to hold views in the matter which are in full accord with the

¹ *Autobiography*, Vol. 1, p. 268.

² Mahatma Gandhi says: "This bears out our contention that cohabitation in marriage should only be for the purpose of begetting offspring, never for sensual gratification".—*Conquest of Self*, Vol. I, p. 47.

³ "How foolish is intentionally to dissipate vital energy in sensual enjoyment. It is a grave misuse to fritter away for physical gratification that which is given to man and woman for the full development of their bodily and mental powers. Such misuse is the root cause of many a disease".—*Conquest of Self*, Vol. I, p. 37.

⁴ मृत्यामि ■ लोभगत्याय हस्तं मया पत्न्या जरद्विर्वाहः ।

अगो सर्वमा कथिता पुरन्धिर्यज्ञं त्वाहुर्गोर्हपत्याय देवाः ॥

ॐ नमो नमो ॥ १० ६ । १० १३ । १० २ ॥

teachings of Swami Dayanand Saraswati. In his *Conquest of Self*, Vol. I, he says:—

"Though there is nothing ■ be ashamed of in the sex urge, it is meant only for the act of creation. Once the idea that the only and grand function of the sexual organ is generation possesses man and woman, union for any other purpose they will hold as criminal waste of the vital fluid, and consequent excitement caused to man and woman ■ equally criminal waste of energy."—p. 16.

"Thus marriage must be considered to be ■ sacrament imposing discipline upon the partners, restricting them to the physical union only among themselves and for the purpose only of procreation, when both the partners desire and ■ prepared for it."—p. 21.

"He who does not want ■ child need not marry at all. Marriage for the satisfaction of sexual appetite is no marriage."—p. 54.

As regards the age of marriage, Swami Dayanand says (*Vide*, Satyarth Prakash, Chapter IV) "The best time for a girl's marriage is when she is from sixteen to twentyfour years of age, and for a youth when he is twentyfive to forty-eight years of age. The lowest age for a girl for marriage is sixteen and for a man, twentyfive. He quotes Manu and the Rigveda :

"Let a damsel seek a husband equal to herself in qualifications, three years after her menstruation. As ■ occurs every month, there are thirtysix menses in three years, after which marriage is proper, but not before."—Manu, IX, 90

"Verily, that man alone makes ■ name for himself and enjoys happiness and benefits the people, who after taking the vows of chastity (Brahmacharya) at the *upnayana* (Sacred Thread Ceremony) and observing them strictly, has acquired sound knowledge and moral training, who enters married life¹ in the full bloom of youth ■ if born again. He is firm and courageous &c , &c."—Rigveda, III, 8-4.

Similarly for girls, the Rigveda says:

"Let girls, who are virgins, like cows that have never been milked before, who have passed the period of childhood and are about to leave single lives, ■ well-educated and cultured, fit to bear all the responsibilities of married life, and are in the full bloom of youth, who, by the practice of Brahmacharya, have reached a ■ of excellence and wisdom, which only those of great learning and high virtues ■ attain, marry husbands of mature age and bear children by them."² —Rigveda, 3, 55, 27.

¹ श्रीवि नर्वाणुदीपेत् कुमार्तुमती सती । कर्त्तुं तु कर्त्तादेतस्माद् विन्देत् सद्यः पतिम् ॥

² युवा सुवासाः परिवीत आगाम् स उ मेधां भवति जायमानः ।

तं धीरासः कव्य उच्यन्ति स्वप्नो भवसा देवपत्नः ॥ अ० मं० १ । सू० = । म० ४ ॥

³ आ धेनवो पुनर्मत्तामग्निर्धीः सवर्द्धाः कर्त्तव्यं चन्द्रगुहाः ।

मत्तामग्निं पुनर्मत्तामग्निर्धीः सवर्द्धाः कर्त्तव्यं चन्द्रगुहाः ॥ अ० मं० १ । सू० १५ । मं० १६ ॥

"I shall marry after having attained, full growth and vigour of mind and body, and acquired perfect knowledge and moral training in accordance with rules of studentship, so as to obtain good old age when days and nights mar the beauty and weaken the strength of the body by pushing it on to decline of life just as they deprive previous autumns and fading twilight of their charm"¹ —Rig. V., 1-179.

Dayanand quotes the great Dhanwantari, author of *Shusrut*, who forbids marriage of a man before twentyfive and a girl before sixteen years of age. He says:

"If a girl under sixteen conceive of a man under twentyfive years, she very often miscarries, and if a child is born it does not live long, but if it does live long, it is nothing but a weakling. A man should not therefore have sexual intercourse with a girl of a very tender age."²

All marriages should be in Swayamvara form, i.e., the maid should choose her husband. In order that there be compatibility, and the husband and wife live in harmony, a Brahmin, Kshtriya or Vaisha should not marry a Sudra woman. Dayanand favours a man to marry a woman not living in the same place as he does. He favours intercaste and international marriages. He quotes Manu in support:—

"Good women, all kinds of gems, knowledge, truth, purity, gentle speech and all arts and industries should be taken from all countries and nations"³

NIYOGA.

Motherhood is the chief function of womanhood; and Swamiji, following the ancient rishis, has allowed in certain well-defined cases, sexual intercourse outside wedlock, called *Niyoga*, to a widow desirous to be a mother. This is in advance of the conventional ideas of modern society. But modern society in its relationship between man and woman has yet to acquire an adequate conception of the true functions and nature of sex.

Swamiji explains *Niyoga* in the fourth chapter of the *Satyarth Prakash* as a recognised temporary union of a widow

¹ पूर्वाह्नं तदहः शशसाया दोषा नस्तोदयसो जलवस्तीः ।

मिताति शिवं जरिमा तद्वनामप्युपैकीर्णयो जगामुः ॥ अ० मं० १ : सू० १८२ : मं० १ ॥

² कनयोऽववर्षाधाममासः पक्षविरतिम् । यथापते पुमश्च गर्भं कुर्विष्या स विपक्षे ॥ १ ॥

आतो वा न विरज्योपेजीवेद्वा दुर्वलेभिः । तस्मादव्यक्तबाह्यां गर्भधानं न कारयेत् ॥ २ ॥

सुश्रुत शारीरस्थाने अ० १० : श्लो० ४७ : ४८ ॥

³ शिवो रत्नमयः शिवः सर्वं शीघ्रं सुभ्रूयितम् । विविधानि च विप्राणि समवेधानि सर्वतः ॥

and her deceased husband's younger brother, or any widower who is consequently called *Devara* (or second husband) for the purpose of begetting a child. The child will be regarded as her deceased husband's offspring, and the widow will have nothing to do with the *Devara* after the child is born.

In order that the motherly instinct in a woman should receive satisfaction, even a married woman is allowed, if all hope of having a child by her married husband is gone, to have a child by *Niyoga* with another person.

He cites as his authority, Rig Veda, X, 85. 45.

"O man, thou who art fit to procreate and art strong, do thou make this married woman or the widow, with whom thou hast contracted *Niyoga*, happy by begetting on her good children."

"O widow! Do thou give up thinking of thy deceased husband and choose another from among living men. But thou must understand and remember that if thou contractest *Niyoga* for the benefit of thy second husband, with whom thou art united by performing the ceremony of joining hands, the child resulting from this union shall belong to him; but if thou enterest into the relation of *Niyoga* for thy benefit, the child shall be thine. Do thou bear this in mind. Let thy husband by *Niyoga* also follow this law." — Rig Veda, M. 10, S. 18, M. 8.

"Do thou, O woman, that givest no pain to thy husband or *devara* (husband by *Niyoga*), art kind to animals in this Order of house-holders, walk assiduously in the path of righteousness and justice; thou art well-versed in all the sastras, thou desirest children and grand children, and to give birth to valiant and brave boys by a second husband (by *Niyoga*), and bestow happiness on all, do accept a man of thy choice as thy husband or *devara* (husband by *Niyoga*) and always perform the *havan* which is the duty of every house holder." He also quotes Manu IX. 58 & 59 in support of *Niyoga*.

१ इमां त्वमित्थं मीढ्वः सुपुत्रं सुमतां कुरु ॥

२ तदीश्वं त्वयेमि जीवन्मोक्षं गतामुमेतमुप शेष एहि ।

हस्तप्राप्तस्व विधियस्तवेवं फलुर्जनिवममि सं वभूव ॥ स. सं. १० द. १८ सं. ८ ॥

३ तदेवमुपपत्तिरीदृषि सिद्धा सद्गम्यः सुवमा सुवर्णाः ।

प्रजापती वीरसर्वेदुक्तमा स्तोत्रेनममि गार्हपत्यं सपथं ॥

सपथं. कां. १४ । अनु. २ सं. १८ ॥

There is fundamental difference regarding the object of marriage between Dayanand's view and the popular one held in the West and in modern times in India. Men and women are complementary to each other and the popular view of marriage is that it is performed, firstly to satisfy the sexual desires of the husband and the wife, and secondly, to help each other in life, the begetting of children being the accidental or unintended result of copulation. The very wide use of contraceptives and other means in the West for preventing conception shows that in Europe, unrestricted pursuit of sexual gratification is a principal object of marriage. Self control in sex relations is not accepted as a rule of life.

Child birth being a natural function for a woman, Swami Dayanand, discarding prudery, gives detailed directions in the fourth chapter of the *Satyarth Prakash* as to how this function is to be performed when the day for this purpose is fixed.

Swami Dayanand was a realist. Holding the view that ordinarily a woman's principal function is to be a mother, he drew up some private instructions, which according to the Hindu science of Eugenics, are helpful in promoting conception.

SECRET RULES¹

1. After the *Swamvara* marriage is performed, both the wife and the husband should be very careful about their food for a period of at least one month, and at the most, three months, and observe *Brahmcharya* prior to copulation for the purpose of getting a child; that is, they should abstain from everything which is either too cold or too dry, or is intoxicating, but should partake of foods which are only moderately heating or cooling and are rich in nourishment such as milk, sweets, unhusked rice, wheat, pulses, curd, butter, fragrant things and those that promote intelligence and strengthen the heart, till the time for sexual intercourse comes.

2. Every month there are sixteen nights when conception can take place. Out of the sixteen, one should not touch one's wife, for the four days of the menstruation period. On the fifth day, when the purification is complete, if there is a wish to have a son, the best nights for intercourse are the sixth, eighth, tenth, twelfth, the fourteenth and the sixteenth. If, however, a daughter is desired then the fifth, seventh, ninth, eleventh, thirteenth and the fifteenth nights are best. But it is desirable that one should not resort to sexual intercourse on the

¹ Bhagwad Datt's *Patra* — *Vijayagan*, p. 480

eight, the fourteenth day of both fortnights, and on the fifteenth (poornima) and the thirtieth (Amavasya) days of the month, even if those nights be suitable otherwise.

3. *Ritudan* (causing conception) should be done that night, on which one is physically, mentally and spiritually happy; and the intercourse should be had between 10 P. M. and 2 A. M. After the intercourse, both parties should rest ■ while, and then have a bath. They should take a drink of boiled milk, mixed with *Salab misri* (orchislatifolia), saffron and other fragrant ingredients after it is cooled, then take ■ betel leaf, if desired, and go to sleep in separate beds.

4. If the wife is clever, she will know at once whether conception has taken place: otherwise, it will become clear to her that she has become pregnant, when she does not have her menses in the next month. When this becomes known, the husband and wife, though living together, must observe Brahmacharya (celibacy) for one year or till two months have passed after the birth of the child. They should have their food as stated above, and live properly. This will be helpful in getting good children in future.

5. The husband and the wife must neither think nor talk of, nor have illicit connection with any woman or man, but should remain perfectly loyal to each other and remain happy, and enjoy long life performing religious and other charitable works, achieve prosperity and attain salvation.

If even by doing all this, conception does not take place, then the woman should do *Balchandrayana Fast*, and take once a day at the same hour every day, eight morsels of food, each weighing only three tolas or thirtysix mashes of one kind of grain, and thus keep the fast for full one month from the 15th to the 15th (Purnmashi to Purnmashi), or from 30th to the 30th of the next month (Amavasya to Amavasya) and must daily perform Havan and sleep on the floor. The husband in his turn must live ■ a brahmachari and protect his semen. They should then have recourse to the process of conception as given above. It is possible then that conception may take place.

Not only in the matter of doing justice to the instinct and the function of motherhood in ■ woman did Swamiji teach doctrines much ahead of those now held by the enlightened people of the West, but in the matter of legislating on the rights of children, he has gone beyond the point to which the leaders of popular opinion in the West have yet arrived.

Children born out of wedlock, called illegitimate in law, are treated in the West ■ well ■ in the East, with injustice.

It is no fault of ■ child that he comes into the world by the union of ■ man and a woman which the society does or does not recognise as lawful: so far as the child is concerned, absolutely no guilt attaches to it whether it is the fruit of a union that society recognises ■ proper and valid, or condemns ■ improper and invalid. Justice and fairness demand that the natural rights of an illegitimate child should be the same ■ those of a legitimate one.

If there is any guilt in any union of ■ man and ■ woman, it is that of the man who begets the child, but not of the child. Why should the child then be punished instead of the father. Dayanand saw this and proposed that this wrong should be redressed. He was of opinion that the law should be amended to right this wrong.

In a letter dated the 27th of July 1880, written (in English) from Meerut to Lala Mulraj, President, Lahore Arya Samaj Swamiji¹ says:

"I have a mind to address ■ Government on ■ subject which is unquestionably a matter of public good, now wished for by hundreds of men, who have attended my lectures, &c. It is that Government may be moved to pass ■ Regulation, by which children of widows be entitled to claim and obtain their rights of the property, both movable and immovable, of their parents, and that any ■ trying to injure the widow in any way be made liable to punishment by Government. The results which I anticipate from the above are, that lives of thousands of children will be saved, miscarriages shall be minimized or cease. Niyoga or remarriage of widows will thus be introduced at last &c. &c. &c. (sic) But this is a work not to be dealt with by ■ of ordinary abilities, I, therefore, leave the matter to you and ask you to frame a Regulation worthy of the subject, giving everything requisite in detail. I hope you will agree with me and do the needful. I have given you only the hints, you have to think upon and frame what is called ■ law, complete in all respects, having sections, clauses &c, for every part of the point in view. This draft regulation may be sent to me ■ soon ■ ready ■ a complete state for submission to Government under my signature, but the ■ it ■ done, so much the better."

But Lala Mulraj, either because he did not appreciate the value of the proposal of Swamiji, or because he himself was of a different opinion but lacked the courage to say no to Swamiji, apparently acted in the matter as he did when Swamiji asked him to translate into English, the *Gaukarunanidhi* which condemned meat eating. L. Mulraj, did not translate the book *Gaukarunanidhi*, and he did not frame the measure which Swamiji had asked him to do so.

¹Bhagwad Datt's *Patra aur Vidyapan*, p. 216

The proposal did not take a practical shape. The fact, however, that Swamiji held such an opinion shows that he was, in his views about the status and rights of women and of children as in some other matters, much ahead of his times.

Sannyas means renunciation of the world. A sannyasi, therefore, should have nothing to do with women. Sadhus, said Swami Dayanand at Udaipur, should keep away from women, and throughout his life he avoided women. When women approached him for *updesha*, he told them to hear his updesha at public lectures or receive it from their husbands or fathers and brothers.

As he denounced the practice of women going to the temples, and was aware of the immorality that existed there, he, a reformer, who preached chastity as the highest virtue, set an example to priests and sadhus to keep away from all contact with women.

He was aware of the sexual immorality and corruption of the priests, mahants, religious heads of the Vaishnava and other sects. He knew how this immorality had ruined the cause of religion, and undermined the morals and spoilt the lives of the people. He wished to remain above all suspicions of this kind.

Bentham says that it is not only necessary that you should be honest but you should make people believe that you are honest. In the same way, it is not only necessary that you should be pure and chaste, but that you have got to make people believe that you are pure and chaste. A sadhu, like Caesar's wife, should be above suspicion.

At Muttra (1860-63) when he, a student of Virjanand, was in deep meditation and in a trance on the banks of the Jumna, a woman in reverence laid her head on his feet. He woke up and cried "mother" "mother", and to do penance for the sacrilegious act of having a woman's head on her feet, he retired to a solitary place and kept a fast for three days and nights passing the time in meditation.

He always kept his eyes downwards when he happened to meet women or had an occasion to speak to them. When at Surat as a guest of Mohan Baba in 1874 he was pressed to give darsan to women assembled in a separate room, he went there, but kept his eyes fixed to the ground and positively refused to let them touch his feet in reverence.

CHAPTER XXVII.

DAYANAND WAS A YOGI.

पुण्येन मनसा सर्वं देवस्य सन्निधुः सन्धिः ।

स्वर्गाय शक्या । पञ्च. ११ । १॥

Oh men, anxious to learn Yoga and the science of physics, just as we Yogis, by practicing Yoga, and by our knowledge of science and — powers do, so, in order to gain happiness receive enlightenment from God who has created all, and bestows knowledge on all. So, may you receive enlightenment.— *Yajur V., 11.9*

DAYANAND Saraswati was a great Yogi. He left home at twentyone to learn Yoga. He learnt Yoga from Yoganand and received further lessons from Jwalanand and Sivanandgiri. He met Yogis of a higher grade at Mount Abu and learnt from them further secrets. He practiced Yoga in the jungle of Chandee near Hardwar and continued the study and practice of Yoga in the company of pure yogis and sannyasis at Rishikesh. At Joshi Mutt on the way to Badrinarayana, he met many yogis and learnt more about Yoga Vidya.

After he finished his education under Swami Virjanand at Muttra, he went to Agra in 1863 A.D. and practiced Yoga there, and made such progress that he was able to go into samadhi (trance) for eighteen hours. During his roving life on the banks of the Ganges, he continued to practice Yoga and attained some Sidhis (attainment of spiritual powers which Yoga alone gives). He could foresee some future events and know things which occurred at some distance and were invisible to ordinary people. A Yogi conquers and overrides certain laws of nature such as the law of gravity. By Yoga, Swamiji attained great spiritual enlightenment. Swamiji has declared that a Yogi in his meditation comes face to face with God. It was as a Yogi that he saw God and become thoroughly convinced of the existence of the Supreme Being.

Several incidents in his life show that he was a Yogi. At Ajmer, in June 1866, some milk was brought to Swamiji from the house of one B. Shyamlalsingh of the Prarthana Samaj. Swamiji declined to accept it saying that he did not want it, as it had been grudgingly sent to him, and that he did not want to create discord in the family. Shyamlalsingh, when apprized of it at first felt surprised, but later found out that his mother had objected to sending the milk to a sadhu.

One Nandkishore of Bulandshahr brought some vegetables to Swamiji who declined to accept them as they were stolen articles. When pressed, Swamiji asked, "Did you ask for permission of the owner when you plucked them from a garden ■ your way?"

At Lahore in 1877, he told one of his pupils named Ganpatrai that he would not live beyond thirty years and should not marry. Ganpatrai made up his mind not to marry: but his father pressed him and he got married. He died when 28. The incident ■ related by Ganpatrai's brother, Tarachand at Muzaffarpur to P. Lekhran, author of Swamiji's *Jivancharitra* in Urdu.

At Monghyer in 1872, Swamiji's *Kahar* servant went to a wood stack situated at some distance from Swamiji's abode and begged for some fuel. When he returned, Swamiji asked his cook Rajnath to punish him. When Rajnath asked for the reason, Swamiji said the servant had begged for fuel as alms, which he had no business to do.

One day Swamiji told his cook Rajnath while he was cooking food that his father had come to take him (Rajnath) away. Rajnath went out of the house but did not see his father or any ■ else. After half an hour, Rajnath's father came, and asked Rajnath to return home.

One day in 1872, while he sat with some people at Benares, Swamiji suddenly stopped and said something unusual was going to happen. In a few minutes, a man came with some food and asked Swamiji to eat it. Swamiji told the company that it ■ poisoned food. Swamiji told the man never to do it again.

At Udaipur in 1882, Swami Sahjanand Saraswati saw Swami Dayanand sitting on the surface of a lake and practice samadhi. He once saw Swamiji going into samadhi (trance) for 24 hours.

At Meerut in 1879, Col. Olcott told Swamiji that he doubted if, as had been recorded, Sankaracharya transferred his soul into the dead body of a king. Swamiji said it was quite possible and that he, though not a very great Yogi, could concentrate his life into anyone part of his body, leaving the rest of it quite lifeless, and if he, an ordinary Yogi, could do it, a perfect Yogi could certainly do what Sankaracharya is said to have done.

Col. Olcott in the obituary notice in the *Theosophist* stated that Swamiji had told him some years ago that he would not live to see the end of the year 1883. A. D.

At Amritsar, Swamiji while dictating Veda Bhashya suddenly stopped and came out of the room where he was sitting and told people to come out and remove all things from the room. People felt surprised. In a few minutes the roof of the room fell in.

One day while Pandya Mohanlal Vishnulal, Secretary, State Council, Udaipur, was sitting with Swamiji at Cawnpur in August 1869 A. D. Swamiji asked him suddenly ■ go away as some disturbance was going to take place there. After a littlewhile some ruffians came to attack Swamiji. Pandya Mohanlal witnessed it and has related this incident.

At Udaipur, while H. H. Maharana Sajjan Singh, Swami Sahjanand and ■ other people were sitting with Swamiji, Swamiji suddenly said, "P. Sunderlal is coming. If he had sent me word beforehand, a conveyance could have been sent for him." The Maharana said, it could be sent even then. Swamiji said "He is coming now in a bullock cart, one of the bullocks is white and the other has red spots on his body, and he will arrive here tomorrow". P. Sunderlal reached Udaipur the next day in ■ cart with bullocks such ■ Swamiji had described.

Again on 30th October 1883 A. D., a little while before passing away at Ajmer, Swamiji asked for P. Sunderlal. When told that Sunderlal had not come, he said that Sunderlal had come. And in a few minutes, Sunderlal did come. These incidents prove that Swamiji's yogic powers enabled him to foresee happenings. Col. H. S. Olcott and Madame Blavatsky met Swami Dayanand Saraswati at Meerut ■ 30 August 1880. On 10 September 1880, they sought enlightenment from Swamiji with regard to the psychic powers which Yogis may acquire. Col. Olcott took notes of the conversation and published ■ memorandum in the *Theosophist* for December 1880, pp. 46-48

(Vol II, No. 8). Col. Olcott says: "The memorandum does not profess to be a verbatim report of the conversation, but a careful abstract giving the spirit of what was said by Swamiji in Hindi and interpreted in English by B. Baldevaprasad, Head Master of the Normal School, and B. Jwalaprasad, clerk in the Magistrate's court, Meerut, and B. Chedilal, commissariat gumashta."

MEMORANDUM.

"The first question propounded to the Swamiji was whether Yoga was a true science or but a metaphysical speculation; whether Patanjali described psychical powers attainable by man, and whether they had been attained by yogis or not. The Swamiji's answer was that Yoga was true and based upon a knowledge of the laws of Nature. It was then asked whether these powers could still be acquired, or the time had passed by. The answer was that nature's laws are unchangeable and illimitable; what was done once could be done now. Not only can the man of to-day learn to do all the things described by the ancient writers, but he himself, the Swami, could teach the methods to anyone who might sincerely wish to take up that course of life. Many had come to him professing their desire and asserting their ability to command success; he had tried three but all failed. One was a resident of Agra. They began well, but he grew impatient of having to confine themselves to what they regarded as trivial efforts, and, to their surprise, broke down suddenly. Yoga is the most difficult science of all to learn, and few men are capable of learning it now. He was asked if there are now living any real Yogis who can, at will, produce the wonderful phenomena described in Aryan books. His reply was that there are such living men. Their number is small. They live in retired places, and in their proper persons they seldom or never appear in public. Their secrets are never communicated by them to profanes, nor do they teach their secret science (Vidya) except to such as upon trial they find deserving.

Colonel Olcott asked whether these great masters (Mahatmas) are invariably dressed in the saffron clothes of the ordinary Sannyasi or fakir we see every day, or in ordinary costume. The Swami answered in either, the one or the other, as they may prefer, or as circumstances require. In reply to the request that without suggestion he would state what specific powers the proficient in Yoga enjoys, he said that the true Yogi can do that which the vulgar call miracles. It is needless to make a list of his powers, for practically his power is limited only by his desire and the strength of his Will. Among other things he can exchange thoughts with his brother Yogi

at any distance even though they be as far apart as one Pole from the other, and have no visible external means of communication such as the telegraph or the post. He can read the thoughts of others. He can pass (in his inner self) from one place to another and so be independent of the ordinary means of conveyance and that at a speed incalculably greater than that of the railway engine. He can walk upon the water or in the air above the surface of the ground. He can pass his own soul (atma) from his own body into that of another person, either for a short time or for years as he chooses. He can prolong the natural term of the life of his own body by withdrawing his atma from it during the hours of sleep, and so, by reducing the activity of the vital processes to a minimum, avoid the greater part of the natural wear and tear. The time so occupied is so much time to be added to the natural sum of the physical existence of the bodily machine.

Question:—Upto what day, hour, or minute of his own bodily life can the Yogi exercise this power of transferring his atma, or inner self, to the body of another ?

Answer:—Until the last minute or even second of his natural term of life. He knows beforehand to a second when his body must die; and, until that second strikes, he may project his soul into another person's body if one is ready for his occupancy. But, should he allow that instant to pass, then he can do no more. The cord is snapped for ever, and the Yogi, if not sufficiently purified and perfected to be enabled to attain Moksha, must follow the common law of re-birth. The only difference between him and that of other men is that he, having become a far more intellectual, good and wise being than they, is reborn under better conditions.

Q. Can a Yogi prolong his life to the following extent; say the natural life of his own body is seventy years, can he, just before the death of that body, enter the body of a child of six years, live in that another term of seventy years, remove from that to another, and live in it a third seventy ?

A. He can, and can thus prolong his stay on earth to about the term of four hundred years.

Q. Can a Yogi thus pass from his own body into that of a woman ?

A. With as much ease as a man can, if he chooses, put on himself the dress of a woman, so he can put over his own atma her physical form. Externally, he would then be in every physical aspect and relation a woman; internally, himself.

Q. How many kinds of Yoga practice are there ?

A. Two—Hatha Yoga and Raja Yoga. Under the former, the student undergoes physical trials and hardships for the purpose of subjecting the body to the will. For example, the swinging of one's body from a tree, head downwards, at a little distance from a burning fire, etc. In Rajayoga nothing of the kind is required. It is a system of mental training by which the mind is made the servant of the will. The one—Hatha Yoga—gives physical results; the other—Raja Yoga—spiritual powers. He who would become perfect in Raja Yoga must have passed through the Hatha Yoga training.

Q. But are there not persons who possess the Siddhis, or powers, of the Raja Yoga without ever having passed through the terrible ordeal of the Hatha? I certainly have met three such in India and they themselves told me that they never had submitted their bodies to torture.

A. Then they practiced Hatha in their previous birth.

Q. Explain, if you please, how we may distinguish between real and false phenomena when produced by one supposed to be a Yogi.

A. Phenomena and phenomenal appearance are of three kinds: the lowest are produced by sleight of hand or dexterity; the second by chemical and mechanical aids or appliances; the third and highest, by the occult powers of man. Whenever anything of a startling nature is exhibited by either of the first two means, and it is falsely represented to have been of an unnatural or supernatural, or miraculous character, that is properly called a Tamasha, or dishonest deception. But if the true and correct explanation of such surprising effect is given, then it should be classed as a simple exhibition of scientific, or technical skill, and is to be called *Vyavahar-Vidya*. Effects produced by the sole exercise of the trained human will, without apparatus or mechanical aids, are true Yoga.

Q. Define the nature of the human *atma*.

A. In the *atma*, there are twenty-four powers; shall I name them all to you, and separately explain each.

Q. No. It is not necessary to go so much into detail. We merely want at this time a general idea of the subject.

A. Among these qualities are, will, passivity, action, determined perception or knowledge, strong memory, etc.,. When all these powers are brought to bear upon the external world, the practitioner produces effects which are properly classed under the head of Physical Science. When he applies them to the internal world, that is Spiritual Philosophy—Yoga, Antaryoga, or inner Yoga. When two men talk to each other from far distant places by means of the telegraph, that is *Vyavahar Vidya*; but when without any apparatus and by employing their knowledge of natural forces and currents, it is *Yoga Vidya*. It is also *Yoga Vidya* when — adept in the science causes articles of any kind to be brought to himself from a distance; or sends them from himself to any distant place, in either case without visible means of transportation, such — railways, messengers,

or what not. The former is called *Akarsan* (attraction), the latter *Prashana*. The ancients thoroughly understood the laws of attraction and repulsion of all things in Nature between each other, and the Yoga phenomena are based upon that knowledge. The Yogi changes or intensifies these attractions and repulsions at will.

Q. What are the pre-requisites for one who wishes to acquire these powers?

A. These are: (1) A desire to learn—such a desire as the starving man has for food, or a thirsty one for water: an intense and eager yearning. (2) Perfect control over the passions and desires. (3) Chastity, pure companionship, pure food—that which brings into the body none but pure influences; the frequenting of a pure locality, one free from vicious taint of any kind; pure air, and seclusion. He must be endowed with intelligence—that he may, comprehend the principles of nature,—concentrativeness—that his thoughts may be prevented from wandering, and self-control—that he may always be master over his passions and weaknesses. Five things he must relinquish—Ignorance, egotism (conceit), passion (sensual) selfishness, fear of death.

Q. You do not believe then, that the Yogi acts contrary to natural laws?

A. Never; nothing happens contrary to the laws of Nature. By Hatha Yoga, one can accomplish a certain range of minor phenomena, as, for instance, to draw all his vitality into a single finger, or when in *Dhyana* (a state of mental quiescence) to know another's thoughts. By Raja Yoga he becomes a Siddha; he can do whatever he wills and know whatever he desires to know, even languages which he has never studied. But all these are in strict harmony with natural laws.

Col. Olcott in his *Old Diary Leaves*, Second Series, p. 222 says:

"I think this one of the simplest, clearest, most sententious and most suggestive digests of the Indian view of the high science of Yoga in literature. My respondent was one of the most distinctly Aryan personages of the time, a man of large erudition, an experienced ascetic, a powerful orator, and an intense patriot."

CHAPTER XXVIII.

COW PROTECTION.

आध्यात्मिकमन्त्रा इन्द्राय भर्तृ प्रजापतौऽनमीना अपयन्म।
ना न स्तेन ईयत माधवऽसौ धृवा अहिम् गोपती
स्वात बद्धीर्धनमानस पशून् दाहि ॥ यजु० २ / ११

"In order to get wealth and food grains, may cows, which should never be slaughtered, become more and more numerous. May cows with their calves be free from ordinary diseases as well as such dangerous diseases as tuberculosis. May sinful people and thieves never become masters of cows. May the cows of those persons who protect them go on increasing, and may they have long lives. Oh God, protect the cattle of the virtuous."— *Yajurveda, I. 1.*

GAURAKSHA or protection of the cow, was an integral part of Swami Dayanand's work and teachings. For a vegetarian people like the Aryas (Hindus), preservation of milch cattle and particularly the cow, whose milk forms a principal part of the vegetarian diet, is a great necessity. He advocated the protection of cows on strict utilitarian principles. He has nowhere assigned sacerdotal character to the cow. The cow's life is as sacred as the life of any other animal, a horse, an elephant, neither more nor less. It is because cow's milk is so essential for the sustenance and the wellbeing of human life both physically and mentally, that he so strongly pleaded for cow protection and condemned slaughtering them.

Slaughter of cows is one of the greatest evils of British rule in India; and the harm it has done is incalculable. In India, even in the earliest times, sages saw the benefits that cows confer on humanity, and insisted on protecting them. It was with the advent of the foreigners that the slaughter of cows for food began to be practiced in India. Even some of the Muslim rulers of India, however, appreciated the Hindu point of view and abolished cow slaughter. It is only when

the British came to India that the demand for beef increased, and slaughter-houses for cows were established.

Swami Dayanand was the first to raise his voice of protest against this evil and ruinous practice; and wherever he went, he preached against the slaughter of cows, not on *religious grounds*, but for purely economic and utilitarian reasons. He appealed to high British administrative officers wherever he met them, for instance, at Ajmer to Colonel Brooke, the Agent Governor General for Rajputana, and at Farrukhabad (*vide p.* 100) to Mr. Muir, the Lt. Governor of the N. W. P. (now U. P.) to abolish the slaughter of cows, explaining to them the material benefits the cow yields to mankind. Later, he wrote his *Gaukarunanidhi*, fully showing the harm that the slaughter of cows was doing, and recounting the benefits that men derived from the cows. He even prepared a memorial to be signed by two or three crores of people from all over the country including the Indian Princes, to be submitted to Queen Victoria and the British Parliament asking for abolition of cow slaughter in India. Lakhs of signatures were obtained including those of several Ruling Princes such as Their Highnesses the Maharana of Udaipur, Maharaja of Jodhpur and the Maharao of Bundi. His premature death, however, put a stop to the movement.

In his book, *Gaukarunanidhi*, Swami Dayanand¹ recounts the benefits received from the ■■■ and shows how many people are fed by a cow's milk during her lifetime. He says:—

"If of two cows, one yields two seers of milk and the other twenty, it is clear the average yield of each will be eleven ■■■. According ■ this calculation ■ cow gives in a month eight maunds and a quarter of milk. The shortest period of time after which ■ cow ceases giving milk is six months and the longest eighteen, between any two successive calving seasons; hence on the average a single milking season of the cow comes to twelve months. Thus, each cow yields in one milking ■■■ of twelve months, ninety-nine maunds of milk. If this milk were to be boiled with a sufficient quantity of rice and sugar, say: two and three ounces of each per two pounds of milk the average quantity necessary for a man to quench his hunger ■ a time, 1980 men can be fed once with the milk given by a cow during one milking season. The least number of times a cow calves, is eight and the greatest eighteen, the average of which comes to thirteen. This means that 25,740 persons can be once fed to their satisfaction on the total quantity of milk a cow can give during her life-time. Now supposing that out of the thirteen calves that a cow gives birth to, six are female and

¹ The book ends with the sloka :

येषुपरा द्वा पूर्वो यस्यानन्त्यादिवाक्ये । आख्यायां विमितस्तेन ममो गोपद्वयानिधिः ॥

"He, in whose ■■■ the word *anand* is preceded by (the word) *Daya* or compassion for the cows. (Daya Anand = Dayanand), has written the book called *Gaukarunanidhi*.

seven are male, one cow can be the cause of the sustenance with milk of 1,24,440 persons in the manner described above. The usefulness of the male calves can be understood from the following details:

"A farmer can produce, in a year, with the aid of a pair of bulls, 200 maunds of corn, and with three pairs therefore, will grow 600 maunds. On an average, a bull works for about eight years which means that three pairs of bulls will help to grow 4800 maunds of corn during their life-time. Now supposing a man requires a pound and a half of corn for one meal, the corn grown with the help of three pairs of bulls during their life-time will be enough to feed 2,56000 persons at a time. If the milk by the mother cow during this period were to be added to this, 4,10,440 persons can be fed once. In this manner a single cow and her calves support a very large number of persons with food. But if a cow were to be killed only 80 (eighty) persons can feed on her flesh only once. Hence, to kill such an useful animal for the selfish satisfaction of a few and thereby deprive innumerable people of the benefit derived from it, is a great crime and a great sin."

In his *Satyarth Prakash*, Swami Dayanand after stating how many people can be fed by a cow, says: Similarly if we calculate the amount of corn and milk, a cow supplies in all her generation, it will be found that millions of people can be fed with them. Besides, the bullocks render great service. They are useful in pulling carts and wagons and carrying heavy loads.

"Buffaloes are also useful as cows and bullocks. The milk of the she-buffaloes, however, is not so useful in promoting the growth of intellect as a cow's. It is due to this reason that the Aryas have always regarded the cow as the most useful animal.

"Calculating in the same way, one goat yields enough milk to satisfy 25920 people, similarly horses, camels, donkeys and sheep are of great service to man in various ways. Those who slaughter these animals should be looked upon as enemies of the human race. When the Aryas were a sovereign people and independent, these useful animals were not killed, and man and other living beings lived in great peace and happiness."

It is to be noted that Dayanand nowhere pleads for the protection of the Cows on the ground that the Cow is a sacred animal. His whole argument rests on the usefulness of the cow to man. In man's own vital interest, the cow should be protected. It is not to sentiment he appeals: but to man's material welfare. In order to reach their full physical, mental and spiritual growth, men should give up slaughter of cows.

Swami Dayanand Saraswati was the first to start establishing Gaurakshini Sabhas in India in order to popularize and strengthen the movement.

CHAPTER XXIX.

MEAT DIET.

ये वाक्त्रिं परिपश्यन्ति पक्वं च ईमाहुः सुरभिर्मिहरेति ।

ये चार्करो मांसमिवाग्न्यापकतं सतं तेषामभिगृहीतं हृष्यति ॥

मृ० सं० १ । पृष्ठ १६२ सं० १९ ॥

"Those who know how to purify grain and water and cook in a proper manner and exclude meat from their food become energetic."

—*Rig. V., M. 1, S. 102, M. 12.*

SWAMI Dayanand was a strict vegetarian all his life. He condemned meat diet. In the tenth chapter of the Satyarth Prakash, he briefly discusses the question of diet, and mentions what foods are wholesome and permissible and what are injurious and forbidden. He lays down the general principle that foods allowed by the Dharma Sastras and are conducive of health are allowable, and those condemned by the Sastras are forbidden foods. Further explaining the matter, he says: "such foods as are obtained by killing or injuring animals or by theft or breach of faith or fraud are forbidden foods, while those acquired through righteous means without killing or injuring any living being are permissible foods. The latter include all those that promote health and give strength or vigour, destroy disease, increase intellectual power, give energy or prolong life such as rice, wheat, sugar, milk, butter, fruit, tubers, roots, vegetables, properly dressed and cooked and eaten in moderation. One should abstain from eating things which do not agree with one's constitution and are apt to cause illness or — sickening. As meat cannot be obtained without killing animals, meat, fish and fowl are forbidden food." To the question, if meat can be obtained without killing any animals, for instance the flesh of animals rightly killed as being harmful to men, is eating it permissible, he answers that eating such meat is not harmful to the world, but is harmful to the eater, for it will worsen his disposition and make him *himsak* (prone to destroy,

kill, injure). And all things obtained by *himsa*, that is by causing injury or killing, are forbidden food.

In the new Satyarth Prakash printed and published for the first time at Allahabad in 1884 (*vide* pp.283-4) Swamiji says:

"It is childish to say that eating meat, drinking liquor, adultery etc., are not sinful; for it is not possible to secure meat without giving pain to living beings and it is against dharma to give pain or inflict suffering on any one who has committed no fault."

In another book of his, the *Gaukarmanidhi*, especially written to plead for the protection of cows and prevent killing them for food, Swamiji unreservedly condemns killing animals for food and eating meat. The Preface to the book says:—"How is it possible for good people (सत्पुरुष) not to look upon killing any living being without any fault of its own and eating it as an evil deed (विद्वद्बीज)." Swamiji then says:

"Are there in the world greater betrayers of trust (विश्वासघाती) more unuseful, oppressive and sinful persons than those who cut the throats of useful animals like cows, goats, camels, buffaloes, sheep and fill their own stomachs?" Hence God ordains in the first mantra of the first Adhyaya of Yajurveda:

"Oh man do not kill animals. Protect those animals who give happiness or are useful to people, for thereby you will also be protected."

"The Aryas from Brahma upto now have looked upon killing animals as a sin and an irreligious act. (पाप और अशुभ) They do this even now. Oh God, why dost Thou not show mercy to these animals who are being killed for no fault of theirs? Dost Thou not love them? Is Thy court of justice closed for them? Why dost Thou not pay attention to relieving them from pain? Why dost Thou not hear their cries? Why dost Thou not inspire the souls of the meat-eaters with mercy, and take away from them the evils of inhumanity, hard-heartedness, selfishness and ignorance so that they may not commit such evil deeds."

Swamiji ends the *Gaukarmanidhi* with the prayer, "Save the lives of these poor unprotected (अनाथ) animals. Oh Almighty God, if nobody saves these animals, then Thou shouldst soon become ready to protect them and make us ready to protect them."

The very sight of meat sickened Dayanand. In his *Autobiography*, fragmentary as it is, Swamiji relates an incident which occurred at Tehri in A. D., 1855 and which shows how repugnant eating meat was to him.¹

¹This incident is quoted at p. 12 *supra*.

In Kanauj, in May 1869 A. D., Bakshi Ramprasad Ganesh Prasad Khatri questioned Swamiji about the Kayasthas. Swamiji said that they were originally Vaishyas, but as they began to eat meat, they became Sudras.¹

While lecturing to the students of the Rajkumar College at Rajkot in January, 1875 on *अहिंसा परमो धर्मः* (non-killing and noninjuring is the chief feature of Dharma) he pointed out the evils of meateating so well that the Principal of the College could only say that in that case the Rajkumars being meateaters, the doors of Heaven would be barred against them. Swamiji replied that taking life for food was a sin. If meat could be obtained without taking life, and if eating it was free from other evils, the Arya Sastras would not have condemned it. *The sin is in taking life, not in eating meat.* And if public good requires taking of life, then, even taking life is excusable. Swamiji is reported to have added that when the Aryas were clearing the jungles and establishing settlements, lions, tigers, and others predatory beasts attacked them and the deer and other animals laid waste cultivation. Then, in public interest, the Arya rishis (Seers) declared that it was allowable for Kshatriyas to hunt them, for without this, they could not protect themselves, their property, their cultivation and their domestic animals. "No sin is involved in doing one's duty."

In one of the fifteen lectures delivered at Poona in 1875 A. D., which were collected and published in Mahratti by a Mahratta pandit in book form, Swamiji condemned meat-eating and killing animals for Yajnas - *Vide*, p. 114 of *The Updesh Manjari*, a Hindi translation of the book.

At Multan in March 1877, Swamiji strongly condemned meateating and drinking, and said that meat did not give strength, and challenged any meateater to try his strength with him. P. Krishnanarain had a talk on meat eating with Swamiji. Swamiji declared that meateating was against the Vedas, that even if it was not harmful to the body, it was certainly harmful to one in one's spiritual development. He said that a *meateater cannot become a yogi and cannot realize God.*

Again at Roorki in August 1878, Swamiji in his lectures declared that meat is not necessary to acquire physical strength.

While lecturing at Baroda in 1875, Swamiji challenged any youth who ate meat to compete with him in walking.

¹P. Lekhram's *Mahratti Dayanand Saraswati ka Jivan Charitra*.

During Swamiji's stay at Fatehgarh from the 25th September to 8th October 1879, the pandits of Farrukhabad sent through Baldeva Prasad, twenty five questions to Swamiji to answer. In answer to question six, "Is meateating sinful: if so why do sastras prescribe slaughter of animals for Yajna and food?," Swamiji replied that, "Except ■■■ medicine or in extreme misfortune, meateating is sinful," and added "the Vedas and Arya sastras nowhere allow slaughter of animals for food except as a remedy for disease."

In December, 1880, when Swamiji suggested to the Lord Bishop of Agra that some sort of unity could be established in India if the propagandists of the theistic religions propagated the truths common to their religions, the Lord Bishop replied that such unity was not possible, for the Christians and the Muslims would never give up eating meat.

Swamiji's belief in the Vedas was implicit, absolute and unquestioning. And as the Vedas condemn meateating, he also held that eating meat is sinful. The Vedas unequivocally condemn meat eating.

(1) Rigveda, Mandal I, Sukta 162, Mantra 18 says:

वजीर्यं मांसवत्त्वा ■■■ वा पात्राणि पूज्यं सासेचनाभिः ।
कम्पयपादिधाना चक्यामङ्गाः क्षुताः परि भूयन्वथम् ॥

"Those who are free from the evil of cooking meat, and know how to ignite the fire properly etc., are adepts in cookery." (Swamiji's *Bhashya*, Vol. III, p. 551)

(2) Rigveda: Ashtak 8, Adhyaya 4, Varga 8, Mantra 16 says:

यः पीडयेदेष्य ऋषिषा समकृते यो जदस्येन पशूना पातुषानः ।
यो चक्याया मरति वीरमग्ने देवा वीर्येभि हरसाभि दृढ ॥

"Those persons who eat meat, and those Rakshasas who subsist on the flesh of horses, etc., deserve death at the hands of the ruler." (P. Kriparam's translation).

(3) Yajurveda: Adhyaya 18, Mantra 50 says:

इममूर्वातुं वरयस्व नाभि त्वयं पशूनां द्विषतां चतुष्टयम् ।
त्वङ्गः प्रजानां प्रथमं जनित्रमग्ने मा हिंसीः परमे व्योमन् ॥

उद्धमारक्ष्यमनु ते दिशामि तेन चिन्वावस्तम्बो निषीद ।

उद्ध ते शुशुक्लुधु वं द्विभस्तं ते शुशुक्लुधु ॥

"O ruler, you have received education, do not kill two footed beings like men; nor birds, nor four footed beings like cows and other animals, nor sheep etc." Swamiji in giving the object of this Mantra, says: "O ruler, you should punish those wicked people who kill sheep, camels and other animals which are all useful to men." (Swamiji's *Veda Bhashya*, Vol. II, pp. 1363-64)

(4) Yajur Veda: Adhyaya 13, Mantra 47 says:

इमं मा हिंसीहिषाव पशुः सहस्राक्षो मेधाव जीवमानः ।

मयुं पशुं मेधममे लुपस्य तेन चिन्वावस्तम्बो निषीद ।

मयुं ते शुशुक्लुधु वं द्विभस्तं ते शुशुक्लुधु ॥

"Let no one kill animals that are useful to all but protect them and make use of them to make all happy. But the wild animals who cause injury to the animals and to the cultivation of the villages and their inhabitants, may be killed or driven away by the rulers." (Swamiji's *Veda Bhashya*, Vol. II, p. 1358).

(5) Yajurveda, Adhyaya 13, Mantra 49 says:

इमं साहस्रं सतधारमुत्सं व्यवमानं सरिरस्य मन्वे ।

वृत्तं दुहानामदिति जवावासे मा हिंसीः परमे न्योमन् ।

उद्धमारक्ष्यमनु ते दिशामि तेन चिन्वावस्तम्बो निषीद ।

उद्ध ते शुशुक्लुधु वं द्विभस्तं शुशुक्लुधु ॥

"Administrative officers, it behoves you never to kill the bullocks and other animals which are useful to agriculture, cows and other animals from whom we get milk, ghee etc for the benefit of the people, but punish those who kill these animals etc." (Swamiji's *Veda Bhashya*, Vol. II, p. 1360-63)

(6) Yajurveda: Adhyaya 13, Mantra 51 says:

जानो ह्यमेरुजनिह शोकास्तो अपश्यजनितात्मने ।

देवा देवताम ममावैस्तेन रोक्षमायुष मेच्यासः ।

उद्धमारक्ष्यमनु ते दिशामि तेन चिन्वावस्तम्बो निषीद ।

उद्ध ते शुशुक्लुधु वं द्विभस्तं ते शुशुक्लुधु ॥

"Man should not kill goats and good birds like the peacock but protect them and punish those who kill them. For the protection of people, those wild beasts who destroy

cultivation may be killed." (Swamiji's *Veda Bhashya*, Vol. II, p. 1365-67.)

(7) Samveda: First Adhyaya, Khand 8, Mantra 8 says:

सन्नादो मृक्षसि पातुधापात ॥ रक्षोसि पृथनासु सिन्धुः ।

अनु दह सह मूरान् कयादो मा ते हेत्वा मुचत दैन्यायाः ॥

"Oh God, you have always destroyed the wicked Rakshasas, and they cannot gain victory in battle; destroy (burn) those meat-eating Rakshasas, let them not escape from divine wrath." (P. Kriparam's translation).

(8) Atharva Veda: Khanda 8, Sukta 6, Mantra 23 says:

॥ धामं मांसमदमि वीक्ष्येयं च वे क्षविः ।

तन्नोद् खादमि केवदास्तामिती वाधयामसि ॥

"Oh God, let us be destroyers of those who eat raw meat or meat cooked by them." etc.

Swamiji's books, his lectures and discourses and personal practice fully show that Swamiji condemned eating meat, both because meat cannot be obtained without killing animals and taking life of any living being without any fault of it is sinful, and because eating meat is harmful and unwholesome to mankind.

Swamiji's teachings show what is righteous and what is unrighteous and sinful. He did not, however, make it a condition precedent for one to be a strict vegetarian in order to become a member of the Arya Samaj. He knew that many members of the Arya Samaj ate meat, but he did not exclude them from the Arya Samaj. He also knew perfectly well that many of those whom he appointed members of the Paropkarini Sabha, such as His Highness the Maharana of Udaipur, the Raja Dhiraj of Shahpura, the Rao Sahib of Masuda and other nobles of Mewar were meateaters, yet he appointed one of them as the President of the Paropkarini Sabha and the others as members of it.

When an Arya Samaj was established at Jodhpur in 1883 A. D., Maharaja Sir Pratapsingh asked Swamiji how he, a meateater, could join it. Swamiji replied that there was no objection to his becoming a member of the Arya Samaj, and he was, to Swamiji's knowledge, appointed President of the Jodhpur Arya Samaj.

Life depends upon food: no life can exist without food. Food is fuel for life. Just as an engine needs coal and a car petrol to provide energy to drive them, so ■■■ needs food to provide energy for the body to make it go. All food or fuel for life ultimately means proteins, fat, carbohydrates, Vitamins mineral salts and water. Man needs all of them, not only to get sufficient energy to make the body go but also to repair the tissues which wear out and have to be replaced. Animal food as well as vegetable food provide these. There is nothing in meat and fish food which is not found in a diet of milk and cereals and vegetables and in a better and purer form. To provide fuel for the body and to repair the worn out tissues, vegetarian food with milk is not only adequate but is better, ■ it is free from certain impurities and elements which meat contains and which ■ harmful.

Recent medical research in America and England fully proves that meat is unnecessary as food, and a diet without meat is ■ wholesome than a meat diet. Dr. W. R. Aykroyd, M.D., the Director of Nutrition Research Laboratories in India says: "Meat is not a necessary food, because a diet containing whole cereals, milk, pulses, vegetables and fruit in the right amount, and no meat, is in every way a satisfactory diet" (Health Bulletin, No. 30, p. 15).

It is a wrong notion that meat gives strength which ■ non-meat diet does not. It is sometimes said that for a soldier, meat diet is a necessity. Adolf Hitler, the Fuehrer of Germany is a standing refutation of this notion. Bernard Shaw, perhaps the greatest writer of the present age is a living example of a vegetarian enjoying good health, long life and admirable brain power.

People who eat meat do so more because meat dishes are tasteful than that meat is strength giving. But this taste is an acquired taste and not ■ natural one.

PART IV
RELIGIONS AND SECTS IN INDIA.

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CHAPTER XXX.

RELIGIONS AND SECTS IN INDIA.

मेधा मे वक्ष्यो वदातु मेधामक्षिः प्रजापतिः ।

मेधामिक्ष्मन् कथुश्च मेधां धाता वदातु मे स्वाहा ॥

यजु० २२ । १२ ॥

May God the Just, the Elected of His devotees grant wisdom through righteous deeds. May God the Effulgent, the Lord of all creatures favour me with right understanding. May God the Omnipotent, the Source of all vitality and strength confer on me the faculty to discriminate between right and wrong.

—*Fajur Veda, XXXII. 16.*

SWAMI Dayanand Saraswati criticized in the *Satyarth Prakash* and in his lectures, the various religions prevalent in India; those that were offshoots of the Vedic faith, having their origin in mistaken views of the Vedic teachings, due to wrong interpretations of the Mantras, as well as those which were of foreign origin but had taken root and become largely prevalent in India. Materialism, Charvaka, Jainism, Buddhism, Saivism, Vaishnavism, neo-Vedantism and their various sects belong to the former class, and Islam and Christianity to the latter. Dayanand's chief object was to remove differences that had sprung up amongst the people of India by following wrong notions and tenets and to bring about unity in India by bringing the various sects and communities together, and finally to establish amicable relations between the various nations.

The faiths that he criticized fall under three heads:

- (a) Those that respect and accept as final authority the Vedas, but through ignorance of their teachings, follow diverging schools of thought and have formed various sects. They are broadly divided into Saivism, Vaishnavism and neo-Vedantism.
- (b) Materialists, who deny the existence of God as Creator and governor of the Universe and deny the authority of the Vedas.

They are the Charvakas, the Jains and the Buddhists. (c) Religions of foreign origin, Islam and Christianity that came to India when India lost her political independence. Dayanand has said nothing about Zoroastrianism and the Jewish faiths, because they do not proselytize.

In his *Satyarth Prakash*, he very briefly describes the origin and the growth of these various faiths and sects and exposes some of their untruths and harmful practices.

I

SAIVISM.

When the study of the Vedas fell into neglect, and the Brahmanas, which mostly deal with the Karma-kand or yajnas, became the highest religious authority, the performance of the yajnas became the principal duty of man, and yajna became synonymous with religion amongst the masses.

Elaborate processes for performing yajnas were prescribed. A class of people arose who took up the profession of presiding at and conducting yajnas, relieving ordinary people of this task. Seekers after pleasures of the senses interpolated texts in the old sastras, and composed new ones in the name of old seers and thinkers, Vyasa, Narada and others, advocating animal sacrifices.

This estranged some people who rejected the yajnas and began to worship the deity as Rudra. Both Rudra and Siva are names of God in the Vedas. Rudra became Siva or Mahadeva (lit: great God) in the Brahmanas. As Siva was supposed to work through *sakti*, both Siva and Sakti began to be worshipped: some took up this worship to the exclusion of every thing else. Siva thus became the chief object of worship. In its pristine form, it differed little from the theism of the Vedas, except that a female element was introduced. It believed in God, souls and primordial matter, the three eternal entities. The beginningless *samsara* according to Saivism is due to matter and souls which are both eternal.¹ Moksha is not becoming one with God but enjoying the presence of the Lord.²

They composed twenty-four *Agamas* which are for the Saivas what the Vedas are for Aryas or Hindus. Later, Sakti

¹ *Siva Siddhant* quoted in Sir Radhakrishnan's *History of Indian Philosophy*, Vol. II, p. 728.

² *Ibid*, p. 730.

came to be worshipped ■ Devi and wife of Siva. A large literature of this cult came into existence. This Sakta cult has seventy seven Agamas. The Sakta people composed *Tantras*, in imitation of the Mantras of the Vedas. They are in the form of dialogues between Siva and Devi.

As time passed, Sakti became the chief object of worship as world mother. "Siva, when united with Sakti is able to create : otherwise he is unable even to move".¹ The *Anand Lahari*² even says : "Brahma, Vishnu and Siva perform their functions of creation, preservation and destruction in obedience to *Sakti*."

Saiva and Sakta cults later degenerated. The Saiva cult came to consist of (a) worship of Siva in the form of *linga* and his wife Sakti or Parvati as *jaladhais*, (b) wearing a chaplet of *rudraksha* (Berries of *elecarpus*) round the neck and (c) applying ashes on the forehead, chest and arms.

The Sakta people composed *Devi Bhagwata*, which says that the goddess Sri, created the whole world and Brahma Vishnu and Mahadeva. By rubbing her hands, a blister appeared, from which ■ Brahma. The Devi asked him to marry her. He refused, saying that she was his mother. She reduced him to ashes. She then, in the ■ way, produced Vishnu who was also destroyed for the same reason. She then produced Mahadeva. When she requested him to marry her, he asked what were the two heaps of ashes lying there. When told that they were the remains of Brahma and Vishnu, Mahadeva asked Sri to revive them and to produce three maidens and they three will marry them. Sri did so and the three gods married the three maidens. Sri then created Indra and others and made Brahma, Vishnu, Mahadeva as her palanquin bearers. The *Siva Purana* of the Saivas gives ■ similar account of the goddess and other deities and makes them servants of Mahadeva.

The Saivas split into several sects such as Natha, Giri (hillmen) Puri (towns people) Bana (forest dwellers) Aranya (people of waste land). Later, they degenerated into several sects,

Saundaryalahari, says :

शिवः सत्त्वा मुक्तो यदि भवति सदाः सन्निभम् ।

■ केदेव देवो ■ सदा मुक्तः सन्निभमपि ॥

¹ The *Anandlahari* pp. 2 & 24. *Siva Purana*, the sacred book of the Saivas was composed in the time of Raja Bhoj, in the name of Vyasa Muni. When Raja Bhoj came to know of this, he beheaded the forgers, and ordered that whoever writes a book, should do so in his own name.

such as Janghams or Lingayats (worshippers of Linga) Jogies, Gorakhpanties, Aghoris, Ughards, Sukharas, Nagas &c. Some of the Jogies are Kaupathas, ■ they wear large rings in the middle of their bored ears, and grow *jata* (big braids of hair on the head). Gorakhpanties are followers of Gorakhnath, a contemporary of Kabir. Their principal seat is at Gorakhpur. Janghams are perhaps the most ancient of these sects and the most respectable. Their chief temples are those of Vishveswara at Benares, Somnath in Gujrat (destroyed by Mahmud Ghazni and since restored) and Rameshwaram in the extreme south of India. Aghoris eat meat and drink liquor. They even eat dead bodies of men. Sukharas are mendicants only. Nagas go about naked, grow *jata* and carry arms. They are the Saiva counterparts of the Vaishnava Nagas.

The Saktas are worshippers of Sakti, the Divine energy in action. Sakti is worshipped in various forms, as Durga, Kali, Chamunda, Bhavani. Worship of Kali is generally prevalent in Bengal, and the Sakta cult has flourished there more largely than in any other part of India. Just as the Saiva cult degenerated into Sakta, so Sakta degenerated into *Vama Marga*.

II

VAMA MARGA.

This sect represents the extreme left of the Indian hedonists. They use some or all of the five *makaras*, i.e. things whose names begin with the letter M. Their *tantras* denounce the Vedas and encourage indulgence in every possible kind of pleasure of the senses. There are hundreds of such *tantras*. Swami Dayanand quotes from ■ of them in chapter XI of his *Satyarth Prakash*. The *Kalitantra*, for instance, enumerates the five *makaras* and says: "Wine, meat, fish, delicious eatables and copulation, all these five things beginning with the letter M, lead to salvation at all times."¹

These *tantras* generally put their doctrines in the mouth of Siva and Parvati. Siva says. Siva's wife Parvati says. Bhairava says. Their meetings are called *Bhairava chakra*, and are always secret and closed to the public. In these meetings, all men are Siva, and all women, Parvati; promiscuous copulation under the influence of liquor takes place there.

¹ मर्दः शक्तिं च मीनं च मुद्रां मैथुनमेव ■ । एते पञ्च मकराः सुखोत्पत्तिं हि कुर्वन्ति ॥

Swami Dayanand quotes some of their tenets¹ from *Rudrayamala Tantra*, *Guyana Sankalpi Tantra* and *Uddasu Tantra*, in order to expose their foul teachings. He says that it was the Vamamargis who interpolated verses in some of the old sastras, and themselves wrote books in the name of Rishis and Munis like Vyas and others. They interpolated a verse in *Manusmriti*² to say: "There is no sin in eating meat or drinking liquor or in sexual intercourse." It is also the Vamamargis who introduced animal sacrifices to give sanctity to eating meat and drinking liquor. They interpreted *Asvamedha*, *Gaumedha* and *Naramedha* Yajnas as horse sacrifice, cow sacrifice, and man sacrifice. Swami Dayanand, in order to refute their wrong interpretations, quotes *Shatpatha Brahmana* and gives their proper meanings.

The Vamamargis are divided into two sects, the *Charuli Margi* and the *Bij Margi*. Both meet secretly and do things which are foul, loathsome and filthy. Swamiji quotes from several Tantras and exposes their evil tenets and their doings in chapter XI of the *Satyarth Prakash*.

After a time, people became disgusted with the slaughter of animals in the name of religion. They revolted against the elaborate practices of *Karmakand* taking the place of religion, ■ also against the rise of the arrogant priestly caste who monopolized religious functions and behaved as if they were superior beings. These people lost faith in the texts which the priests misinterpreted as sanctioning these revolting practices, and rejected the sastras and became materialists. The earliest of these are known as the *Charvakas*, the later ones ■ *Jainas* and *Buddhists*.

III

CHARVAKA OR ABHAVAKA.

The founder of the cult of materialism was *Brihaspati* whose *sutras* have all perished. His teaching³ was: "Enjoy

¹ रक्तस्वजा पुष्करं तीर्थं पारस्यकी दुस्वपं काली । चर्मचरी प्रथमाः स्वाङ्गवकी मधुरा मता ।
अयोध्या पुष्कली शोका ॥ रुद्रयामलं कन ॥

² न मांसमद्यधे दोषो न मद्ये न च मीयुने ।

प्रवृत्तिरेषा भूतानां निवृत्तिस्तु महापला ॥ मनु० अ० ५ । ३ ॥

³ नावजीवं सुखं जीवेन्नस्ति मृतोत्पन्नोत्तरः ।

मसमीभूतस्य देहस्य पुनरागमनं कुतः ॥

and be happy while life lasts." The materialists were called Lokayats, as they held the *loka* as the only reality. They were also called Charvakas¹. They accept as true only that which can be known by perception. "What cannot be perceived does not exist" is their chief doctrine. They, therefore do not believe in the existence of God and souls. The four elements, earth, water, fire and air produce the soul which perishes with the body².

The object of life according to them is to gain wealth and enjoy life. There is no other world than the present one. Death is the end of all³. While life is yours, live joyously. None can escape Death's searching eye.⁴ The *Sarvadarśanasangrah* (Adhyaya I) denounces the Vedas, the shraddhas, the agnihotra. They condemn the sacrifice of animals on the plea that they (animals) go to Heaven.⁵ They condemn eating meat.

The Charvaka doctrines tried to wean people away from the corrupt practices which had been introduced in the name of Vedic Dharma. It was a natural reaction against the rites of the Karmakand which had become known as the Vedas.

After Brihaspati and Charvaka, other teachers and thinkers of the same school arose. Some of them are mentioned in Buddhist books, such as Sanjaya who condemned inquiry in the nature of soul and God; Ajita Kesakambalin, a thorough going materialist; Purana Kasyapa and Askarni Gosai the fatalist; Kakuda Katayana and others. They all taught that (a) preception through the [redacted] is the only source of knowledge, and that (b) thought is a function of matter. "Just as the liver secretes bile, so does matter secrete thought", forgetting that matter can secrete only matter and not a spirit. They also taught that atma is nothing else than a man's body, that religion is a foolish conception

¹ The term Charvaka [redacted] one who is clever and fond of wrangling. Its corruption, *charvak* is still in [redacted] in common speech for those who talk and dispute too much.

² तत्त्वैतन्मयमिच्छद्देह एव आत्मा देहातिरिक्त आत्मानि ममात्मन्त्याकाशम् ॥

³ *Brahadhachandrodaya*, Act II.

⁴ *Sarvadarśan Sangrah*, p. 2.

⁵ पशुत्रेभिहतः स्वर्गं ज्योतिर्होमे गमिष्यति । स्वपिता यजमानेन तत्र कस्याऽपि हिंस्यते ।

सुतानामिह सम्पूर्णा आत्मा केव तद्विभक्तवत् ॥ भक्त्यापिह सम्पूर्णा आत्मा पापेवकल्पवत् ॥

and that belief in God is the result of man's weakness and cowardice.

Swami Dayanand says:¹ "The followers of Vama Marga to serve their purpose, which ■■■ to be free to resort to wicked practices such as the use of flesh and spirituous liquors and adultery, invented their creed in the name of the Vedas and thus, brought the latter into disrepute. The Charvakas, the Buddhists and the Jains began to revile the Vedas without reading them when they ■■■ the professed believers in such scripture, teach such wicked things and commit such wicked deeds. *They therefore founded a new religion, which is anti-Vedic and Atheistic.* Had they read the Vedas themselves, they would not have been misled by false commentaries to forsake the Vedic faith "

IV

JAINISM.

The Charvakas were followed by the Jains and the Buddhists. These two faiths came into existence after the Mahabharata period. The Jain faith ■■■ first and Buddhism later, the last *Tirthankar* of the Jains, Mahavira, being a contemporary of Gautama Buddha, the founder of Buddhism. Mahavira Swami is the last and the most famous of the twenty four Jain Tirthankars, who were all Kshatriyas. Mahavira Swami was born at Vaisali² about 599 B. C. and died at Pava in 527 B. C.; while Gautama Buddha was born at Kapilavastu in 597 B. C. and died at Kusinagar in 488 B. C. Mahavira's original name ■■■ Vardhmana. He became known as Mahavira Swami after he became ■■■ ascetic.

The sacred books of the Jains are *Siddhants* and *Agamas*, which are to them what the Vedas are to the Aryas or Hindus.³ The Jains and Buddhists differ from the Charvakas in many things.

The Charvakas accept as evidence only direct cognition. The Jains and Buddhists accept four kinds of evidence, direct cognition, logical or inferential, personal, and historical evidence.

¹The Satyarth Prakash, Chapter XII.

² Now village Basrah, twentyseven miles north of Patna.

³For Agamas of the Digamber and Svetambar sects, ■■■ H. H. Wilson's *Religious Sects of the Hindus*, p. 281.

The Charvakas believe that the soul comes into being with the body and perishes with its death. The Jains and Buddhists believe in rebirth and future lives: the Charvakas do not.

The Jains believe only in mind or *chit*, and matter or *achit*. They say that the mind becomes God, for, God is one who is free from desire and other passions—*Ajita Nischaya Alankara*. As they deny the existence of God, they condemn *stuti*, *upasna* and *prarthna*.

Swamiji quotes from *Ratnasarabhaga* which contains the essence of the Jain scriptures written by the Tirthankars, in order to show the fantastic division of time and distance according to the Jains. *Sanya* is the smallest period of time. Asankhyata (innumerable) Samyas make one Avali and,

16770916 Avalis make ■ Mahurata,

30 Mahuratas make a day.

They say that a louse is 96 miles long and a scorpion, eight miles.

Jainism¹ looks upon the world as filled with Jivas. They have evidently borrowed this doctrine from the Mahabharata (Santi Parva, 15-16) which says: "The world is full of creatures, which cannot be ■ by the eye, though inferred by logic. When we move our eyelids, their limbs break and fall."

The Jains believe that even stones have souls and that there are countless souls in ■ plant. The number of senses possessed by souls vary. The simple plant possesses one sense (touch). Louse and conchshell have two senses. Ants have three and bees four: higher animals have five.²

Swamiji quotes further from the same book to show the Jain notions of Geography. The world has innumerable islands and countless seas. The first of all is Jambudwipa (India) in the centre, with an area of eight hundred thousand (800000) miles. It is surrounded by ■ salt sea whose area is 1600000 miles. Around the sea, is an island, Dhatkikhana, 3200000 miles in area. This again is

1 "The metaphysical scheme ■ the Jains has affinities with Leibniz's Monadism and Bergson's Creative Evolutionism."—Sir Radhakrishnan's *Indian Philosophy*, Vol. I, p. 334.

² *Cultural Heritage of India*, Vol. I p. 203.

surrounded by a sea called Kalodadhi with an area of 6400000 miles. Around it is the Pushkara Avarta continent with an area of 128 lakhs of miles and so on.

The Jain Tirthankars declare that there are four virtues: mercy, forgiveness, correct knowledge and good company and good conduct. One of their sacred books, *Viveksar*, forbids praise of others than the Jains, saluting or talking frequently to them or even giving them food or water. Swamiji deprecates the feelings of malice, hatred and hostility which underlie such teachings. The book says that the Jains murdered Namuchi, prime minister of a king of Muttra, whom they regarded as their enemy, but became purified by performing some penance. Swamiji asks if this murder is the result of exercise of mercy and forgiveness.

Swamiji quotes extensively in his *Satyarth Prakash*, from *Prakarna Ratnakar* to expose Jain teachings such as these:

"Let not the Jains even look at those who are opposed to the Jain religion."—Part II, p. 20.

"All except the Jain teachers and are worse than snakes. It is not right to see them, serve them or associate with them: for, the snakebite kills once, but by association with false teachers belonging to non-Jain religion, one becomes subject to a concatenation of births and deaths."—Part II, p. 37.

"It would have been better if the non-Jains who are preachers of falsehood, had not been born at all, or had not grown up, if born."—Part II, p. 81. Let the Jains never engage in trade and agriculture even though they risk their lives by obeying this injunction. These occupations lead to Hell."—Part II, p. 109.

And yet trade is the chief occupation of the Jains all over India.

"If a man is to say that the Jain ascetics are virtuous and so are others, he would be deemed to pass billions of years in hell and thereafter will be reborn as a despised creature" Part II, p. 122. "One who worships Jain idols is freed from all worldly sorrows".—*Viveksar*, p. 61.

Swamiji criticizes the Jain teaching contained in *Viveksar*, p. 10, which says that Arnaka Muni, who misconducted himself for years in the family of Datta, a banker, went to Heaven and Sathaliya who kidnapped Dhandhan Muni, son of Srikrishna, became God. The Jain conception of Heaven is contained in

१ अं कीरतिवत्स त्रिभो मिरई वस्तुज्वेस देसबन्धो ।

साम्म कोसकोदि हिं नईं जइ भीमभक्त्ये ॥ प्रक० भा० २ पृ० सू० १११ ॥

Ratnasara p. 23:

"There is a place in the higher region called Siddhshila. It is higher up than Heaven and four and a half millions of leagues long and as many leagues broad. It is eight leagues in thickness. It is whiter than a necklace of white pearls and cow-milk. It is situated at the top of the nineteenth region. It is more replendent than gold and clearer than crystal. Higher up is Shivapura where also emancipated souls dwell. There they are not subject to birth and death and enjoy bliss. They do not return to this world and are not required to do deeds."

An idea of the fantastic exaggerations by the Jains is given in *Viveksar*, which says: "When Mahavira (the last of the Jain tirthankars) was born, he was bathed with water contained in sixteen millions of buckets. King Daasharna went to pay his respects to Mahavira but displayed hauteur. To wean him from this, 16,777,216,000 men of Indra shape and 13,370,572,800,000 women of Indrani shape appeared on the scene."

The *Ratnasar*, part I, pp. 166-7, enumerates the twenty-four Tirthankars and says that the first of them Rishabhdeva was 500 *dhanush*¹ long and 72,00,000 Purva years old.

The most important of the twenty-four Tirthankars are Rishabhdeva the first, Parasnath the twenty-third and Mahavira Swami the twenty-fourth.² The *Prakarna Ratnakar* (4-77) says that the Jambudwipa contains two Moons and two Suns. The salt water sea has four Suns and four Moons. In the Dhatki of metal, there are twelve Suns and twelve Moons and so on. Thus there are 492 Suns and an equal number of Moons in the universe.

The *Prakaran Ratnakar*, IV, 135 says:

"Righteous souls that have attained salvation will, on account of being free, roam about the fourteen kingdoma. This is due to the power of their psychic faculties." On the crest of the fourteenth kingdom, a little above the flag of the air-ship which secures the gratification of all desires, there is Siddhshila or the Divyakasha, otherwise called Shivapura. Only perfect beings that is those that have attained the state of omniscience and perfect purity, go to the region and become All-knowing, on account of their psychic powers."

¹ Dhanush is 34 times the length of a human hand.

² The 24 Tirthankars are:

- | | | |
|--------------------|-----------------------|----------------------|
| (1) Rishabhdeva. | (9) Suvidhinath. | (17) Kuntshanath. |
| (2) Ajitanath. | (10) Shitalnath. | (18) Amarnath. |
| (3) Shambhunath. | (11) Shreyannath. | (19) Millinath. |
| (4) Abhinandan. | (12) Vasuputra Swami. | (20) Munisuvrita. |
| (5) Somatinath. | (13) Vimalnath. | (21) Namijnath. |
| (6) Padmaprabha. | (14) Anantanath. | (22) Neminath. |
| (7) Pareshanath. | (15) Dharmannath. | (23) Parasnath. |
| (8) Chandraprabha. | (16) Shasthinath. | (24) Mahavira Swami. |

After exposing the extravagances of the Jain beliefs, Swami Dayanand enumerates their good points also, such as ahimsa, forgiveness, etc.

It must, however, be said in justice to the Jains, that their acharyas and writers have produced a very valuable literature, comprising many works on Philosophy, Logic, Epic and Dramatic poetry, Ethics and other subjects.

The Jains are divided into three sects—the Digambar, the Svetambar and the Dhundhias. It was the Jains who first introduced idolworship in India. The Digambars keep their idols naked: the Svetambars put clothes on them. The Dhundhias do not worship idols. The teachers and sadhus of the Jains are called Yatis, and the laity, Sravakas.

The Dhundhias have men as well as women teachers, the later are called *Arjias* (Aryas, the feminine of the word Arya). All Dhundhias tie a piece of cloth on their mouths, which they remove only when taking food. They do not stay in anyone place for long: only in the rainy season, they may stay for four months in one place. They always travel on foot and are not allowed to use any conveyance; for, a conveyance in old days was drawn by an animal. They do not use even a motor car or a railway carriage. They generally lead very austere lives, more so than the sadhus of any other community in India.

V.

BUDDHISM.

Buddhism as taught by Buddha is somewhat different from later Buddhism. It differs from Jainism in one important respect. The Jains deny God altogether: Buddha neither affirmed nor denied the existence of God or the existence of the soul. The celebrated interview with the monk Vachagotta with Buddha proves this:

When the monk asked, "Venerable master, "Is there the ego" (atma), Buddha kept silent. Again when he asked "Is there not the ego", Buddha still kept silent. Then the monk went away.

This 'noble silence' is the most remarkable feature of Buddha's teachings.

Buddha told king Bimbasar: "Some say, I endure after death: others say it perishes. Both are wrong." According to Buddha, there is no being in the world,

but only becoming. "Soul or Ego is a thing made up of sensations, perceptions, conformations and consciousness".¹

In fact Buddha taught nothing about the ultimate realities of existence. He thought that the study and discussion of metaphysics were useless, as the ultimate phases of things were far too deep and complicated to be grasped by the limited human intellect and cannot be compassed by human imagination. He discouraged all attempts at knowing truths about God, Soul and Matter. Salvation according to him does not depend upon knowledge of minute distinctions of metaphysical conceits.

Swami Dayanand looks upon Jainism and Buddhism as one religion and says that the Jains often called themselves Buddhas and their Tirthankar Jin as Buddha. The main principles of the two faiths do not differ except in details. Swami Dayanand describes all the four divisions of the Buddhists—the Madhyamika, the Yogachara, the Sautrantika and the Vaibhashika and their differences and shows their defects.

The basic belief of Buddhism is that life is nothing but dukkha, suffering. Dayanand shows that this is wrong. There is Dukkha as well as Sukha, suffering as well as happiness, in life. He exposes the chief doctrines of the four sects of Buddhism. Yogachar says that nothing exists outside consciousness. Dayanand says, how can you deny the existence of a mountain, a big material object, outside consciousness. If as the Vaibhashika and Madhyamika sects say, thought is the sole entity, then the knower, being nought cannot know nought.

Buddhism teaches that Dwadashayatan puja consists in showing respect to the five organs of sensation, such as ears, eyes, nose, mouth, and the organ of touch, and the five organs of action such as those of speech, locomotion, excretion and reproduction, the principle of attention and the principle of discernment by giving them unlimited license, and that the *Dwadashayatana puja* of twelve places alone can lead to salvation. Let a Buddhist therefore collect all kinds of material for offering this kind of worship and build twelve places, and worship them in the proper manner. Why should he worship anything else?

1. Oldenberg's *Buddha*, p. 291.

But these teachings are not the teachings of Buddha himself. These are later accretions added to Buddha's teachings.

In its fundamental ideas and essential spirit, the teachings of Buddha "approximate remarkably to the advanced scientific thought of the nineteenth century. The modern pessimistic philosophy of Germany, that of Schopenhauer and Hartmann, is only a revised version of ancient Buddhism." "As far as the dynamic conception of reality is concerned, Buddhism is a splendid prophecy of the creative evolutionism of Bergson. Early Buddhism suggests the outline of a philosophy suited to the practical wants of the present day and helpful in reconciling the conflict between faith and science."¹

About the *Sutta Pitaka*, one of the three *Pitakas* or Baskets of Laws, which contain the teachings of Buddha, compiled in the third century before Christ, Prof: Rhys Davids, the great English authority on Buddhism says: "In the depth of philosophical insight, in the method of Socratic questioning often adopted, in the earnest and elevated tone of the whole, in the evidence they afford of the most cultured thought of the day, these discourses constantly remind the reader of the dialogues of Plato."

This philosophic thought, however, is only a restatement of the teachings of Upanisads. Prof: Rhys-Davids says:

"It is only a restatement of the thought of the Upanisads from a new standpoint."² He adds:

"Gautama was born and brought up and lived and died a Hindu. There was not much in the metaphysics and principles of Gautama which cannot be found in one or other of the orthodox systems, and a great deal of his morality could be matched from earlier or later Hindu books. Such originality as Gautama possessed lay in the way in which he adopted, enlarged, ennobled and systematised that which had already been well said by others: in the way in which he carried out to their logical conclusion, principles of equity and justice already acknowledged by some of the most prominent Hindu thinkers. The difference between him and other teachers lay chiefly in his deep earnestness and in his broad public spirit of philanthropy."

Oldenberg says * : "It is certain that Buddhism has acquired as an inheritance from Brahminism not merely a ~~small~~ of its most

¹Radhakrishnan's *Indian Philosophy*, Vol. I, p. 342.

²Radhakrishnan's *Indian Philosophy*, Vol. I, p. 343.

³*Buddhism*, p. 83-84.

⁴*Buddha*, p. 53.

important dogmas, but what is less significant to the historian, the bent of its religious thought and feeling, which is more easily comprehended than expressed in words."

"Buddhism," says Dr. Rhys Davids¹ "grew and flourished within the fold of the orthodox belief," and that "The spirit of the Upanisads is the life spring of Buddhism."²

"Buddha himself admits that the Dharma which he has discovered by an effort of self culture is the ancient way, the *Argon path*, the *Eternal Dharma*."³

Devamitta Dharmapal, the famous Buddhist preacher says: "In the Suttas of Pali Pitakas nowhere do we find one word against the Vedas."⁴

What Swami Dayanand criticized and condemned in his Satyarth Prakash, were the atheistic teachings of Jainism and Buddhism and mostly the superstitions, the views and practices of the Jains and Buddhists which influenced the daily life and conduct of the votaries of those faiths. He did this just as he criticized and denounced the tenets and practices of the Vaishnavas, the Saktas and the Charvakas, which marred their lives and corrupted the social life of the people.

VI

VAISHNAVISM.

As some people took up the worship of Siva, so others began to worship Vishnu, both Siva and Vishnu being names of God. Vaishnavism is of later origin than Saivism. It originated in the south of India. Dayanand says that in its present form it came into existence about a century and a half after Raja Bhoj of Dhar. Its founder was Shatakopa, born in a Kanjar (low caste) family. Later, Munibanan, a born sweeper, and then Yavanacharya, a Greek or a Muslim, taught it. Prof. H. H. Wilson says that Vishnu worship was taught by Laxman Acharya and Hastamalaka at Kanchi or Conjeveram, and that Hastamalaka gave the worship a turn, and introduced Krishna worship in it. Vaishnavism is now mostly worship of Krishna, though a few of its teachers worship Rama instead, both Rama and Krishna being incarnations of God.

¹Buddhism, p. 85.

²Radhakrishnan's *Indian Philosophy*. Vol. I, p. 362.

³Ibid, p. 360.

⁴Dharmapal's *Buddha*, p. 10.

Vaishnavism represents the Bhakti school of Hinduism. Just as the Saivas composed the Siva Purana, so the Vaishnavas composed the Vishnu Purana. According to some writers, Vaishnavism is a later developement of the Vasudeva Krishna cult, which is mentioned in the Mahabharata. It was known as the *Bhagwat* faith. It also became known as Pancaratra.¹ It was monotheism and it taught that salvation is the result of Bhakti or devotion. Later, this Bhagwat religion became transformed into Vaishnavism. Its first teacher of note was Yavanacharya later called Yamunacharya. Another teacher Nathu Muni preceded Yavanacharya. The later — a disciple of the Alvars of the Deccan. He arranged their hymns. Yavanacharya defended the Vaishnava faith against attacks upon it and wrote several books.

The first great teacher of Vaishnavism, however, was Ramanujacharya, who was born in 1027 A.D. at Sripuramenddir, and was a great scholar and thinker. He wrote commentaries on the *Brahma Sutras* and the Bhagwad Gita. According to Ramanuja, the Vedas are eternal, since at every world-epoch, Ishvara only give utterance to them."²

There are four Acharyas of Vaishnavism, the other three are Nimbaraka, a Telegu Brahmin who lived between 1027 and 1100 A. D.; Madhava born in 1199 A.D. at Udipi, South Canara District; and Vallabha born in 1401 A. D. All the four Acharyas were Telegu Brahmins and natives of the Deccan.

Ramanuja is the greatest of these four. He accepted the Advaita version of the Vedanta philosophy, but he differs from Sankara in many respects. He rejects the doctrine of *Maya*. His advaitism is called *Vasisthadvaita* and his followers are known as Sri Vaishnavas.

The second Acharya was Nimbaraka, also called Nimbaditya. His original name was Bhaskaracharya and his followers are known as Nimavats. The chief centres of this sect are at Dhruvakshetra near Muttra, and Salemabad in the Kishangarh State, near Ajmer. Nimbaraka believes in three eternal entities, God, souls and matter (*prakriti*), God and souls being self conscious, but not matter. He, however, identifies the Supreme Spirit with Krishna. He criticises the *Maya* theory of the world. Summed up in a few words, his argument is that

¹ Radhakrishnan's *Indian Philosophy*, Vol. II., p. 496.

² *Ibid.*, Vol. II., p. 674.

"the soul and the world (Jagat) are different from Brahma, since they possess attributes and natures different from those of Brahma. They are also not different, as they cannot exist by themselves and depend absolutely on Brahma. The difference proves distinct but dependent existence; and non-difference signifies the impossibility of independent existence. According to him the aphorism *Tatvamasi* means, *tat* means Brahma, *tvam* means individual soul and *asi* means relation between the two, i.e. difference consistent with non-difference. The difference between God and soul is the same as between the sun and its rays, Nimbaraka's system is called Dwaita Advaita. In his *Dasastoti*, he expounds his view of the distinctness of *jiva*, *ishvara* and *jagat*. He also wrote a commentary on the Brahma Sutras.

After Nimbaraka came Madhava. He was born at Tuluva near ¹ Udupi. He refutes Sankara's pure advaitism. His doctrine is of unqualified Dualism. He holds God, Soul, and matter as distinct from one another, and all the three having independent existence. He also wrote commentaries on the Brahma Sutras, Bhagwadgita and the Upanisads. According to him, devotion to Vishnu is to be shown in three ways, *Ankara*, *Namakarana* and *Bhajana*, i.e. marking the body with chakra, gadha etc. with hot iron; giving Vishnu's names to children, and the recitation of his name. Madhava is also known as Anandtirtha and Purvaprajna.

The fourth Acharya, Vallabha, was also a Telegu Brahmin of South India, but he settled in North India, as Nimbaraka had done in Muttra before him. Vallabha was a follower of Vishnu Swami, who lived in the thirteenth century. Vallabha developed his views, and made only Brahmins his disciples. Vallabha was the son of Lakshman Bhatt. Living in Gokula near Muttra, he imbibed the spirit of devotion to child Krishna, for Krishna had lived in Gokula in his childhood. Vallabha's interpretation of Vedanta is theistic but differs from those of Sankara and Ramanuja. It is called Shuddhadvaita (pure Advaita). According to him the souls and the matter are all Brahma. Not only is God, *karta* or doer, but also enjoyer or *bhokta*. He identified God with Krishna.

It is Vallabha who is the cause of Vaishnavism becoming corrupt and immoral. He taught that privation and asceticism are no part of sanctity, and that the deity (Krishna) should be worshipped in rich cloths, offered delicious food and associated

¹ Prof. H. H. Wilson's *Religious Sects of the Hindus*, p. 139.

with pleasures of society and enjoyment of life. Vallabha gave up the monastic order and married. The teachers of the Vallabha school, called Gusains, are all married. They put on most costly clothes and eat most delicious food. The most vicious teaching of the Gosains is the complete surrender to the Gosains by the followers of the sect, of *tan, man, dhan*, body, mind and wealth. This pernicious doctrine of surrender of the body of the men and women of this sect has corrupted social life and undermined the morals of its followers, which facts were fully exposed in the celebrated *Muharajas Case* at Bombay in the seventies of the last century. Swami Dayanand, in his *Satyarth Prakash*, describes their modes of enticing women and some of their practices, exposes their evil influence, and criticises them severely.

The Gusains worship Krishna as a child, and thus attract women more than men. Vallabha was succeeded by his ■ Vithalnath, who first assumed the title *Sri Gusainji*. Vallabha was known as *Sri Acharyaji*. Vithalnath had seven sons, and the followers of these seven, form different subsects.

Thus while all the four Acharyas of Vaishnavism belonged to the Deccan, two of them Nimbaraka and Vallabha, migrated to Upper India and lived in *Braj* (Muttra and its environs)

In Bengal, Vaishnavism is represented by Chaitanya, whose original name was Gauranga. He was born in Phalgun, S. 1485 (A. D. 1428) son of Jagannath Misra, who belonged to Sylhet but had settled in Nadiya. As Jagannath Misra's eldest son became an ascetic, Chaitanya remained a householder to look after his mother till he was twentyfour. He then became a *vairagi* and travelled in Upper India and finally settled in Cuttack, Orissa. He too was a devotee of Krishna, and according to him, Bhakti, devotion is the means of salvation. Repetition of the name of Krishna is the chief ritual of the followers of Chaitanya. The chief character of God is love, and "The chief form of God is Krishna, and Radha is the delight-giving power."

In Gujrat, Vaishnavism took the form of Swami Narayanism. Its founder, ■ Brahmin, Sabjanand by name, was born in ■ village near Ajodhya. He migrated to Gujrat and lived in Cutch and Kathiawar. He was ■ clever man and imposed on the simple-minded people of Gujrat. Sabjanand wrote a book, *Siksha Patri*. The article of faith of this sect is the same as that of the Gusains, *Sri Krishna Sharnam Mama*, "Sri Krishna is my asylum." Swami Dayanand wrote ■

refutation of Sahjanand's *Siksha Patri* and showed how Sahjanand's teachings support Vallabha's teachings as explained by Vithal. Sahjanand supports idolworship, visits to temples and going on pilgrimages and other common religious practices of the Hindus.

Various small sects of Vaishnavism arose after Ramanuja. The most important of these is that of Ramanand. It is an offshoot of the Ramanuja sect. Ramanand was a follower of Ramanuja, but separated from Sri Vaishnavism, because after his visit to North India, when he returned to his Muth presided over by Raghavanand, he was not allowed to sit amongst his fellow disciples at meals — the plea that during his peregrinations, he could not have observed privacy in his meals, which is a vital observance of the Ramanuja sect. Thus discarded, he left the Muth and went and settled in Benares. He gathered followers there and founded several Muths. His followers are called Ramavats, also Ramanandis. His Deity is Sri Ramchandra. Ramchandra and Sita take the place of Krishna and Radha of the other Vaishnava sects. While the chief seats of the Ramanuja and Madhava are in the Deccan, those of Ramanand and Vallabha are in Upper India, at Benares and Muttra respectively.

The clerical members of the Ramanuja, the Madhava and the Nimbaraka sects are monastic: only Vallabbacharies are married people, for enjoyment of life is the creed of the latter. While the followers of Ramanuja are exclusive in their food, Ramanand has allowed all his followers, Brahmins, Rajputs, Vaishas to sit together at meals.

The monasteries of the Vaishnavas and their offshoots are called Muths, Asthals or Akhadas, and are controlled by Mahants. While the chief objects of worship of the Ramanandis are Rama and Sita, they, along with other Vaishnavas, also worship Saligram (stone) and the Tulai plant. Some of the mendicants of this sect are called Vairagis and they worship only Rama and Krishna. All Vaishnavas, the followers of the four Acharyas, and of Ramanand, mark their foreheads, but the marks differ with the sects. Ramanand's followers observe no caste. Chamars, sudras and all meet together.

Among Ramanand's pupils were Kabir the weaver, Raidas the chamar or currier, Dhanna the Jat, Seva the barber, and others.

Ramanand's chief disciple Kabir founded a sect of his own, called Kabirpanth. Kabir — a Brahmin widow's son

abandoned by his mother. A Muslim weaver Nuri's wife, Nima took him and brought him up. He attacked idolworship and condemned the Mullahs and the Quran as well as the Pandits and the Sastras. He composed voluminous verses in Hindi, *sabdas*, *dohas*, *sakhis* and others. The Kabirpanthies split into twelve principal branches under twelve of Kabir's disciples. They spread all over India. The principal seat of the Panth is at Benares called Kabirchawra: others are at Cuttack, Baroda, Dwarka and other places. As Kabir's son became an ascetic, the family came to an end.¹

Another Vaishnava sect is that of the *Khakis* founded by Kil, disciple of Krishnadas, whose guru Asanand was one of the disciples of Ramanand. They are so called as they smear their bodies with ashes (*khak*). Some of them live in fixed residences, but most of them lead a wandering life in groups. They worship Rama and the lion incarnation of Vishnu, Narsingh. They go naked and grow *jata* on the head. They smoke *ganja* (hemp) and *bhang* and opium. They despise learning.²

Another branch of the Ramanandis are the Malukadasis. The chief difference between the two is that the latter are all householders, while the teachers of the former are all ascetics. The wellknown couplet,³

"The pythou performs no service: the birds do — work. Malukadas declares that Rama supports all," shows that the chief tenet of the sect is to depend upon Rama.

A ramification of the Ramanandi sect is that of Dadupanth, which was founded by Dadu, sixth in descent from Ramanand.⁴ Dadu was a cotton weaver, born at Ahmedabad. He came to Sambhar (Salt lake) in his twelfth year and finally settled at Naraina, eight miles from Sambhar. He lived about the year 1600 A. D. The Dadupanthis wear a round white skull cap and carry a rosary. They are divided into three classes, Viraktas, Nagas and Vastradharis. They are to be found in Jaipur, Marwar and Ajmer. They assemble at the annual fair held at Naraina, which lasts from the new moon to the full moon day in Phalgun (February March). *Daduvani* or sayings of Dadu, are the guide of the sect.

Another sect largely prevalent in Rajputana is the Ramnehi sect. Their faith consists in repeating Rama, Rama, which would give salvation. They condemn idolworship. As

¹ दूध पंथ कबीर का उपज्य पक्ष कहाव ।

² पंडितभ्यं तदपि मर्त्यं दत्तक्याकरोति किं कर्तव्यम् ।

³ सजगर करे न चाकरी पंखी करे न काम । दास मनुका पूं करे सबका दाता राम ॥

⁴ Ramanand, Kabir, Kamal, Jamal, Vimal, Buddhan and Dadu.

Rama without his wife, Ramaki, cannot be happy, so the Ramsnehis attract women. They do not marry. They constantly repeat Rama, Rama and do nothing else. They are called Sadhas, corruption of Sadhus. This sect was founded by a banya (shopkeeper) of Jaipur named Ramacharan. He became a disciple of a saint at the village Dantra and settled at Shahpura in Mewar. Their dogma is the couplet:

भ्रम रोग ॥ ही मित्र, ॥ विरंचन राह ।

॥ ॥ का कर्मज फल, ॥ करै सब गल ॥

"The disease of doubt disappears when the name of the bodyless is repeated. The warrant of the god of death is torn and *Karma* (sins) removed."

Another couplet of Ramcharan says:

जिन जिन सुमर्वा नांव हैं, सो सब उद्धरा ॥

॥ ॥ जो विस्वा, सो ही जम के द्वार ॥

"Those who repeated the name (of Rama) have crossed, (the ocean of life), says Ramcharan; those who forgot (the name), they come to the doors of the God of death."

The Ramsnehis are ignorant people who read nothing, and live happily on the food brought by women. Their residences are called Ramadwaras (doorways to Rama). Dayanand criticises them severely, for their lives are corrupt, as they are surrounded by women. He says they are not Ramsnehis, lovers of Rama, but *randsnehis*, lovers of widows.

VII

THE SIKHS

As Chaitanya appeared in Bengal, and Sahjanand in Gujrat, so guru Nanak appeared in the Punjab, and founded a new faith there. This faith, Sikhism, has played a most important part in the history of India. Originally, only a reformed sect of the Hindus, Muslim persecution under Aurangzeb converted it into a religio-political body, which materially helped in uprooting the Mughal (Turk) domination in India.

Guru Nanak was a saint. His views were materially influenced by the teachings of Kabir. The scripture of the Sikhs is the *Adi Grantha* or *Grantha Sahib*. Another sacred book of theirs is *Das Badshah Ka grantha*.

Guru Nanak condemned idolworship, but his followers worship the *Grantha Sahib* in place of the idols. Guru Nanak was a householder and not a monk. His motive was noble, to wean away the people from superstitious practices, and bring

peace to the world by creating amity between the Hindus and the Muslims. His creed is embodied in the *Japji*, *Pourhi I*.

ओं सत्यनाम कर्ता पुरुष निर्भो भिन्नैर अकारमूर्त सञ्चोनि सद्गुरुं गुरुसाद वप यादि
सच गुणादि सच है मी सच नानक होली मी सच । अवजी पौरी २ ॥

"Om, He whose name is true, is the Creator, All pervading Being, free from fear and hatred, of deathless form, who is not bound by time or birth, self-glorious. Repeat His name by the favour of the Teacher. He existed from all beginning of eons, exists in the present, and O Nanak, will exist in the future."—*Japji*, *Pourhi I*.

Nanak did not know Sanskrit and did not know what the Vedas teach. He had heard some of the stories in the Brahmanas, which the Pauraniks call Vedas. The following sayings illustrate this fact.

वेद पढ़त ब्रह्मा मरे पारों वेद कहानि । संत कि महिमा वेद न जाने ॥ बुखमनी पौरी ७, चौ० ८ ॥

नानक ब्रह्मज्ञानी छाप परमेस्वर ॥ बु० पौरी ८, चौ० ३ ॥

"Brahma died, though he had read the Veda: the four Vedas are stories. The Vedas do not know the greatness of the saint."—*Sukhmansi*, p. 6.

"Oh Nanak, the knower of God (ब्रह्मज्ञानी) is himself God."—*Ibid*, 8,6.

After Guru Nanak's death, Sikhism became divided into seven branches: Udasis, Ganjbakshis, Ram Rais, Sutra Shahis, Govind Singhis, Nirmalas, and Nehangs. The Udasi sect was established by Dharmachand, grandson of Nanak. Guru Govindsingh converted the peaceful sikhs into a warlike people, and the sword began to be worshipped. He introduced the panch *Kakar*¹ as emblems of Sikhism. They are Kesh (hair, useful in battle) Kangan (comb worn on the head), Kada (wristlet), Kachha (*jangiya* to protect hips and the loins) Kachu (a small sword).

The Nirmalas are akin to the Udasis and are learned men and often Vedantins.

There are several other minor sects of Vaishnavism such as Raidasis, Charandasis, Ganpatiyas (worshippers of Ganpati) Satnamis, Runkharh, Sunkharh, Sutra Senis etc.

Swamiji's chief object in criticizing these sects and faiths was to rid the Hindus of the various prejudices and superstitions, false doctrines, misleading teaching of ignorant people revered as saints, to do away with division of people and to integrate them again by eliminating all disintegrating elements, and exposing the falsities, futilities, and wrong teachings of the various creeds.

¹Compare the *makars* of the Vamsa Margia.

VIII ADVAITA VEDANTA.

The Advaita Vedanta is a system of metaphysics, not religion. It is pure speculation. The term Vedanta, *Veda-anta* literally means the end of the Vedas. In that sense, it is self contradictory; for, the Veda being knowledge of God, can never have an end.

Vedanta has been taken to mean the essence of the Vedas. Though the Mundak Upanisad ■ the term to denote the Upanisads, it was first specifically applied to Badarayana's system of philosophy, Uttara Mimansa, also called the *Brahma Sutra* and *Saririka Sutra*.

The Uttara Mimansa has five hundred and fifty five sutras divided into four chapters. The Sutras mostly consist of two or three words each. They are unintelligible by themselves and can only be understood with the help of commentaries. They profess to summarize and explain the philosophy of the Upanisads. But the summary is far more difficult to understand than the Upanisads. A whole system of philosophy is condensed into five hundred and fiftyfive sentences, mostly of two or three words. Condensation of a whole thought into two or three words has given rise to varying interpretations of the Sutras. There have been numerous commentaries on the *Brahma Sutras*. Those by Suka, Dramida, Tanka, Bhartraprapanch, Bharnci, Kapardi, Brahmananda, Baudhayana and Guhaodeva are lost. Those of later writers, Sankara, Bhashkar, Yedava, Prakasa, Ramanuja, Keshava Nilkantha, Madhava, Nimbarak, Baldeva, Vallabha and Vijyan Bhikshu are available and differ from one another. The two best known commentaries are those of Sankara and Ramanuja, the latter containing the system known as Vishishtadvaita.

The first wellknown writer to propound the advaita doctrine was Gaudapada, whose disciple Govinda was Sankara's guru. Gaudapada in the third and the fourth parts of his *Mandukya Karika*, has established the Advaita theory. He is probably the first thinker who believes and asserts that the world as a reality does not exist, that it is an illusion and that with jnana, the illusion disappears. Sankara was the first important commentator on the *Brahma Sutras* who has interpreted the Sutras ■ teaching oneness of God and soul.

ORIGIN OF ADVAITA VEDANTA

With the fall of Buddhism, men's minds reverted to the ancient Arya dharma which is founded on the Vedas. But the study of the Vedas had long fallen into neglect, and their language was not understood. The highest reach of the learned men of the age was the Upanisads, and the six Darsanas including the Brahma Sutras of Badarayana, which latter profess to be a summary of the Upanisads.

And as the Upanisads were looked upon as expositions of the teachings of the Vedas, people began to look upon the Upanisads as the Vedas, and began to interpret them in the terms with which they had become familiar during the long period between the rise and fall of Buddhism.

Though Buddhism as a religion disappeared from India, it left its mark on the thought of the people. Sir S. Radhakrishnan says: "Brahminism silently assimilated the best elements of the Buddhist faith." He adds: "Buddhism created in the region of thought a certain atmosphere from which no mind could escape, and it undoubtedly exercised a far reaching influence on Sankara's mind."¹

Gaudapada, the guru of Sankara's guru Govinda, "was familiar with the Buddhistic doctrines which he accepted when they were not in conflict with his own advaita. His liberal views enabled him to accept doctrines associated with Buddhism and adjust them to the advaita design." He was the first systematic exponent of the advaita Vedanta.

When Brahminism triumphed over Buddhism, different theistic sects began to practice rites in support of which they could cite some text or other of the Sastras. "It was a critical period in the history of the Hindu nation, when there was a general sense of weariness with the wrangling sects. The age needed a religious genius who was unwilling to break with the past and was yet open to the good influences of the new creeds."

The people longed for a system of religion which while respecting the authority of the Vedas, gave due

¹*Indian Philosophy*, vol II, p. 471.

²*Ibid*, p. 453.

weight to the doctrines which Govinda had learnt from his guru Gandapada, and which, as stated above, were a mixture of the Buddhist doctrine of phenomenalism and recognition of a real existence as taught by the Upanisads. Sir S. Radhakrishnan says:- "If we introduce the reality of an absolute Brahma into early Buddhism, we find the Advaita Vedanta again."¹

Sankara knew that the negative philosophy of Buddhism had failed to satisfy the yearning of the people and that "no movement could thrive — a spirit of negation, and — asserted the reality of Brahma — the basis of Sruti. Thus, in propounding his system, he kept to the ancient tradition and incorporated with it the phenomenalism (maya) of Buddhism." It was Buddhism that started the theory that the world was an illusion. Subhadra Bhikshu (*Buddhist Catechism*, p. 83) says to "the Arahata, it is the world with all its appearances that is nought, is illusion, error." Mr. Dasgupta in his *History of Indian Philosophy* says:- "I am led to think that Sankara's philosophy is largely a compound of Vijñānavāda and Sunyavāda of Buddhism with the Upanisad notion of the permanence of Self superadded."

The new school of Vedanta, founded by Gaudapada and perfected by Sankara, effected a compromise by affirming the existence of atma universal in character, and denying prakṛiti (matter). This was done by introducing the doctrine of Maya into the Vedanta Sūtras.

Sankara's interpretation of the Brahmasūtras, however, was rejected by many thinkers and writers before Dayanand condemned it. The *Pushpakara Agama* rightly remarks: "If, as Sankara says, the world is — illusive appearance of conscious being, the effected world will be a hollow unreality; how can the world which is established to be really existing by all methods of proofs be a false transmutation of consciousness?" (II, 5.)

Vijñānabhikṣu in his *Saṅkhyāpravāchana Sūtra* I. 22 says: "There is not a single Brahma Sūtra — which our bondage is declared to be due to ignorance. As to the

Indian Philosophy, Volume II, p. 473.

¹"Phenomenalism of the Buddhist is akin to the doctrine of Maya."—*Indian Philosophy*, Vol. II, p. 473.

novel theory of Maya propounded by persons calling themselves Vedantists, it is only a species of the subjective idealism of the Buddhists. That theory is not a tenet of the Vedanta."

In the *Padma Purana*, Siva says: "That great system the maya theory, is not supported by the Veda."

वेदार्थव्यपहरणं मायावादस्यैविकम्

Isvara in the *Padma Purana* declared to Parvati, "The theory of Maya is a false doctrine, a disguised form of Buddhism."

मायावादसम्बन्धं प्रकृतं बौद्धमुच्यते ।

We thus see that the advaita interpretation of Vedanta is the result of Buddhistic influence on theistic Upanisadic thought. Such appears to be the origin of neo-Vedanta or advaita Vedanta. Before the advent of Buddhism, no great teacher asserted that the Upanisads or the Brahma Sutras taught the doctrine of maya or the oneness of Brahma and soul, the atma and the Parmatma. The new interpretation of the Brahma Sutras called the *Advaita Vedanta*, or — some term it, neo-Vedanta नवीनवेदान्त arose in India after the fall of Buddhism. And it is due to the colossal intellect of Sankara that his system of philosophy is one of the grandest conceived by man. This is Sankara's glory.

"The main fabric of *advaita*, the garment which has clothed Indian thought for so much of domestic as well as foreign service through these long centuries, that is essentially the handiwork of Sankara, the orthodox opponent of ritualism and the rational opponent of logicism."

The advaita doctrine as taught by Sankara is that the ultimate and absolute truth is the self, which is one, though appearing as many in different individuals, has no reality and has no other truth to show than this self. All other events, mental or physical, are but passing appearances, while the only absolute and unchangeable truth underlying them all is the self. While other systems investigated the pramanas only to examine how far they could determine the objective truth of things or our attitude in practical life towards them, Vedanta sought to reach beneath the surface of appearances, and enquired after the final and ultimate truth underlying the microcosm and the macrocosm,

the subject and the object. The famous instruction of Svetaketu, one of the most important Vedanta texts says, "That art thou, O Svetaketu." This comprehension of myself as the ultimate truth is the highest knowledge; for, when this knowledge is once produced, our cognition of world-appearances will automatically cease.

"Sankara says that the self we call our own is really the supreme self. It is only our ignorance or *avidya*¹ that hides our identity with Brahma, and this ignorance is quite removable by knowledge. When this ignorance is removed, we realise the truth of the mahavakyas, great utterances of the Vedanta, *So'ham*, I am He; *Aham Brahmasmi*, I ■ Brahm; *Tattvamasi*, Thou art That; utterances which Sankara is never tired of repeating. Nevertheless this identity of God and man, however real and essential has to be discovered through a process in the case of the ordinary individual.

The Neo-Vedantists call these aphorisms, Mahavakyas (great utterances) and as belonging to the Vedas, and interpret them as proofs of Parmatma and atma, Brahma and soul, being one.

A careful consideration of these aphorisms, however, shows that they are neither great utterances, mahavakyas, that is to say utterances in any way of especial importance: nor do they, when properly understood, prove the unity of Brahma and *jivatma*. Sankara quotes them as vakyas of the Upanisads, *So'ham* (I am He) from *Isopanisad*, XV: *Aham Brahmasmi* (I am Brahma) from *Bṛhदारanyaka*, 1-4-10; and *Tattvamasi* (Thou art That) from *Chhandogya Upanisad*, VI. 8.

Now the Upanisads are in no sense of the term Veda or Revelation. The Revelation, as has been clearly proved in Chapter XX above, consists only of the Rig, Yajur, Sam and Atharva Samhitas and nothing else. The various Brahmanas of the Vedas and the Upanisads generally consist of parts of the Brahmanas and expositions of them, or are pure metaphysical disquisitions.

THE VEDANTA APHORISMS.

So'ham occurs in the sixteenth mantras of the *Isopanisada*. Sankara interprets the fifteenth and the sixteenth mantras of the *Isopanisada* thus: Brahma who is a dweller in *Suryaloka*

¹*Maya* and *avidya* are, one subjective and the other objective.

and other lokas and is indestructible, his face or nature is covered by the cover of light, i.e., his brilliance does not allow us to penetrate to his real nature, just as the sun's rays blind us and not allow us fully to see the Sun; that dweller in Sun is I, who dwell in the human body.

Dr. E. Roer translates the mantras fifteen and sixteen as follows :—

15. To me whose duty is truth, open, O Pushan, the entrance to the truth concealed by the brilliant disk, ' in order to behold (thee).

16. O Pushan, Rishi thou alone, O dispenser of justice, (Yama) O sun, offspring of Prajapati, disperse thy rays (and) collect thy light; let me see thy most auspicious form, (for) the same soul (which is in thee) am I.

Swami Dayanand Saraswati after giving separately the meanings of the various words of the *Yajurveda* mantras gives the meanings of the mantras as under :—

God says to men, "Oh men as I am present here (this world) I am the same as he who is present in the Sun (Suryaloka) and other lokas (worlds), I pervade everywhere as space does. No one is greater (ब्रह्म) than myself. My own name is Om which is like a son who possesses all good qualities, dearer than breath. Whoever finds refuge in me, I am dweller in him by destroying ignorance (अविद्या) enlightening his atma, making him one who has good qualities, actions, temperament, giving him true knowledge (विज्ञान) the result of Yoga and ridding him of all suffering, make him attain salvation." Thus there is nothing in the mantra to establish the identity of God and man.

Aham Brahmasmi (अहं ब्रह्मास्मि)

This aphorism is a part of the *Brhadaranyaka Upanisad*, Adhyaya 1 Brahmana 4, and Kandka 10 and not of the Vedas. The sloka is :—

तदिदमन्येतर्हि ॥ एवं वेदाहं ब्रह्मास्मीति ॥ इदं सर्वं भवति ॥

Swami Dayanand gives its meaning as under :

अहम्=मैं

ब्रह्मि=हूँ or मैं ब्रह्मास्मि ॥

¹Brahma, here expressed as "the truth" is considered especially to abide in the disk of the sun. Pushan, the nourisher, is another name for the deity of the

Swamiji says that *Aham Brahmasmi* means "I live in God" and not that I am God. There is *tatasthya Upadhi* in the wording, when people substitute the thing, in place of what is contained in it. People say *Machan Kroshanti* 'the machan (watching platform in cultivated fields) is shouting'. This really means that those who sit on the machan (platform) are shouting, and not that the machan (which is lifeless) shouts. The authority for the above interpretation of Swamiji is rishi Gautama's *Nyaya Sutra*, No. 131.

"सहचरवस्थामसादयन्तुमानवाः ब्रह्मसीध्नो गसावनाधिपलेभ्यो नमस्कृत्य च" ■

Now, Vatsayana, the commentator of *Nyaya* says:

स्थानात्-संज्ञाः क्रोशन्तीति मन्त्रस्थाः पुरुषा अभिवीर्यते, which means that by *sthan* (place) in *machan* shouting is meant the men living in the machan. P. Saligram Sastri, the late learned professor of Sanskrit in the Ajmer Government College, in his *Nyayatattva-bodhini*, p. 62 (*Rajasthan Yantrasya*, Ajmer, 1894 A. D.) interprets the sutra as under: "Owing to various reasons such as association and others, words are used to ■ things which literally they do not. For instance, when people say, feed the lathi, the meaning is feed the Brahmin who carries the lathi. Similarly, 'machan (platform) speaks' means "Those who sit on the platform speak."

Swami Dayanand Saraswati therefore says, *Ahambrahmasmi* means *Aham*, I, *Brahmasmi* in *Brahma*, *Asmi* live, I dwell in *Brahma*, and not that I am *Brahma*.

Swamiji then proceeds to answer ■ possible objection. "What is the object in saying that the *atma* lives in *Brahma*, for all things live in God. The answer is that though it is true that all things live in God, yet *Atma* (human soul) being nearer in character to God and being possessed of similar attributes, it is only the human soul that can know God; and during the time of salvation lives in the very presence of God, having direct cognisance of Him all the time. Hence the relation of God to the soul is that of a container ■ supporter to the thing contained therein and supported thereby and that of one companion to another."

It is clear, therefore, that God and soul are not one. Just as a person says in reference to another 'He and I are one, i. e., in complete harmony with each other; in the same way, the human soul, being irresistibly drawn towards God by its extreme love for him and thereby completely immersed in Him during

Samadhi can say "God and I are one," that is, in harmony with each other.

Tattvamasi (तत्त्वमसि)

As regards the third aphorism तत्त्वमसि "Thou art that" interpreted as "Oh soul thou art God," Swami Dayanand asks how can the word "that" be interpreted as God. The Vedantist says the word *Brahma* is mentioned in the preceding verse and the word "that" refers to it. Swamiji says, the word *Brahma* is nowhere used in the preceding verse which is :—

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ॥

Nonplussed, the Vedantist asks, "Then what do you think the word *That* means?"

Swami Dayanand gives the vakya in full, स च यदोऽविना । वेतदात्ममिदं सर्वं यत् सद्यः स आत्मा तत्त्वमसि श्वेतकेतो इति ॥ *Chhandogya*, pr. 6 khand 8, man. 6 & 7. in which Svetaketu's father Aruni tells Svetaketu:

"That God is worth knowing, who being infinitely subtle, is the soul or support of the whole universe and the Atma (human soul). He is सत्यत्वरूप, true reality. He is his own atma or support. Oh my dear son, Svetaketu "That all knowing God is within thee (च युक्त है)." This interpretation alone is consistent with the teaching of the Upanisads; for the *Bṛhadaranyaka* Upanisada says:—

■ आत्मनि तिष्ठन्नात्मनोऽन्तरो यमात्मा न वेद यस्मात्मा शरीरम् । आत्मनोऽन्तरो यमवति स त आत्मान्तर्वाभ्यसुतः ॥

The sage Yagyavalka says to his wife Maitriye :

"O Maitriye, the great God resides within the soul and yet is distinct from the Jivatma. The ignorant soul does not know that God pervades him. The soul is His (God's) body. Just as the soul pervades in the material body, so does God pervade in the soul. Remaining distinct from the Jivatma, (soul) He judges the good and the bad deeds of living beings and gives them the deserts of their actions and regulates and controls them, that very deathless Omniscient Being pervades thy soul too."

Swami Dayanand quotes another aphorism which the Vedantists cite in support of their contentions, सवशात्मा नमः, which Swami Dayanand says, expresses what the Yogi says when in the *samadhi* (perfect self concentration) he sees God face to face and gets direct cognition of God. He says: "This very God who is prevailing me, that very *Brahma* pervades the whole universe."

The outstanding features of Sankara's system are (a) his

acceptance of the Vedas as the ultimate authority in all matters, and (b) his belief that reason by itself will not enable a man to know God.

"The advaitism of Sankara is a system of great speculative daring and logical subtlety. Its austere intellectualism, its remorseless logic, which marches on indifferent to the hopes and beliefs of man, its relative freedom from theological obsessions, make it a great example of a purely philosophical scheme."¹

"Supreme as a philosopher and dialectician, great a man of calm judgment wide toleration, Sankara taught us to love truth, respect reason and realise the purpose of life. Twelve centuries have passed, and yet his influence is visible." "

Of the five schools of Vedanta—those of Sankara, Ramanuja, Nimbarak, Madhava and Vallabha—Madhava alone insists on the absolute duality, the separateness of Brahma and the souls. The other four try to reconcile duality and unity. Madhava holds that Brahma is the efficient but not the material cause of the universe, while the other four hold that He is both.

Sankara holds that jnana or knowledge is the sole means of attaining moksha; while the other four hold that Bhakti, devotion, is the only means of mukti. While Sankara denies the existence of individual souls, the four Vaishnava Acharyas accept the separate existence of souls and hold that they and matter are as real as Brahma. But except Madhava who believes that God and the souls are quite distinct and separate entities, the other three acharyas accept the belief that in some way or other they cannot exist quite apart from Brahma.

As the four Acharyas believed that devotion, *bhakti*, alone leads to salvation, they accepted the worship of Krishna and thus sank into idolators, with the result that their belief in Vedanta has become a theoretical proposition, while worship of Krishna, in one form or another has become their creed. Sankara too, though he did not believe in the reality of the existence of matter and therefore of material objects, yet did not condemn idolworship. He rather encouraged it.

¹ Radhakrishnan's *Indian Philosophy*, Vol. II, p. 445.

² *Ibid.*, p. ■■■

CHAPTER XXXI.

THE BRAHMO SAMAJ.

महात्मावर्ते । तन्मे द्रविर्वा बभूवुः तन्मे आश्रयवर्चसम् ॥

अथर्व० १०।५।४०॥

"I am coming towards Brahma (God). May Brahma give me strength. May that Brahma give me spiritual power (*Brahmajee*)"—*Atharva Veda*, 10-5-40.

UNLIKE the Arya Samaj which is a product of purely Indian thought and action, the Brahma Samaj founded in 1830 by Raja Ram Mohan Roy, owes its origin to the impact of English education, and the teachings of Christian missionaries in Bengal. Bengal was the first province of India to come under English domination. Education imparted in the schools there on Western lines, and the criticism to which the Christian missionaries subjected the religion and the social practices of the Hindus, created feelings of dissatisfaction and even revolt in the minds of the youth, and searchings of hearts began. Many of them lost faith in the orthodox form of worship and the practices based on the rigid and inelastic caste system. The Brahmins, the custodians of religion; and arbiters in all social matters, instead of taking heed and adjusting matters to the requirements of the new conditions created by the impact of the West on the East, began to use the only weapon they possessed, excommunication, and denounced as heretics, all who questioned their authority, or the truth, the validity, or the usefulness of prevailing practices. Such was the state of affairs when Raja Ram Mohan Roy was born.

Raja Ram Mohan Roy who, according to Romain Rolland, was the first really cosmopolitan type in India, was born in 1774 in Bengal in a Brahmin family. His education was mainly in Persian and Arabic, for his ancestors were all employed in the court of the Subedar of Bengal, and the court language of Bengal was Persian. At the instance of his mother's people, however, he learned some Sanskrit too. Owing to an estrangement between him and his father due to religious

differences, Ram Mohan Roy left home and visited various parts of India and Tibet. After ■■■ time, his father recalled him and restored him to his favour. On his father's death in 1803, he became a *serishtadar* (called Dewan) in the East India Company's service. Later, having secured an independent fortune, he settled down in 1814 in the suburbs of Calcutta and lived in affluence. Meetings now began to be held at his house to discuss religious and social matters, and eventually ■ Brahma Samaj or society of those who believed in Brahma (God) was established in January 1830.

As the great Mughal, the nominal Emperor of India, appointed him his envoy to the Court of Directors of the East India Company at London, he sailed for England on 15th November 1830 and arrived at Liverpool on 8th April 1831. After ■ short stay there, he went to London. He was lionized in London. He ■■ presented to the king and was entertained by Dukes and Duchesses and other prominent people. He went to Paris and dined twice with the king of France, Louis-Philippe. But as his health began to fail, he returned to London. He went to Bristol, fell seriously ill there and died in the house of Miss Castle at Stapleton Grove on 27th September 1833.

Raja Ram Mohan Roy was the greatest Indian of his time. He was ■ man of learning and knew English, Sanskrit, Persian, Arabic, Greek, Hebrew and Tibetan. In early life, he broke the shackles of popular superstitions, condemned idolworship and observances of evil customs such ■■ enforced widowhood and *Sati*. He wrote tracts and books denouncing them and advocating pure theism. He defended the pure Vedic faith against the attacks of the Christian missionaries. In his autobiographical note, he says: "The ground I took in all my controversies, was not that of opposition to Brahminism but to a perversion of it, and endeavoured to show that the idolatry of the Brahmins was contrary to the practices of their ancestors and the principles of the ancient books and authorities which they profess to revere and obey."

He worked so ■ to restore Brahminism to its pristine purity, and purge society of its evil practices. His outstanding achievement was the passing of ■ law in 1829 A. D., abolishing the custom of *Sati*. Romain Rolland says:

"His (Ram Mohan Roy) vigorous campaigns for social reform, were supported by the English administration, more liberal and more intelligent than that of to-day. There was nothing parochial about his patriotism. He cared for nothing but

liberty and civil and religious progress. Far from desiring the expulsion of England from India, he wished her to be established there in such a way that her blood, her gold and her thought would intermingle with the Indian, and not as a blood-sucking ghoul leave her exhausted."¹

His religious beliefs are embodied in his work *Tohifatul Muwaddin*. Raja Ram Mohan Roy was a firm believer in one God and the Vedas. "Adore God alone. None but the Supreme Being is to be worshipped. Nothing except Him should be adored by a wise man."²

Though he was surrounded by Christian influences in Calcutta, and particularly during his visit to England, he remained a staunch follower of the Vedas and had no truck with Christianity. Romain Rolland says: "He rejected the divinity of Christ just as he rejected the Hindu incarnations. He attacked the Trinity no less than polytheism."³ *To him the Veda was divine and therefore true.*⁴ Thus, Ram Mohan Roy believed in one God and in the Vedas as divine Revelation, and anything against them as untrue and false. He denounced idolworship, the present caste system, superstitious customs and practices which are against the behests of the Vedas. Prof. Max Muller says: "He remained to the end a Brahmin, a believer in the Veda and in the one God, who as he maintained, had been revealed in the Vedas."⁵ This is exactly what Dayanand preached and taught. There was no fundamental difference between Dayanand and Ram Mohan Roy. No reformer or religious Teacher born in India during the eighteenth or the nineteenth century A. D., stands nearer to Dayanand than Raja Ram Mohan Roy. A curious fact in the lives of both these great men is that they both died at the age of 59 years—Ram Mohan Roy in 1833 and Dayanand in 1883 A. D.

After Ram Mohan Roy's death, one of his disciples P. Ramchander Vidyabagish, carried on the work of the Brahma Samaj with the financial help of Dwarkanath Tagore one of

¹ *Prophets of the New India*, p. 72-73. "The recent blunders of the Indian Government and the legitimate desire of India to free herself from it, the spirit of brutal and narrow pride of which Lord Curzon as Viceroy was the most striking type, and the spirit of narrow and vain glorious incomprehension reflected in literature in the works of Kipling, ought not to allow the moral debt which India owes to the British administration to be forgotten. Not to mention the admirable work of scholars there were the superior merits of the great Governor Generals, the disinterestedness of Clive, the high intelligence of Warren Hastings, who wrote (who remembers the fact now) "that the writings of Indian philosophers would survive when British dominion in India should have long since ceased to exist."

² *Works of Ram Mohan Roy*, Century Edition, Vol. I, P. 120.

³ *Prophets of the New India*, p. 70.

⁴ Max Muller's *Biographical Essays*, p. 44.

⁵ *Biographical Essays*, p. 83.

the wealthy citizens of Calcutta. The latter's son Devendra Nath Tagore, who was religious-minded from his boyhood, joined the Brahma Samaj in 1841, and became its leader. "In 1848, he wrote in Sanskrit the *Brahma Dharma*, a theistic manual of religion and ethics for the edification of the faithful. He himself considered that it was inspired."¹

Neither Devendranath Tagore nor anyone else in the Brahma Samaj knew the Vedas. As he could not answer the Christian criticism of the Vedas, and as his father Dwarkanath Tagore had told him that under European scholarship the Veda would soon lose "its halo of unapproachable sanctity", Devendranath sent four young Brahmins to Benares about 1845 or 1846 A. D. to study the Vedas and report as to their contents. These Brahmins made a report, on which Devendra Nath in 1850 A. D. "dethroned the Vedas."

He now felt the need of a settled form of worship and a fixed standard of faith and practice. Towards the end of 1843 he organised the society and summed up its teaching into definite formulæ. The Brahmic covenant or vow to be taken by all members consisted of seven declarations by which idolatry was abandoned; God, Creator and without form, to be worshipped; holy lives to be led; and forgiveness of sins to be won through abandonment of sin.² In 1844, the Theistic church of India known as the Brahma Samaj of Calcutta was established. In 1852, the seven declarations were revised and replaced by four principles:

(1) In the beginning — one Supreme being alone: He made the universe.

(2) He is eternal, formless, blissful, all pervading, selfdependent, all knowing, all powerful, etc.

(3) By worship of Him alone can happiness be secured in this and the next world.

(4) Love towards Him and performing the works, which He loves, constitute his worship.³

By assuming that Creation came out of nothing, the Brahma Samaj accepted the Christian doctrine of Creation.

Thus the Brahma Samaj left its moorings and drifted from the ancient Aryan Scripture, and began to toss about on the sea of indecision and negativity. It continued to drift rudderless till under Keshab Chandra Sen, a section of it found its haven of rest in the teachings of Christ, whom Keshab

¹ *Prophets of the New India*, p. 75.

² Lillingston's *Brahma Samaj and Arya Samaj*, p. 67.

³ *Ibid*, p. 69. The Brahma Samaj became The Brahma Samaj.

finally accepted as the Son of God.

Unfortunately, no one understood the Vedas at the time: their study had been given up ages ago and their sanctity and authority rested on tradition and immemorial belief. The Brahmo Samaj rejected the Vedas, which had always been revered in India and held sacred and divine by great rishis like Kanada and Vyasa, philosophers like Sankara and others, merely on the report of four young Brahmins sent to Benares to study. A society that rejects its scriptures on such flimsy grounds, without itself knowing anything about them is a society which has unstable foundations.

The Brahmo Samaj continued its uncertain course till Keshab Chandra Sen joined it in 1857 A. D.¹ Keshab Chandra Sen was born on 19th November, 1838. "This man," says Romain Rolland "who only lived from 1838 to 1884, irresolute, restless" was the chief personality to influence the Brahmo Samaj during the second half of the nineteenth century.² Though sprung from one of the orthodox Vaidya families in Bengal, says Prof. MaxMuller, "European influences had reached and permeated his home for at least two generations before his birth."³ His father died when Keshab was ten years old. Religious differences drove Keshabchandra Sen to take refuge with Devendra Nath Tagore who being a very rich man, maintained him when they both worked for the Brahmo Samaj.

On 1st November 1859, Keshab Chandra was appointed a clerk in the Bank of Bengal on a salary of £36 a year, which was soon raised to £ 60. In 1861, Keshab Babu gave up his post in the bank to devote himself to the Brahmo Samaj. He lived under the protection of Devendra Nath Tagore till December 1862, when he obtained readmission into his own family.

In course of time, differences arose between Keshab Chandra Sen and other members of the Brahmo Samaj. Prof. MaxMuller says that Devendranath and others found all they wanted in their own ancient literature, and in the book of nature, open before their eyes; while Keshab Chandra Sen was looking more and more beyond the narrow frontiers of India, and seeking for spiritual food in the Christian Bible, and also, though in a less degree, in the Quran and other sacred books.

Later, when Keshab Chandra Sen who had been appointed minister of the church by Devendranath Tagore "insisted on

¹ Some say 1858 A. D.

² *Prophets of the New India*, p. 78.

³ Max Muller's *Biographical Essays*, p. 50

the removal of the sacred thread as a *sinequanon* of Brahma fellowship,' there was a revolt, and Devendranath dismissed Keshab Chandra from ministership. Keshab Chandra, thus rejected from office in February 1865, founded a new society called "The Brahma Samaj of India" on 11th November 1866, the original society being henceforth known as Adi Brahma Samaj. Prof. Max Muller thinks that the real cause of this breach in the Brahma Samaj was Keshab Chandra Sen's devotion to Christ which became more and more pronounced from year to year."

Keshab Chandra Sen now adopted the following five principles as the creed of the ■■■ Samaj. (p. 77 of Lillingston's *Brahma Samaj and Arya Samaj*.)

(i) God is the first Cause of the universe. By His will, He created all things out of nothing and continually upholds them.

(ii) The true Scriptures are two, the volume of nature, and the natural ideas implanted in the mind.

(iii) God Himself never becomes man by putting on a human body. His divinity dwells in every man, and is displayed more vividly in some. Moses, Jesus Christ, Muhammad, Nanak, Chaitanya, and other great teachers appeared at special times and conferred vast benefits upon the world.

(iv) The Brahma religion is distinct from all other systems of religion; yet it is the essence of all. It is not hostile to other creeds. What is true in them it accepts. It is based on the constitution of man, and is, therefore, eternal and universal.

(v) Every sinner must suffer the consequences of his own sins sooner or later, in this world or the next. Man must labour after holiness by the worship of God, by subjugation of the passions, by repentance, by the study of nature and of good books, by good company, and by solitary contemplation. These will lead through the action of God's grace to salvation.

The first principle definitely accepts the Bible doctrine of Creation. The second principle shows that Christ is not yet fully accepted as guide. Keshab Chandra Sen in 1872 said: "As touching the question asked, 'Is Christ our guide?' I revere Christ as a teacher; to Chaitanya and other Indian prophets too, and to the ancient scriptures of the Hindus, we are profoundly thankful for our spiritual growth. But we look upon none of these ■■■ our guide in the path of salvation." *

The third article places Christ on a level with Moses, Muhammad, Kabir, Nanak and Chaitanya. This follows naturally

*Max Muller's *Biographical Essays*, p. 57

*Ibid, p. 64

*Max Muller, *Biographical Essays*, p. 81.

from the second principle. The fourth article claims catholicity for the Brahmo Samaj and gives it an eclectic character. Pratapchandra Mozoomdar in his *Faith and Progress of the Brahmo Samaj*, p. 158, says that by eclecticism the Brahmos mean not "collection" but "unification of truth."

The fifth article makes a near approach to the Christian doctrine of sin, and a complete departure from the beliefs of Rammohan Roy and Devendranath Tagore.

In 1870, Keshab Chandra Sen went to England where he was made much of.¹ After his return, various reform measures were taken by him. On 19th March 1872, the Brahmo Marriage Act was passed, which legalised marriages performed according to the Brahmo ritual. The Act fixed the minimum age of fourteen for the bride and eighteen for the bridegroom for marriage.

Keshab Chandra Sen became more and more autocratic in his government of the Brahmo Samaj and frequently pleaded that he had *Adesa* or divine command for what he did.

In 1878 he announced the marriage of his daughter to the Raja of Cooch Behar. His daughter was below fourteen and the Raja was below sixteen. This breach of the Brahmo Marriage law,² which he was chiefly instrumental in getting enacted roused opposition, and people declared him unfit to be minister of the Samaj. Another objectionable feature of the marriage was that it was celebrated, to ensure its legality, according to the strict Hindu rites, which are idolatrous.

Keshab Chandra Sen, says Max Muller, "would not listen to any remonstrances. He simply appealed to *Adesa* or the voice of conscience within. He asserted the doctrine of special inspiration he had received from God." And when some members of the congregation voted his deposition, he took forcible possession of the pulpit in his own mandir; nay, he called on the police to help him.

A large majority of the branches of the Brahmo Samaj of India asked for a general meeting to consider the question of the organisation of the Samaj, but the secretary, Pratapchandra Mozoomdar, demurred to it. This caused great dissatisfaction

¹"His journey to England was a triumphal progress. The enthusiasm he roused was equal to that inspired by Kosuth. During his six months' stay, he addressed seventy meetings of 40,000 persons."—*Prophets of the New India*, p. 86.

²As a matter of fact mere betrothal is no breach of the Brahmo Marriage law, for betrothal is not marriage in any sense of the term. But the Cooch Behar marriage was not betrothal. It was a marriage. The *gona*, when the girl goes to her husband's house and lives there is sometimes held by Europeans to be marriage. "But the *Indian Mirror*, the mouthpiece of Keshab Chandra Sen, in its issue of 29th December, 1878, says: "The principal event of the year was the Raja's marriage which was celebrated on the 6th of March 1878."

and a large number of members headed by Anand Mohan Bose held an independent meeting on 15th May 1878, and established a separate body called the Sadharan Brahmo Samaj. It proclaimed as its object, "the realization of the grand ideal of Rammohan Roy, from which the Brahmo Samaj had greatly departed." One of the articles of its creed was the rejection of any belief in an individual being to bring salvation. Mr. S. K. Chatterjee in 1879 said, "Theists can never accept Christ as the saviour of mankind, the mediator between God and Man, and they are in no need of a mediator..... The Theistic religion of India is in no way inferior to the teaching of the Bible. The Vedas and the Upanisads are sufficient for our salvation."

The Sadharan Brahmo Samaj thus moved back to come closer to the Brahma Samaj established by Rammohan Roy.

Keshab Chander Sen from now openly and defiantly moved more and more towards Christ's faith till he became all but a Christian in name. Romain Rolland says:

"In a serious confidential letter to his intimate disciple Pratapchandra Mozoomdar, a letter of primary importance passed over in silence by non-Christian Brahmos, he shows us how he was waiting until the time was ripe to make public avowal of his faith in Christ. The double life, Keshab led for a long, was partly caused by the duality of his character, compounded as it was of the diverse and incompatible elements of the East and the West, which were in constant conflict with each other."²

This "letter whereon the exact date does not appear, but which it is safe to assume was written to Pratapchandra Mozoomdar directly after his famous lecture in 1866 on Jesus Christ, Europe and Asia," shows that Keshab Chandra Sen accepted Christ and Christian tenets then, but did not think it proper to profess them openly. The letter says:

"I have my own ideas about Christ, but I am not bound to give them out in due form, until the altered circumstances of the country gradually develop them out of my mind. Jesus is identical with self-sacrifice, and as He lived and preached in the fullness of the time, so must he be in turn preached in the fullness of the time."—*Prophets of the New India*, p. 80.

In his letter to Prof: MaxMuller, dated 19th July 1881 (*Biographical Essays*, p. 126) Keshab Chandra Sen says:

"I too regard him (Christ) as the Son of God, and would never give him higher honour. I am in him not merely an ethical teacher, nor a mere saint of unexampled devotion and unblemished character, but a greater than Socrates, in as much as he was the Son of God. I have often said, as my published lectures and sermons will show, that the distinctive feature of Christ's doctrine and life was his divine

²*Prophets of the New India*, p. 80.

sonship. I stand, as you do, between the orthodox Trinitarians on the one hand and the rationalistic Unitarians — the other. My position is that of a Unitrinitarian. My explanation of the doctrine of the Trinity you will find in my lecture on "Great Men" and in the later numbers of the *New Dispensation*. I am — glad and thankful that the Spirit of God has helped me to work my way through Hinduism to the point where an enlightened Christianity has brought you. I have always disclaimed the Christian name, and will not identify myself with the Christian church; for I set my face completely against the popular doctrine of Christ divinity. Yet I recognise divinity in some form in Christ, in the sense in which the son partakes of the Father's divine nature. We in India look upon the son as the father born again."

Keshab Chandra Sen's parting words to MaxMuller quoted by the latter in his letter to the former dated 19th July, 1881 (*Biographical Essays*, p. 140) were: "And if fifty years hence people should find out that I have been doing the work of Christ, what harm is there?"

In his letter to MaxMuller dated the 20th July, 1883, Keshab Chandra Sen says (*Biographical Essays*, p. 146):

"These twentyfive years the Holy Ghost has been to me not only my teacher and guide, but also my guardian and protector. He has given me the bread of inspiration; and to his directions too I owe my daily bread. I never knew any Guru or priest, but in all matters affecting the higher life, I have always sought and found light in the direct counsels of the Holy Spirit."

"On March 6, 1881, he celebrated the Blessed Sacrament with rice and water instead of bread and wine, and three months later, the sacrament of baptism, wherein Keshab himself set the example, glorifying the Father and the Son and the Holy Ghost."

"His ardour as a neophyte was such that he made his friends call him *Jesudas*, or the *servant of Jesus*; and he celebrated Christmas by a fast within a small circle of intimate friends."

In his lecture "Does God manifest Himself alone?" "he showed the son sitting on the right hand of the father."

"*Let India accept Christ*, were the words of Keshab Chandra Sen, one of the leaders of the Brahmo Samaj of India, when he preached to a large congregation at Calcutta in 1879. To Christian ears no words could be more welcome; the blood of Christian martyrs, the seed of the Church, seems at first sight to have taken root in the soil of India, when Christ — preached not only by foreigners, but many of her own sons."—Frank Lillingston's *The Brahma Samaj and Arya Samaj in their bearing upon Christianity*, p. i.

¹ *Prophets of the New India*, p. 92.

² *Prophets of the New India*, p. 93.

³ *Ibid*, p. 89.

In his lecture on "India asks, who is Christ", delivered on 9th of April, 1879 in the Calcutta Town Hall, Keshab said:

"India is destined to become Christian, and cannot escape her destiny. You, my countrymen, cannot help accepting Christ in the spirit of your national scriptures." In another part of the lecture we find him using these remarkable words:

"Gentlemen, you cannot deny that your hearts have been touched, conquered, and subjugated by a superior power. That power, need I tell you is Christ. It is Christ who rules British India, and not the British Government. England has sent out a tremendous moral force in the life and character of that mighty prophet to conquer and hold this vast empire. None but Jesus, none but Jesus, none but Jesus ever deserved this bright, his precious diadem, India, and Jesus shall have it."¹

In the same lecture, Keshab Chandra Sen exclaims: "My Christ, my sweet Christ, the brightest jewel of my heart, the necklace of my soul—for twenty years have I cherished him in this my miserable heart."

And in his lecture: "Am I an inspired Prophet," delivered in January 1879, he said:

What was it that made me so singular in the earlier years of my life? Providence brought me into the presence of three very singular persons in those days. They were among my earliest acquaintances, I met three stately figures, heavenly, majestic, and full of divine radiance; (the first) John the Baptist was seen going about in the wilderness of India, saying, Repent ye, for the kingdom of Heaven is at hand." I fell down at the feet of John the Baptist. He passed away, and then came another prophet far greater than he, the prophet of Nazareth, "Take no thought for the morrow." These words of Jesus found a lasting lodgment in my heart. Hardly had Jesus finished his words, when came another prophet, and that was the travelled ambassador of Christ, the strong, heroic and valiant Apostle Paul."²

Professor Monier Williams says that in the lecture, "Am I an inspired prophet?", Keshab Chandra Sen lays claim to a kind of direct inspiration. He declares that he has had vision of John the Baptist, Jesus Christ, and St. Paul, who all favoured him with personal communications, that the Lord said he was to have perennial inspiration from Heaven, that all his actions were regulated by divine command (*adesa*), and that men should remember that to protest against the cause which he upheld was to protest

¹Monier Williams: *Religious Thought and Life in India*, p. 514.

²Romain Rolland's *Prophets of the New India*, pp. 79-80. Rev. Clarke Voysey says:—"Believers in Keshab Chandra Sen have forfeited the name of theists, because their leader was more inclined to the doctrines of Christianity.—*Biographical Essays*, p. 89.

against the dispensations of God Almighty."¹

His health now began to give way and, according to MaxMuller, the declining years of his life "were years of intense suffering and full of many disappointments." He died at Calcutta on 8th January, 1884, a little more than two months after Swami Dayanand Saraswati.

After the schism in the Brahmo Samaj of India consequent on Keshab Chandra Sen's daughter's marriage with the Raja of Cooch Behar in 1878, the opposition of the members of the Brahmo Samaj and their condemnation of his despotic methods affected his mental equilibrium and roused his ire. His feeling of loneliness, his consciousness of his intellectual superiority, and the admiration and applause which his extraordinary oratorical powers won him wherever he went, evidently unhinged him and he began to think himself to be a prophet. Prof. MaxMuller says that he became "inclined to look upon himself as the recipient of a special Revelation of God's goodness and wisdom. His few remaining friends used even stronger language and spoke of him as the Heaven appointed missionary of the Brahmo Samaj, and his utterances — infallible."²

Though a great orator in the English language, Keshab-Chandra Sen was in no sense of the term a man of learning or of wide reading. Prof. MaxMuller says: "He was not a well read man". Besides his mother tongue Bengalee, he knew only English: his reading was chiefly of Christian literature. He did not know Sanskrit and was quite innocent of Hindu Philosophy or Hindu cultural literature. He knew nothing of the Vedas, the Upanisads, the Darśanas, the Gita. He did not know who King Janak or rishi Yajñavalkya or Vāśiṣṭha or Vālmiki, or Kapila or Kanada, or Gautama or Vyasa or Jaimini or Patanjali were, and what they had taught. Nowhere in his lectures or writings do we find any discussion or description of the teachings or the lives of these great religious teachers. He evidently came across some aphorisms or sayings of Kabir and Nanak current in Hindu society and saw the followers of Chaitanya in Bengal talk of their faith and sing their devotional songs and appreciated them. But he does not appear to have studied the scriptures of these sects, nor was he in any way influenced by their teachings, as he was influenced by Christianity.

¹Monier Williams', *Religious Thought and Life in India*, p. 551. "A Brahmo Missionary Conference held on 22 December 1880, commissioned the brother of Mr. Keshab Chandra Sen to write a letter to Prof. Monier Williams in which the members of the Conference assert that Mr. Sen is not regarded by them — a pope, but only as — inspired apostle commissioned by God."

²MaxMuller's *Biographical Essays*, p. 81.

In the formative years of his early life, Keshab came under European influences, to which his family had been subjected for two generations. Owing to Ignorance of Sanskrit and the absence of Brahminical influences in the shape of religious teachings or traditional rites and customs in his family, his early fondness for Christ developed into a craze. Christ-mad, and knowing no other teacher or philosopher well, he went into ecstasies over Christ's teachings. His horizon was very limited, bounded by Christ's life and his work. He never cared to study the religion or the culture of his forefathers or the philosophy and literature of the country of his birth. What he lost in breadth of view, however, he gained in intensity of feeling. And at last he began to consider himself as the recipient of God's messages and orders. He even changed the name of the religious body of which he was the minister. The Brahmo Samaj became the "New Dispensation," quite in keeping with the character of his alien beliefs.

In the year 1880, Keshab Chandra Sen began to speak of a New Dispensation, by which he meant no doubt a special manifestation of God's will. He says himself: "when men are hopelessly gone in the way of misery and ruin, when a thick gloom of sin settles upon society, when human eyesight is unable to discern the right path, it is then that Providence sends to the world one of those men whose life has been sold to His Almighty will." This, says MaxMuller, no doubt refers to himself.¹

Thus the Brahmo Samaj, which came into existence as a Hindu national reform movement, based on the teachings of the Vedas, and was national in character in every sense of the term, evolved, in its last phase into a Christian institution under Keshab Chandra Sen. Romain Rolland² says: "Noble and true though the successors of Rammohan Roy were, they changed his doctrine out of all recognition." Under Ram Mohan Roy, the Brahma Samaj followed the pure Vedic faith. Under Devendra-Nath Tagore, though it rejected the authority of the Vedas, the Brahmo Samaj, retained its national character as a Hindu Samaj, and rejected all Christian advances. Babu Pratapchandra Roy, the chief disciple of Keshab Chandra Sen in his letter dated the 20th August 1881 from Simla to Prof. MaxMuller, says: "But for the Bible, for the character of Jesus and of his disciples, the Pradhan Acharya (Devendranath Tagore) of the Brahmo Samaj has always had an unfeigned dislike."

¹ MaxMuller's *Biographical Essays*, p. 81.

² *Prophets of the New India*, p. 72.

The Adi Brahmo Samaj has, remained more or less faithful to its original character, but the New Dispensation, founded by Keshab Chander Sen became a completely denationalized body. It rejected Hindu culture and Hindu thought, and in all essentials became a Christian body masquerading in a thin Hindu garb.

Swami Dayanand had two contacts with the Brahmo Samaj. The first contact was in Calcutta in 1872 A. D. During his three and half months' stay in Calcutta from the middle of December 1872 to 1st April 1873, he met Keshab Chandra Sen several times, had several conversations with him and delivered lectures at his residence as well as in places arranged by him. He also met M. Devendra Nath Tagore and delivered a lecture at his residence on 21st January, 1873 during the anniversary of the Adi Brahmo Samaj. He declined the Brahmo Samaj leader's invitation to stay at his house.

Swamiji had a high opinion of Keshab Chandra Sen's sincerity of convictions, his intellectual powers and his high character. After listening to Swamiji's answer to his question as to which was the true religion when Swamiji told him that the Vedic religion was the one true religion and gave six cogent reasons for his views, Keshab Chandra Sen was so impressed by the superb intellect and reasoning powers of Swamiji that he expressed his regret that Swamiji did not know English, otherwise he would have gone to Europe and achieved wonders there.

Swamiji came in contact with the Prarthna Samaj, a pale imitation of the Brahmo Samaj in the Bombay Presidency in 1874 when he went to preach the Vedic religion there. During his stay at Rajkot, Swamiji established the first Arya Samaj there in January 1875 incorporating the Prarthna Samaj into it, the members of which agreed to accept the Vedas as Revelation.

His second contact with the Brahmo Samaj took place at Lahore. When Swamiji went to the Punjab and reached Lahore on 19th April 1877, the members of the Lahore Brahmo Samaj received him with enthusiasm. They raised subscriptions to defray the expenses of Swamiji's food, hoping to persuade Swamiji to join their Samaj. Two weeks passed and when they found that Swamiji instead of joining the Brahmo Samaj, criticised its tenets and advocated the doctrine of rebirth and the divine character of the Vedas, they not only stopped their supplies but had the meanness to demand refund of the money they had expended on supplying him with food for the past two weeks. Nobody had asked them to show hospitality to Swamiji. People of their free will offer food to Sadhus and Sannyasis, but the members of

the Lahore Brahmo Samaj, to their disgrace, had the temerity to ask Swamiji to reimburse them and eventually received from him Rs. 25 !

Swamiji praised the work of the Brahmo Samaj so far as its giving up of superstitious and harmful social practices was concerned, and had respect for the courage and character of its leaders Devendranath Tagore and Keshab Chandra Sen. But he condemned the denationalising influence it had on the people.

In the eleventh chapter of the *Satyarth Prakash*, Swami Dayanand discusses the merits and demerits of the Brahmo Samaj and the Prarthna Samaj in the form of questions and answers. He says that "their system of belief has a few good points with many that are objectionable." Their good points are:

(1) They have saved a small number of people from embracing Christianity.

(2) They have helped to abolish idolatry to some extent

(3) They have freed people to some extent from the shackles of false books.

Their objectionable points are that people belonging to these Samajes are wanting in patriotism; for, they only imitate Christians in their ways. They laud the Christians and Europeans to the skies in their lectures and run down their own forefathers. They look upon Europeans as most learned men, and think that the people of Aryavarta have always been ignorant. In the sacred book of the Brahma Samaj, Christ, Moses, Muhammad, Nanak and Chaitanya are mentioned as holy men, but not one sage or seer of the past in India is mentioned. Born in Aryavarta, having lived and still living on its products, they have renounced the religion of their forefathers and call themselves scholars though they are quite ignorant of Sanskrit learning which is indigenous to India. They plume themselves on their knowledge of English. They must be believing that promiscuous eating and drinking and breaking of caste rules ——— reformation of their country. They think wearing boots and trousers, living in hotels and eating food prepared by all are the causes of European progress.

He says that the Brahmo Samajists have become aliens in India. Europeans do not ——— for them, and Indians look upon them as followers of an alien religion. Dayanand then proceeds to show that they are wrong in believing that the world was created without any material cause, for, he says that nothing can be created out of nothing. He further says that their belief in forgiveness of sins through prayers and repentance is responsible for people committing more sins in the world.

When people believe that they can get rid of sin by pilgrimages and by the recommendation of Christ and Muhammad, there is nothing to deter them from committing sins.

A more or less comprehensive summary of the history and the teachings of the Brahmo Samaj has been given above to show the nature and the evolution of one of the two movements inaugurated in the nineteenth century in India to reform the prevailing Hinduism in the country. Both the Brahma Samaj and the Arya Samaj were originally started to restore the religion of the Hindus to its pristine purity, and to do away with the evil and corrupt practices, religious and social, that had embedded themselves into the original pure monotheism of the Vedas. Both started with the affirmation of one God, Omniscient and Just, and the Vedas as His divine commandments and guide to mankind. But while the *Arya Samaj* has kept to its fundamental principles and teachings, the Brahmo Samaj, which came into existence because of the disintegrating influences of foreign thought and religion on English educated Hindus in Bengal, has leaned more and more on that thought, and neglected the study of Indian thought and literature altogether, and has moved away from the foundations on which it had been based. It has therefore lost its stability. A section of it led by Keshab Chandra Sen came more and more under Christian influence and became all but Christian in name. The Brahmo Samaj has thus become an exotic plant growing on an uncongenial soil.

Keshab Chandra Sen, by his intellectual ability and brilliant oratorical powers, caught the ear of the European critics of Indian thought and culture, who began to forecast the trend that Indian religious thought would take in the future. Not knowing the realities of the Indian situation, the potential strength of the Hindu religious thought in the country and the perennial nature of the source from which it derived its inspiration and sustenance, they predicted that under the increasing pressure of European science and culture, the Arya Samaj would disappear, and the Brahmo Samaj would prosper and become the nucleus of a religion which will be a new form of Christianity, and which will be accepted by the people of the country.

Prof. Max Muller says:—"India is in a process of religious fermentation, and new cells are constantly thrown out, while old ones burst and disappear. For a time, this kind of liberal orthodoxy started by Dayanand may last; but the mere contact with Western thought, and more particularly with Western

scholarship, will most likely extinguish it. It is different with the Brahmo Samaj under Devendranath Tagore and Keshab Chandra Sen. They do not fear the West; on the contrary, they welcome it, and though that movement too, may change its name and character, there is every prospect that it will in the end lead to a complete regeneration in the religious life of India."

Sir Alfred Lyall, Prof. E. W. Hopkins, Prof. A. Barth, Prof. M. Monier Williams and others interested in the propagation of Christianity, have all thought so and predicted the acceptance by India of some modified form of Christianity like Keshab Chandra Sen's Brahmo Samaj.

Prof. Hopkins says:—"Not the heathen, but the Christian barred the way against Christianity.....The hand stole and killed: the mouth said, "I love you." The Hindu understood theft and murder, but it took him sometime to learn English." Prof. Hopkins however sees "in the distant future the rise of a spirit of progress which will set India free to accept Christ."

Prof. Monier Williams says:—"The masses (of India) will never be satisfied with (positivism) and when the walls of the mighty forces of Brahminism ■ encircled, undermined and finally stormed by the soldiers of the Cross, the victory of Christianity must be signal and complete." ²

Mr. F. Lillingston at the end of his "*Brahma Samaj and Arya Samaj*" (1901) looks cheerfully forward to see in due time the leavening of the whole population of the world, and in the light of this reasonable hope, he interprets the signs of the times as pointing to the speedy advent of Christ to India." ³

All this is wishful thinking. Obsessed with their blind and blinding belief in the supreme truth of Christianity, blind to its limitations, its narrow vision of human salvation, its illogical and unphilosophical tenets regarding Heaven and Hell, its trust in the recommendatory power of Christ, rejecting the doctrine of Karma and man reaping the fruits of his works, which alone vindicates God's justice, and its various other teachings—relying entirely on the nobly-led life of Christ and some of his ethical teachings, they think that every thing else must give way to what they think is right and true. The progress of events since these prophecies were made, however, prove that these prophecies were not based on sound data. Even in Europe, the stronghold of Christianity, whole communities and nations are giving it

²*The Religions of India*, pp. 570-1
Modern India (1876)

³*The Brahma Samaj and the Arya Samaj* p. 120. Out of the 120 pages of this book, only six pages are given to the Arya Samaj, and 114 to the Brahma Samaj.

up. Pecuniary benefits, temptations of securing better worldly position, the unjust and cruel rites and customs of corrupt Hinduism, may carry the ignorant aborigines and the needy, in India to the fold of Christianity; but all available data point to the fact that Christianity in the form of Brahmoism or its like has no chance at all of acceptance by the people of India. Mr. Blunt, in the *United Provinces Census Report* for 1911 says: "Brahmoism is nothing but a limp eclecticism. Such a religion has little vitality."—p. 138.

A much greater man than Max Muller, Monier Williams, Lillingston, Hopkins or Sir Alfred Lyall, one with an unclouded vision has seen that the Brahmo Samaj was a *mushroom* growth and had not taken root in the soil and there was no future for it or for Christianity. Romain Rolland says:

"Keshab Chandra Sen ran counter to the rising tide of national consciousness then feverishly awakening. Against him were the three hundred million gods of India and three hundred million living beings in whom they were incarnate, the whole vast jungle of human dreams wherein his Western outlook made him miss the track and the scent. He invited them to lose themselves in his Indian Christ, but *his invitation remained unanswered. They did not even seem to have heard it.*"¹

The philosopher Schopenhauer, who drank deep at the fountain of the Upanisads and got rid of his Jewish and Christian superstitions, says: "In India, our religion (Bible) will now or never take root, the primitive wisdom of the human race will never be pushed aside by the events of Galilee. On the contrary, Indian wisdom will flow back upon Europe and produce a thorough change in our knowing and thinking."

¹*Prophets of the New India*, p. 97.

CHAPTER XXXII.

COLONEL OLCOTT AND MADAME BLAVATSKY.

सुविज्ञानं विविधेषु जनाय सदासदा नृपती पस्पृषाथे ।

तयोर्धेयं सत्यं यत्तरुज्जीयस्तद्विद् सोमोऽवति हन्यासत् ॥

अथर्व० ८।४।१९ ॥

The giver of happiness to the world gives the best of real knowledge to him who is a seeker after knowledge. When Truth and Untruth clash, He gives protection to what is true and destroys the untrue.

Atharva—8-4-19.

AN event occurred in the year 1878 A. D. which produced some ripples on the placid waters of the Arya Samaj at the time. The event was the dramatic appearance of Colonel H. S. Olcott and Madame Blavatsky on the horizon of India. They became disciples of Swami Dayanand and made the Theosophical Society, they had founded in New York in 1875, a branch of the Arya Samaj, which Swamiji had established in India. The event was hailed by Swamiji with joy when it became known that two learned and prominent people from America had not only accepted the Vedic Dharma, but looked upon India as Holyland and promised to serve her.

The pleasure this event gave to Swamiji and the Arya Samajes was, however, shortlived. Colonel Olcott and Madame Blavatsky, after a few months' stay in India, began to feel their position secure, and then threw off the mask they had been wearing, and it became clear that their desire to learn the Vedic Faith was a pretence, and service of India an excuse. Their real object in coming to India was to establish in this backward country, branches of the Theosophical Society, of which they were the founders. It may be that they thought of India when they found that the society, they had founded in 1875 at New York, was making no headway in America. The event, however, is of interest, as it shows the dangers to which public movements in their initial stages are exposed, and

to which they often succumb unless proper care is taken to avoid them.

The event is an episode in the history of the Arya Samaj. For one thing, it shows the vigilance with which Swami Dayanand tended the growth of the Arya Samaj, the firmness with which he dealt with matters concerning its wellbeing and prosperity so as to keep its purity and integrity intact, and not allow elements foreign to its nature and contrary to its aims, to get embedded within it. Above all, it constitutes a remarkable testimony to the fact that Swami Dayanand had consecrated his life to the preaching of truth; that he was no respecter of persons where truth and honesty were in danger, and that he did not hesitate to denounce hypocrisy, falsehood and untruth when he detected them even if they showed their head in the highest quarters. It also shows that he was a votary of truth as he found it in the Vedas, and that he refused to tolerate the slightest departure from the truth in whatever guise such departure was clothed.

In order properly to understand the establishment and later the severance of the connection of the Theosophical Society with the Arya Samaj, it is necessary to give an account of the origin of the Theosophical Society and the circumstances in which Colonel Olcott and Madame Blavatsky established contact with Swami Dayanand Saraswati. The events that occurred and the correspondence that took place between Swami Dayanand and Colonel Olcott and Madame Blavatsky are described at some length so as to let the reader fully understand why Swami Dayanand finally broke with the founders of the Theosophical Society.

Colonel H. S. Olcott, a prosperous practising lawyer of New York, America, finding the materialistic pursuit of life, so characteristic of Europe and America not satisfying, became disgusted with the teachings and tenets of Christianity and the corrupt practices of its ecclesiastical institutions. Finding that the problems of life were neither solved nor explained by Christian teaching, he turned to spiritualism, and met at Chittenden in 1874 a talented Russian lady named Madame Blavatsky, who had come to America in 1873, and was not only a good spiritual *medium* but professed to be guided by Masters who lived in the Himalayas. As they were both interested in spiritualism and occultism, they became friends and began to investigate

occult phenomena. On the 7th September 1875, a few persons met in Madame Blavatsky's room in 46, Irving place, New York to found a society of people interested in occultism. On the 8th September, a society was founded with Colonel Olcott as Chairman and Mr. W. Q. Judge as Secretary, for the study and elucidation of occultism, and a committee of four was appointed to draft a constitution for the Society. The society consisted of sixteen former members and was named the Theosophical Society—Colonel Olcott's *Old Diary Leaves*, First series, p. 121.

On 30th October, 1875 at a preliminary meeting of the Theosophical Society, Colonel Olcott was elected president and Madame Blavatsky corresponding secretary. The first regular meeting of the Theosophical Society was held on 17th November, 1875. "Thus the Theosophical Society, first conceived on the 8th September and constitutionally perfected on the 17th November 1875, after a gestatory period of seventy days, came into being and started on its marvellous career of altruistic endeavour per *angusta ad angusta*." (*Old Diary Leaves*, First series, p. 136).

It continued to lead a fitful life till 1877, when the two founders, Colonel Olcott and Madame Blavatsky, possibly not finding America a congenial place for their work, thought of changing its venue to India to get into relations with the Asiatic people. Colonel Olcott thus describes the event in his *Old Diary Leaves*.

"Our two hearts drew up towards the Orient, our dreams were of India, our chief desire to get into relations with the Asiatic people. No way, however, had yet opened on the physical plane, and our chance of getting out to our Holy Land seemed very slight, until one evening in the year 1877 an American traveller, who had recently been in India, called. He happened to sit so that, in looking that way I noticed on the wall above him the framed photograph of the two Hindu gentlemen (Mulji Thakersey and Tulsiram) with whom I had made the Atlantic passage in 1870. I took it down, showed it to him, and asked if he knew either of the two. He said he did know Mulji Thakersey and had quite recently met him in Bombay. I got his address and by the next mail wrote to Mulji about our Society, our love for India and what caused it."

Colonel Olcott, like a true businessman, offered Mulji a diploma of membership of the Theosophical Society with his letter. Mulji accepted the offered diploma and introduced to Colonel Olcott, Harishchandra Chintamani, President of the Arya Samaj, Bombay and also wrote about Swami Dayanand Saraswati ■ a great Hindu Reformer.

On 18th February, 1878 Colonel Olcott wrote his first letter to Swami Dayanand Saraswati and sent it through Harishchandra Chintamani. This important letter gives a picture of the writer's distracted mind, tossing about rudderless on the sea of Western life and the consequent humility and earnestness with which he and his colleagues began to seek enlightenment.

No. 71, Broadway, New York.

18th February, 1878.

Sir,

To the most Honourable Pandit Dayanand Saraswati, India. Venerated Teacher. A number of American and other students who earnestly seek after spiritual knowledge, place themselves at *your feet*, and pray you to enlighten them. They are of various professions and callings, of several different countries, but all united in the one object of gaining wisdom and becoming better. For this purpose they, three years ago, organized themselves into a body called the Theosophical Society. Finding in Christianity nothing that satisfied either their reason or their intuition, seeing on every side the evil effects of its pernicious doctrines, finding priests who were hypocrites, rapacious and sensual; and worshippers who lived false and unclean lives, beholding crime concealed and condoned, and virtue and wisdom put aside as obnoxious to existing conditions of society in Christendom, they stood apart from the world, turned to the East for light, and openly proclaimed themselves the foes of Christianity. The boldness of their conduct naturally drew upon them public attention and reprobation of all influential organs and persons, whose worldly interests or private prejudices were linked with the established order. We have been called atheists, infidels and pagans. Eighteen months ago, in this great city of over a million Christians, we buried one of our number with *pagan* rites, employing the symbols of fire, lights, the ancient Tan entwined with the serpent and others. Six months later we took the corpse from its temporary resting place, and reduced it to ashes by burning according to the customs of the fathers of the race.

"We need the assistance not only of the young and the enthusiastic, but also of the wise and the venerated. For this reason, *we come to your feet as children to a parent*, and say '*Look at us, our teacher: tell us what we ought to do. Give us your counsel and your aid.*' Here are some hundreds of millions who are shut out from the light of the spirit, and grovelling in the dust and darkness of matter. Not content with being misled, bigoted, and unhappy themselves, they expend their wealth, their active intelligence and their quenchless energies in carrying on a crusade throughout the East against the ancient religions and philosophies, and persuading the ignorant masses to embrace their false theological system. Our society through its members has access to the press. We would spread throughout Christendom a correct idea of Eastern thoughts and throughout *heathen* and *pagan* lands expose the practical efforts of the religion offered to their acceptance by lying missionaries. Orientalists,

so called, who acquire Sanskrit and other old languages, forge and mutilate the Vedas and other sacred books in translating them. We wish to print and circulate correct translations made by learned pandits with their own commentaries upon the text.

"Will you honour us by accepting the Society's diploma of 'Corresponding Fellow' ? Your countenance and favour will immensely strengthen us. *We place ourselves under your instruction.* Perhaps we may directly and indirectly aid you to hasten the accomplishment of the holy mission, in which you are now engaged; for our battle-field extends to India: from the Himalayas to Cape Comorin there is work that we can do.

"You venerable man, who have learned to pierce the disguises and masks of your fellow-creatures, look into our hearts, and — that we speak the truth. See that *we approach you not in pride but humility*, that we are prepared to receive your counsel, and do our duty as it may be shown to us. If you will write to us a letter, you will know just what we wish to know, and will give us what we need.

"In behalf of the society, I subscribe myself, Venerable Sir, with great respect,

(Sd) Henry S. Olcott
President of the Theosophical Society.

Like a true American, Col. Olcott, with an eye to business first, begs Swamiji to honour the Theosophical Society by accepting the Society's diploma of *Corresponding Fellow*.

This letter reached Swami Dayanand when he was at Lahore. Swamiji sent a reply to it on Baisakh Krishna 5, S. 1935 (21st April, 1878) in Sanskrit,¹ with an English translation. The reply is addressed to Col. Olcott as "one who is dissatisfied with false religion and is anxious to worship God without a second" and to Madame Blavatsky. Swamiji says :

"I thank God who is all Powerful, Omnipresent, Infinite, Birthless, Just, Embodiment of knowledge, who causes the creation, the preservation and the dissolution of the world etc. By whose favour an occasion has arisen for correspondence and contact of Indians with people of *Pataldesa*, Americans. Just as there is only One God, so the whole world should have one religion. That religion is to worship — God and obey His commands. The Vedas teach it: it is proved by reason and is accepted by the learned. You should know this. We pray to God so that all false religions may disappear and only the one eternal, one professed by the Aryas spread throughout the world."

Swamiji then promises, in compliance with Col. Olcott's request, to continue to correspond with him. It should be noted that Swamiji nowhere in the letter accepts the diploma of "Corresponding Fellow" of the Theosophical Society. On 21st May, Madame Blavatsky and Col. Olcott wrote the following letter to B. Harishchandra Chintamani:

¹This letter in Sanskrit was published in *The Paropkara*, the organ of the Paropkarini Sabha, Vol. I. No. I, Chapter III, p. 3.

My dear Sir and Brother,

As I am about to leave the city of New York to take a needed rest at the sea-shore, with no probability of my returning before I sail for Europe and India (whether I will stop in London one month or a year, fate alone knows). I have decided to send a portion of my books direct to Bombay to await my coming (some 250 volumes and as many unbound books). The President adds some of his. If any accident should prevent my coming there in person, you will please present them to any library of Arya Samaj. By accident I mean Death: for nothing except death will prevent our coming to India in due season. I have decided, as soon as I am in the Motherland to present the greater part of the volumes to such Samaj as you may designate: and I hope to bring a load more from England (and Olcott also). I hope you will not feel annoyed at my writing and bothering you so often, but I assure you I never breathe so easily when I either write to, or receive letters from India. It seems to me as if I was sending a portion of my heart and soul to the blessed Motherland every time.

New York, 21st May 1878.

(Sd) H. P. Blavatsky.

Dear Brother,

I will add a few lines to our sister's letter to say that I have read its contents, and its several propositions have my unqualified approval. In suggesting that our society should make itself known as a branch of Arya Samaj subject to P. Dayanand's control and myself, *I am proud to acknowledge fully to such an instructor and guide as that wise and holy man.* There is much work to be done by us before we can expect very great results. As you say, let us work together in hearty co-operation and we will be able to effect wonders.

To Brother Harichand Chintamani,

(Sd.) H. S. Olcott.

Though no letter of Harishchandra Chintamani suggesting amalgamation has been quoted by Colonel Olcott, yet it appears that the former suggested to Colonel Olcott to merge the Theosophical Society into the Arya Samaj. On 22nd May, 1878, a meeting of the Theosophical Society was held and it was resolved to make the Theosophical Society a branch of the Arya Samaj and recognize Swami Dayanand Saraswati as the *head of the Theosophical Society*. The following letter bears testimony to this.

To

The Chiefs of the Arya Samaj.

HONoured SIRs,.....You am respectfully informed that at a meeting of the Council of the Theosophical Society held at New York on the 22nd of May 1878, the President in the chair, upon motion of Vice-President A. Wilder, seconded by the Corresponding Secretary H. P. Blavatsky, it was unanimously resolved that the society accept the proposal of the Arya Samaj to unite with itself, and that the title of this Society

be changed to *The Theosophical Society of the Arya Samaj of India*. Resolved, that the Theosophical Society, for itself and branches in America, Europe and elsewhere, *hereby recognise Swami Dayanand Saraswati, Pandit, Founder of the Arya Samaj, as its lawful Director and Chief*. Awaiting the signification of your approval and any instructions that you may be pleased to give, I am, honoured sirs, by order of the Council, Respectfully yours, (Sd.) Augustus Gustam, Recording Secretary.

Col. Olcott received Swamiji's letter of 29th April, 1878, on 29th May, 1878 and the same day he wrote to Harishchandra Chintamani the following letter:—

Dear Brother.....We have been made very happy to-day by the receipt of the benevolent reply of Swami Dayanand Saraswati to my official letter. We feel highly honoured not only by acceptance of our Diploma,¹ but also by the very kind phrases in which he communicates his decision to us.

"I cannot tell you how glad I am to feel that we have established such close fraternal relations with the Arya Samaj. Its answering hail comes across the seas to us like that of a rescuing party to the benighted traveller who finds himself in the depth of a forest with wild beasts all around him. For, where are there beasts more hostile than these Christians — towards heathens and *infidels* like ourselves? With your hands clasped in ours, we feel strong enough to fear no odds that can be arrayed against us. My affectionate regards to &c., &c. Yours fraternally,

Sd. H. S. Olcott.

As he did not know whether Swamiji would approve of the amalgamation of the Theosophical Society with the Arya Samaj, Col. Olcott wrote the following letter the next day (30th May, 1878) to Harishchandra Chintamani:

DEAR BROTHER, A diploma for each nominee would have been sent also, but for the fact that in case the revered Swami approves our change of title and declares us affiliated with the Arya Samaj, *new Diplomas* would have to be sent to replace the old ones.....Hoping favourable response from our *venerable and illustrious chief* in the matter of the amalgamation of the two societies, Ever sincerely yours,

Sd. H. S. Olcott, President, etc.

On 5th June 1878, Col. Olcott addressed the following letter to Swami Dayanand Saraswati:

No. 71, Broadway, New York, 5th June, 1878.

To the Most Honourable Pandit Dayanand Saraswati Swami, Venerated Teacher,.....The benignant letter which you have so kindly sent us by the intervention of our brother Harichand Chintamani of Bombay, has come safely to our hands. It affords all the fellows of the Theosophical Society and its officers great happiness to receive your blessing upon them and upon their labors, and your wishes for their health and prosperity. In return, it only needs that we should express our fervent hope that your stay upon earth may be prolonged until your beneficent mission is fully accomplished, and humanity prepared to listen to and avail of your wise counsels.

¹ Swamiji's letter nowhere even mentions the diploma, much less accepting it.

We perceive, O venerable sir, in your definition of the nature and attributes of the All Good, that we humble students in the West have not misinterpreted the teachings of Aryan ancestors. The supreme one whom you teach your disciples to contemplate and lift their aspirations to, is the very same Eternal Divine Essence whom we have been pointing these Christians to — the proper object of their adoration, instead of their — cruel, remorseless, and vacillating Moloch—Jehovah. But it is a hard task for us to teach others when we ourselves — sorely need instruction. We feel our unfitness more and more every day, and but for the conviction that he who has learnt even a very little of the truth, should not withhold it from his needier brother, we would feel disposed to withdraw ourselves completely from public view until we had had a sufficient time to acquire the precious knowledge you have promised that you will impart to us.

I have duly forwarded our brother Harrychand Chintamani the resolution unanimously adopted by the Council to affiliate the Theosophical Society with the Arya Samaj; and to change its title accordingly, provided that our action is approved by you. Recognizing, as we do, the Aryan source of our race, and of its knowledge of things terrestrial and celestial, we, Theosophists, will *feel proud to be permitted to call ourselves your disciples*, and to disseminate throughout the West — correct idea of the Arya Samaj and its doctrines. *Permit — to give you the name of our teacher, our Father and Chief*; and we will try to deserve by our actions so great a favour. In respect to the Vedic Philosophy, we are but — children, instruct us. What shall we tell the people. How shall we tell it? We await your orders and will obey.

Whatever your wisdom may consider necessary or advisable to do or have done, we promise shall be done to the extent of our power. This is — sordid, a prejudiced, an unspiritual people; their religious worship appeals to the bodily senses—to fear, pride, covetousness, cowardice, malice; their temples or churches vie with each other in ostentation; crime and vice nestle securely beneath velvet and silken robes, and in the corners of the soft-cushioned paws; their priests and ministers temporize with moral delinquencies and promise the blessings of eternal communion with God and the saints in Heaven to such as pay liberally and profess loudly. But, nevertheless, there are many earnest thoughtful men and women in every city and town, who would joyfully unite with the Arya Samaj, did they but know of its existence, and the truths it was born to promulgate. These minds we must reach through the press, since we have no Swami or pandits here to discourse from the platform. What comes within our poor abilities to do, we — ready and anxious to set about when we shall receive your instructions. We pray you to give the same to us as speedily — the pressure of your many important engagements shall permit.

And will you not carry to all the Samajes throughout Aryavarta the assurance that, away off at the other side of the globe, there is a society of men and women who hold to the same religious philosophy, teach the same doctrines, rejoice in the same views of the future life, are moved by the same aspirations as themselves, and along that cord of sympathy which stretches from hearts to hearts which beat in unison, send to their Aryan brothers a message of fraternal love and encouragement?

We ask you what are the rules of the Arya Samaj; how is its work conducted; who are eligible, and especially who are ineligible for membership;

what should be our policy towards the various religious sects, towards society at large, in this country and in Europe; what books in any western language, can we recommend for perusal to inquiries as containing true ideas as to God; man—his origin, powers and destiny; and Nature; and how far should the rules enforced in India be modified or changed to meet the different conditions of western life? It is especially important for us to know what to say to "Modern Spiritualists"—numbering some millions—about their phenomena, their cause and effects, the nature of mediumship, its benefits and perils. Living men — ever to have been striving to tear aside the curtain that hangs over the edge of the tomb and the funeral pyre. The human heart seems ever to have yearned after an assurance that the dead have not passed beyond the reach of their sympathies. The mother cannot give up her dead babe as gone for ever from her embraces, nor the wife her husband, nor the lover his mistress. This is the fierce and unquenchable longing upon which western modern spiritualism has grown so enormously, and from its advocates has come the bitterest opposition we have had to combat. The mediums, or psycho-physiological sensitives, by the help of whose organisms and magnetic emanations the intelligences behind these multifarious phenomena have been corresponding by writing, speech, percussive sounds, apparitions and other means, with enquirers, — numbered by thousands. Millions believe that their very deceased relatives are talking with them, and making their materialized forms visible. We ask what shall be our course with these people and movement? We must be specific, exact and convincing to satisfy them. I clearly infer from your letter—that part where you speak of the phenomena of giving life to a dead man, healing lepers, moving a mountain, and touching the moon "as betraying an irreligious spirit, and sure to give rise to many misfortunes," that you disapprove of "miracle" working. You esteem it as much inferior to the study of philosophy and one's innate spiritual powers. This is wisdom, and — recognize it as such. But the masses here, like the masses everywhere, — averse to philosophy and hunger after marvels. Their understandings — attainable only through their imaginations and senses. The mediums show them marvels, and we vainly offer them the discussion of philosophy. Perhaps — have not used the best methods. A conviction that this may be so, brings us to your feet for instruction and guidance.

I think that much progress will have been made when we can lay before the western public an un mutilated, lucid and interesting exposition of Vedic philosophy. One of the ablest editors of America, a fellow of our society, who publishes a newspaper with a circulation of 50,000 copies, says the most crying want of the time is an analysis of Eastern religions, showing whence the Christian dogmas, traditions and ceremonies have been stolen, and how each more modern faith in turn sprang from the Aryan. Another fellow, a Vernacular philologist, who is just bringing out a work upon the origin and destiny of the English language, complains that the Christian Bishop Heber mutilated the translations of the Zend Avesta, and begs me when I go to India, to send to western scholars clearer data about the origin and emigrations of peoples, and the birth of languages. There is, in fact, so very very much that the East can teach an ignorant but willing West, that I scarcely know how to restrain my pen from propounding to you more questions than you could fitly answer even were you to devote half of your precious time to the task. But you — accompanied and surrounded by many learned pandits and other Aryan scholars who, for the

love of the Motherland and Mother faith may be willing to give ■■■■ valuable help. We ■■■■ so far away from you, and letter writing is so meagre and unsatisfactory a method of correspondence between teacher and scholars, that a few of us feel the absolute necessity of *coming very soon to Ayanarta to study, and fit ourselves for missionary work among our own races.* We think that we can learn ■■■■ much there ■■■■ two or three years as we could here in twenty, and but for the brevity of human life, which warns those of us who are in middle life and older, to lose no time if we would do good, even twenty years is not too much to devote to self instruction. But pending our departure from America, we most earnestly, though respectfully, ask you to give us the wished for information above specified.

And now rendering our homage, and praying for your continued health and happiness, I on behalf of my whole society, write myself, with your permission, Your humble disciple and follower,

Sd. Henry S. Olcott, President of the Theosophical Society."

Before sending the above letter to Swami Dayanand, Colonel Olcott addressed the following letter to the *Indian Spectator*, Bombay.¹

Extract from a letter from Colonel Olcott, to the Editor of the *Indian Spectator*, dated New York, 29th May, 1878:—

New York, 29th ■■■■ y, 1 78

"We understand Buddhism to really ■■■■ the religion of Bodh or Buddh (Wisdom) in short, Wisdom-Religion. But we, in common with most intelligent Orientalists, ascribe to the popular Buddhistic religion only an age of some twentythree centuries—in fact, not so much as that. As we understand it, Sakya Muni taught the pure Wisdom or Buddh Religion, which did antedate the Vedas; for when the Aryas came to the Punjab, they did not bring the Vedas with them but wrote them ■■■■ the banks of the Indus. That "*Wisdom-Religion*" ■■■■ all contained in the Vedas; hence the Aryas had it,—It ■■■■ a secret doctrine from the first, it is ■■■■ thousand times more ■■■■ now to our modern scientists, few of whom are any wiser than MaxMuller, who calls all in the Vedas which he cannot understand "theological twaddle." Being ■■■■ secret doctrine—comprehensible fully but by the brightest minds, the priest of every creed distorted it. It is this wisdom Religion which the Theosophical Society accepts and propagates and the finding of which in the doctrines expounded by the revered Swami Dayanand Saraswati Pandit, has led us to affiliate our Society with the Arya Samaj AND RECOGNIZE AND ACCEPT ITS CHIEF AS OUR SUPREME RELIGIOUS TEACHER, GUIDE AND RULER. We no more permit ourselves to be called Joss-worshipping Buddhists than Joss-worshipping Catholics; for, in the former, we see ■■■■ less than in the latter, idolators who bow down to gross images, and are ignorant of the true Supreme, Eternal, Plucreate Divine Essence which bounds all, fills all, emanates everything and in the fullness of cycle reabsorbs everything until the time comes for the next one in the eternal series of rebirths of the visible from the invisible. You see then that we are neither Buddhists in the popular sense nor Brahmanists as commonly understood, not certainly Christians. Say that we are of the Arya Samaj and that we give heart

¹ The whole ■■■■ the letter ■■■■ not available.

and soul to the advancement of its holy and beneficent work, that will include everything. Respectfully Yours, Henry S. Olcott,

President of the Theosophical Society."

Thus, according to Col. Olcott, the *Buddhism or wisdom religion he believed in is all contained in the Vedas*. Colonel Olcott never wrote to Swami Dayanand anything about Buddhism or wisdom religion.

Col. Olcott's letter dated the 5th June, 1878 reached Swamiji on 7th July, 1878 at Amritsar. As Col. Olcott sought enlightenment as to the principles of the Arya Samaj, information as to the nature and attributes of God and the doctrines of the Vedic Faith, Swami Dayanand wrote on Sravan Bad II, S. 1935 (26th July 1878) a long letter from Roorki giving Col. Olcott fairly full information about the teachings of the Vedas, the nature and attributes of God, of *Jiva* (souls) and of *Prakriti* premodial matter, the fundamental principles of the Arya Samaj and the expositions of the Vedic philosophy. Swamiji's reply was sent in Sanskrit with an English translation attached.

This reply addressed Col. Olcott as "one diligent in the worship (उपासना) of God, believer in the Godgiven knowledge of the Veda, President of the Theosophical Society which proclaims the same religious doctrines as the Arya Samaj, Col. H. S. Olcott." The letter says;

"Thanks be offered to God who is without a second, All Powerful, Lord of the whole world, Creator and Pervader in all the universe, and who has inspired you and us with affection for the Vedas which are the source of all kinds of knowledge and are His own inspiration."

The letter then accepts the Theosophical Society's resolution to make that society a Branch of the Arya Samaj and continues:

"All men should offer worship (उपासना) to God as has been stated by me in my *Bhumika* (Introduction to the Commentary on the Vedas) This is the summary of it.

"All — should sit in a clean place, concentrate their minds, breathe and senses, and worship God. This worship consists of three things: (a) *stuti*, praise of God and his powers, (b) *Prarthana*, prayer, and (c) *Upasana*. *Stuti* is of two kinds: *Saguna* and *Nirguna*. *Sagun*, God as possessing certain attributes—such as Omniscient, Just, Creator etc., and *Nirguna* — not possessing certain attributes, for instance, bodiless, imperishable, unborn, undying, — having no second or third or fourth etc. *Prarthana* as in Yajur Veda, adh, 32, m. 14, O God (agni) All Refulgent Lord, bestow upon me today that intelligence and wisdom endowed with memory and truth which the wise and learned possess. When a man asks for learning and intelligence he asks for all good qualities and virtues.

"O God, remover of fell diseases, vices of sinners, be pleased not

to keep us away from knowing our true self, happiness, knowledge, love, obedience to your will and pure disposition nor do you keep away from us; separate us not from those dear to us and from objects which we desire. O Lord! do not destroy our — of getting happiness. O Lord you who award punishment to all living beings for their evil deeds, do not separate us from our learned elders nor from those who are dependent on us. Lord, destroy not our potent and learned men, nor other virtuous things; preserve our fathers who protect us and our preceptors, our loving mothers and our knowledge and our bodies, which keep us happy: Lord, the destroyer of diseases, do us the favor to preserve our children, prolong our lives, preserve our faculties etc: do not destroy our heroes, even if you are annoyed with us for committing sins. In this way, Nirguna worship should be offered.

Saguna Upasna is to hold communion with God, with our minds and senses concentrated in the firm belief in the justice, mercy, universal knowledge of the All-illuminating, Ever-present, Possessor of all virtues, Knower of all hearts, in the same way as has been done in Prarthana (prayer) and Stuti (praise). *Nirguna Upasna* should be done by knowing God as devoid of all trouble, evil, destruction, birth, death, cold, heat, hunger, thirst, sorrow attachment, shape, smell, touch and as seer of all our actions, being present everywhere, and thereby enabling us to abstain from committing sin.

"Arya is he, whom people should know and value and whose society should be sought because of his knowledge, learning, doing good to others and righteous living. Brahminhood consists in knowing God and the Vedas and obeying their commands. *Kumartva* (sexual chastity) is to observe celibacy from the eighth to the forty eighth year and living according to good rules, exercising full mastery over his organs and faculties, associating with the learned, listening to and contemplating the meanings of the Veda and keeping Brahmacharya in order to acquire knowledge of all kinds, and to live with one's own wife a life of continence and discarding all other women.

"Those who knew and understood the Vedas, and learnt from them the meaning of the term Arya, have named noble minded men — Aryas.

"The first creation was in the Himalayas. Later, when population increased, there were good men as well as bad: the good, the Aryas, came to this country which came to be called Aryavarta. The river Saraswati is the river Indus in the west which arises in the north and flows into the sea in the south. River Drashdwati is the river Brahmaputra in the East, which also flows from north to south into the sea. Between these two rivers lies Aryavarta. The society of Aryas is Arya Samaj. When a man himself practises justice, gentlemanliness, doing good to others, Truth and acquires knowledge, he should get his fellows also to practice and do the same things. This in brief is the reply (to your question). Full knowledge of these things can be obtained by studying the Vedas and listening to their teachings.

"A perusal of the books I have written, the Commentary on the Vedas, *Sandhyupasan*, *Arya Bhivinaya*, *Veda Virudh Matkhandan*, *Vedantidhwant Nivaran*, *Satyarth Prakash*, *Sanskar Vidhi*, *Arya Desh*

Ratnamala and others—will also impart knowledge of what the Vedas teach. What is *ब्रह्म*, intelligence, is life. Jiva (soul) is undoubtedly an intelligent being and its qualities are desire, etc. It is bodyless, indestructible and eternal. It is never born: nor is it destroyed. This has been proved by powerful arguments and reasons in Arya books. This is stated in brief here, — there is no time for a full explanation.

The Yajur Veda says:

कुर्वन्नेवेह कर्माणि जिजिबिषेऽमृतं, समाः ॥ यजु० अ० ४० मं० १ ॥ and वेवाहमेतं

यजु० अ० ३३ म० १८ ॥

"The soul naturally desires — life of hundred years. The desire to live is soul's attribute. His desire for happiness and avoidance of suffering and hatred as stated in the first, and *jñana* or realization of things as stated in the second mantra, are soul's attributes. The soul has many other attributes.

"To inhale and exhale the breath, to open and close the eyes, to apply the senses to some objects or remove the — from them; to work in the heart; diseases, hunger, thirst, to act righteously, uniting and disuniting, — all attributes of soul. That which is united with what resides in consciousness, desire, dislike, effort, happiness, suffering, light of knowledge, that — termed soul. But the soul is separate from the physical body, the organs, breath, consciousness, and it is intelligent, for it combines things in itself. For instance, I saw with my eyes what I had first heard with my ear, and what I saw with eyes, I touched with my hand and what I touched with my hand, I tasted with my tongue, and what I tasted I have smelled with my nose, I knew by my mind, and I think of it by my thought and that which I thought, I believe by my intelligence and what I believe, I become proud of, owing to my egoism and so on. Thus the Atma, soul, is separate from all these organs. No — can think of — thing which is — by another man, nor can one touch anything by eyes.

"By the knowledge of the Vedas and meditation in Samadhi Yoga, many Aryas have realized and will realize the real nature of Jiva (soul).

"When the soul leaves the body, it is said that death has occurred. After leaving the body, the soul lives in space and under God's orders takes another birth, according to his good or bad works in previous life. When it remains in the space or in the womb of a woman or in childhood, he is more or less ignorant. He remains in the condition in which one is during sleep.

"Now, one may object that if a soul is capable of entering another body then why is it unable to secure wealth, body, clothes, wife, son, friend and the place dear to him. The reply is that the world is impossible without — governor, that God alone who is just and Omniscient awards the fruit of good or bad actions.

"As to the photo of the dead spirit (magnetic-emotion?) which you have sent me, there is no doubt that there is deception and charlatanism in it. As — juggler by his cleverness to our amazement makes false things appear — true, so is the case with this. As a man who after gazing for — time on the shadow of his head and

throat without winking, looks at the clear sky sees a picture of his head and throat separate from the shadow, so may be the case with the picture you have sent me. In Sanskrit, *bhūt* ~~is~~ a person who existed in body but is now no more; *preta* means a corpse which has not yet been cremated. Here exist no such beings — some people believe them to do.

"The knowledge you wish to learn from me is of two kinds, spiritual and worldly, and is very vast and cannot be given by correspondence. It is briefly mentioned in my books and is to be found in detail in the Vedas. I have asked Harishchandra to translate in English my small book *Arya Desh Ratnamala* and give it to you. From that you will learn something of the true teaching."

The letter then gives details of how to cremate a dead body and adds

"You may alter the name of your Society when you decide to do so. I see no harm in naming your society also as *Aryasamaj*. In future, when you write a letter to me *please address it to me*, but you may as before send it through Harishchandra Chintamani and others. That is to say *my name should appear in the letter intended for me*, but on the cover, the name of Harishchandra etc. may be written. God be praised and thanked that time has come for us both to associate with each other for doing good. Let us both make use of this occasion and take such steps as may help the true religion of the Veda which is eternal and which is in accordance with the laws of nature, to spread in the world, and false faiths, sinful acts, ignorance and evil actions cease to exist.

"Little can be done by correspondence. Full benefit can accrue only when we meet face to face. I have hope that as by the favour of God, correspondence has taken place between us, so we shall someday meet in person too. Dated Sravan Bad II, S. 1935 (26th July, 1878 A. D.)"

This letter must have reached Colonel Olcott sometime towards the end of August 1878, and he must then have come fully to know that Swamiji believed and taught that there is one God, All-knowing, Present everywhere, All-powerful, Eternal, Infinite and Just, *who awards the fruits of good and evil actions*; Creator of the World and *its protector*, who should be worshipped; that the Atma or soul is eternal and everlasting and indestructible and takes rebirth according to the fruits of good or evil work as ordained by God; that after death, a man does not become a ghost, nor can he do anything as a spirit, that he cannot respond to any call through a medium and that all that sort of thing is deception, and that the Veda is God's knowledge given to mankind and contains nothing but truth and is a repository of all true knowledge.

After the receipt of this letter, Colonel Olcott remained in America for several months, but *he never wrote a word*

to Swamiji, or took any exception to anything Swamiji had said in the letter about God.

An almost verbatim translation of every important thing stated in the letter has been given above not only because the letter gives a more or less comprehensive exposition of the salient points of the Vedic Faith, but also to show that by the end of August 1878, that is, several months before he left America for India, Colonel Olcott received full knowledge of Swamiji's beliefs and teachings, and particularly that Swamiji believed in *one personal God* who created the world and *governs* it and rewards and punishes men as they deserve according to their good or bad actions, and that the *Jiva* (souls) are separate entities, eternal and indestructible, and are reborn after death. No question of any misunderstanding of Swamiji's position thus remained.

Colonel Olcott and Madame Blavatsky left America on 17th December, via London and arrived in Bombay on 16th February, 1879 A.D. They were received by Harishchandra Chintamani and a few friends when they landed and were disappointed at the meagre reception they received. They put up at Mr. Chintamani's bungalow. They gave several lectures at Bombay which were attended by thousands of people and created a sensation; for, they said they had come to India to learn the Truth, while the West was sunk in untruth. Some of the Christians present at the lectures said that it was a wonder that while they were able to convert ten lakhs of people in India in two hundred years, the Arya Samaj had in two years converted lakhs of Christians in America—*vide, Vidya Prakash* for February, 1879, pp. 75-76.

Swamiji reached Jwalapur on the 20th February 1879 to open his preaching campaign at the Hardwar Kumbha fair. When he came to know of the arrival at Bombay of Colonel Olcott and Madame Blavatsky, he wrote to M. Samarthan on 10th March to proceed to Bombay and meet them. They too were anxious to meet Swamiji and wrote to him to say that they were leaving Bombay for Hardwar to meet him. Swamiji wrote back to say that he was not well and would meet them as soon as he felt equal to undertaking a journey. They, however, arrived at Saharanpur on 29th April, where the Arya Samajists gave them a cordial reception and a banquet. Colonel Olcott gave a lecture at a meeting of the Arya Samaj and wrote to

Swamiji to say that they were coming to Hardwar. Swamiji wrote back saying that Hardwar was not a suitable place for them and that he himself was coming to Saharanpur to meet them. Swamiji reached Saharanpur on 1st May, 1879. This was the first meeting of Swamiji with Colonel Olcott and Madame Blavatsky.

After staying for two days at Saharanpur Swamiji left for Meerut on 3rd May taking Col. Olcott and Madame Blavatsky with him. The members of the Meerut Arya Samaj received them very cordially and lodged them in one Kothi and Swamiji in another. They stayed in Meerut till the 6th May and met Swamiji several times. They lived like ordinary Aryas and called themselves Aryas. They delivered a public lecture on Religion on 5th May, in which they declared that they had come from America, where religious darkness prevailed, and had become disciples of Swami Dayanand and hoped that with his blessings, they would know the Truth. Madame Blavatsky asked the Europeans and Christians present there to question her, if they wished to know why she and Col. Olcott had become *Swamiji's disciples and made him their Guru*. But no one said anything. They praised the Vedic faith and behaved and talked in every way so as to show that they were followers of the Vedic Faith. Their behaviour and lectures confirmed Swamiji in his belief which their letters from America had inspired, that they were true followers of the Vedas and believed in God.

Swamiji was so profoundly convinced of their faith in the Vedas that in his letter dated 7th May 1878 to B. Madholal of Danapur he said that they had produced a conviction on the minds of the people that all true knowledge is in the Vedas and that all faiths against the Vedas are false. He wrote similar letters to the Secretary, Arya Samaj, Shahjahanpur and some others.

In a letter of 5th May 1879 which Swamiji wrote to Munshi Samarthdan at Bombay, Swamiji says:

"In the *Sahiblog* (Col. Olcott and Madame Blavatsky) there is nothing opposed to our Samaj; they agree with the Samaj in their beliefs and conduct. They have talked with me for four or five days. They appear to be quite sincere. When I spoke about the matter to the Sahib (Col. Olcott), he told me in reply that until now the object of the Theosophical Society was such that followers of all religions may join it and give their opinion. 'From now after understanding the principles of the Arya Samaj, we will do as you (Dayanand) will order, and those who do not approve of the principles of the Arya Samaj will not remain in the Theosophical Society.' Muljibhai Thakersey when he comes to Bombay, will explain all this to you."

In a letter to Col. Olcott dated the 13th July, 1879 from Moradabad, after acknowledging his two letters and one dated 30th June of Madame Blavatsky, Swamiji said that they (Col. and Madame) had acted wisely in negotiating with the Governor of Bombay and removing all suspicions of Government about their work and movements in India. Swamiji approved of their starting a monthly journal and suggested that the paper be named *Theosophist* or *Arya Prakash*.

Swamiji also wrote a letter to Madame Blavatsky from Moradabad evidently in reply to a letter from her, in which Swamiji told her that after death, a man's soul lives in Akash (space) and Vayu (air) till God allows it to take rebirth according to its good or bad deeds of the life before death; that if good deeds predominate the soul is born as a *deva* (highly educated man); when bad deeds predominate, the soul is born as an animal; if good and bad deeds are equal, the soul is reborn as an ordinary man. *Mukta Jiva* (one who has attained salvation) enjoys happiness till one Mahakalpa¹ and is then born again as a human being. The Vedas did not come as a book from Heaven. God inspired the Vedas into the Atma of the rishis. This is fully explained in the *Veda Bhashya*.

Apart from exchange of letters, Swamiji personally met Col. Olcott and Madame Blavatsky four times. The first meeting was at Saharanpur and Meerut. This contact was of six days duration, from the 1st to the 6th of May, 1879. The next meeting between Swamiji and the two *Americans*² took place in Benares on 15th December, 1879, seven months and eight days after the end of their first contact. Swamiji went to Benares from Danapur on 19th November 1879, and Col. Olcott and Madame Blavatsky, accompanied by Mr. A. P. Sinnett, Editor of the *Pioneer* and a lady, came to see Swamiji on 15th December 1879 from Bombay and took up residence in another building in Anandbagh where Swamiji was staying. Little is known about the conversation that Swamiji had with Col. Olcott and the Madame during the latter's stay at Benares.

Col. Olcott gave several lectures in which he praised Swamiji and declared himself to be a follower of the Vedas.

On 14th July 1880, Swamiji wrote a letter, a very important³ one, from Meerut to Col. Olcott and Madame Blavatsky. In this letter Swamiji informed them that he had recovered from his illness and added:

"I have heard that you went to Ceylon. What happy things

¹ A Kalpa or Brahma Din is of 4,320,000,000 years and Mahakalpa 155,320,000,000,000 years or 56000 Kalpas. See *Satyarth Prakash*.

² Madame Blavatsky, though a Russian by birth had become domiciled citizen of the United States of America.

³ Printed in the Paropkarini Sabha's journal, *The Paropkarini*, p. 12.

occurred there: You must have returned quite well from there. I am staying in Meerut and will stay here for a month. Let me inform you that the *nagri* (Hindi) letter which you sent me at Benares declaring your firm belief in the sacred, eternal and God-given Vedas which are of benefit to all, gave me and the learned Aryas who read it, great pleasure. It is true that learned and righteous people when once they accept a faith never give it up. Now the Society which is the Vedic Branch of the Theosophical Society is a branch both of the Theosophical Society and the Arya Samaj: neither is the Theosophical Society a branch of the Arya Samaj, nor is the Arya Samaj a branch of the Theosophical Society. But the Vedic Branch of the Theosophical Society is the connecting link between the Arya Samaj and the Theosophical Society. I will soon notify this in the Arya Samaj and (it is hoped) you will also make this clear in the Theosophical Society. It is not right that this should remain a secret. The members of the Arya Samaj, the Vedic Branch, and the Theosophical Society should know and make clear to all the precise relation existing between them, so that no doubt in the matter may remain in any quarter.

"And what I told Mr. Sinnett is quite right, for I don't think it right to witness or show these *tamashas* (entertaining or amusing things) whether they are sleight of hand or Yoga process. Without practising Yoga no one can realise the excellence of Yoga nor appreciate the truth of it. On the contrary, people, being amazed, only wish to test the skill of the exhibitor and see these astonishing things and leave aside all reform and progress. That is why I did not show these things to Mr. Sinnett, nor do I wish to show them now whether he is pleased or displeased. For, if I once do this, all pandits and ignorant people would ask me to show them too the Yogic feats which I had showed to somebody else, and people would pester me with requests to show these things, as people now constantly ask Madame Blavatsky to do. They do not try to benefit by her learning and knowledge which would purify life and give happiness. This is the reason why I abstain from doing these things. I am, however, prepared to teach Yoga processes which would enable one to achieve the *Siddhis*, if one sincerely wishes to learn them."

The third personal contact took place when Col. Olcott and Madame Blavatsky came to see Swamiji in September, 1880 at Meerut on their way to Simla, where they were going to show some occult phenomena to the Viceroy, Lord Ripon. It was during this visit that the Founders of the Theosophical Society revealed themselves in their true colours. It was at Meerut that they threw off the mask they had been wearing ever since they wrote from New York to Swamiji early in 1878, seeking enlightenment and acknowledging him as their venerable Teacher.

One afternoon, B. Jyoti Swarup, Paliram and some others went to see Col. Olcott and Madame Blavatsky at B. Chhedilal's bungalow where they were staying. When it began to grow dark, Paliram got up saying it was time for doing evening *Sandhya* (prayers). Madame Blavatsky smiled

and asked if he really prayed and to whom? This question surprised Paliram, who said, "Don't you do sandhya to God?" She said she did not believe in God, for there was no God. To a further question she replied that she and the Colonel were Buddhists. Paliram reported this conversation to Swamiji who asked Col. Olcott and the Madame if they really did not believe in God. They confessed then that it was so. Swamiji then asked them to have a discussion with him. Col. Olcott, however, said "there can be no debate between a Guru (preceptor) and a chela (disciple)" Swamiji replied that the relationship of preceptor and disciple was not possible between a theist and an atheist, and insisted that they should discuss and settle the matter; otherwise, he said, he would cease to have any connection with them. Then they agreed to discuss the question. These conversations continued for three days. On the fourth day, Col. Olcott sent word expressing his unwillingness to continue the discussion and said that if Swamiji insisted on continuing the discussion, they would go away to Amritsar. Swamiji replied that he would break all connection with them if they went away without finishing the discussion. Col. Olcott and Blavatsky, however, left Meerut, and Swamiji in a meeting at L. Ramsarandas's house declared that all connection between the Arya Samaj and the Theosophical Society had come to an end.

On 8th October 1880, Madame Blavatsky wrote a letter in rather an impertinent tone to Swamiji from Simla, but addressed it to B. Chhedilal and asked him to send a translation of it to Swamiji, as the matter concerned the latter more than B. Chhedilal. The letter was of the nature of a remonstrance. Madame Blavatsky said that she had heard that at the second anniversary function of the Meerut Arya Samaj, Swamiji had said that should any one belonging to any society ask the members of the Arya Samaj to join his society they should say that the ten principles of the Arya Samaj were sound and unassailable and there was no necessity for them to join any other society whose principles were not so perfect and that if the principles of that society which they were asked to join were as good as those of the Arya Samaj, it was no use their joining that society. In high dudgeon, she demanded, "what could the infallible Pope of Rome say more than that?" She added she was sure that Swamiji who was against the popes of India—the proud Brahmins—could not have said so. Swamiji was also reported, she said, to have declared that there could not be the same friendship and affection

amongst the members of a foreign Samaj as between the members of the Arya Samaj who belonged to the same country and the same religion. Swamiji, she said, was reported to have said the following day that the Theosophists were making efforts to enrol the Arya Samajists in their society and that the Arya Samajists should give them the answer mentioned above. She added:

"What therefore is the meaning of all this when we have never asked anyone except you to become a member of our society. It is true that many Arya Samajists of Bombay, Lahore, and other places are members of our society but we never asked them to do so.

"If our principles are in conflict with the principles of Arya Samaj, it is only in the fact that we Theosophists respect the religion of every member, and accept as members of our society all whether they are Arya Samajists or Christians or Idolaters. We never interfere with the members' religion, while Swamiji is a follower of his own religion and believes in the same religion as the Arya Samajists. We of course look upon Swamiji and every Arya Samajist as our brother. The religion of an Arya Samajist is in no way interfered with by his becoming a member of our Society. In fact Swamiji has been for two and half years, one of our most respected members and Guru of many European and American Theosophists.

"As I don't believe in a personal God (as creator or protector) I cannot join your Samaj. Now wherein is brotherhood which is so useful? Where do we find noble and useful brotherhood, in the Society which all can join, or in that which is confined to a few people? What Swamiji has declared is surprising and sows discord against us in his mind.

"Upto this time I believed that Arya Samajists and Theosophists were brothers. Swamiji himself has preached this and said so in his lectures and letters. Theosophists in London and America look upon Arya Samajists as brothers but the European members of the Theosophical Society who live in India do not think so. Those Europeans who reside in India and have joined us and especially those important people who live in Simla say that they are prepared to treat all Theosophists whether European or Indian as brothers, but see no reason to treat Arya Samajists except Swamiji himself as such. The reason why they treat Swamiji as brother is that he is the Guru of many European brothers. This is the reason why I asked you (Lala Chhedilal) and one or two others to join us. It does not matter whether other Arya Samajists join us or not."

This last paragraph and what follows is a clever bait to Chhedilal and other Arya Samajists to join the Theosophical Society. The letter continues:—

"Here (Simla) we have fully gained our object. Major Henderson who is the highest officer of the Police¹ declared when he joined our society that he was joining the Society because the society had conferred many benefits. He also said, 'You and Col. Olcott have within eighteen months achieved what we Europeans have not been able to achieve in many years, and you are bridging the gulf between Europeans and Indians

¹Director General of Thuggi and Dacoity.

and we have now begun to get greater respect shown to us because of you, and they have begun to give up their hatred of us.

"They say that our work is noble and important, and I am sure that they will prove in practice what they say; but whenever Swamiji mentioned they said that Swamiji's opinion is not the same as that of the Theosophists and that their opinion is firm but not in favour of Swamiji. When the Arya Samaj looks upon God as governor and protector, then why should we look upon the Arya Samajists as our brothers. You can now think for yourself that the Theosophical Society loses nothing by the Arya Samajists not joining it. The Arya Samajists, however, suffer loss by it as you will see. This does not, however, prove that we have ever tried to make the Arya Samajists join us. We have not done so, because they are certainly brothers of myself and Col. Olcott whether they belong to the Arya Samaj or not. Swamiji, however, by what he had said, must have taken away (from us) the hearts of some Arya Samajists generally. Well, he does what he likes.

"We will leave here (Simla) on 20th October for Amritsar and from there go to Lahore during the Durbar time. From there we go to Delhi and Benares where the Maharaja has invited us. We have made many new members here. Among others Major Henderson, Captain Maitland, Captain Beaton, Dr. Johnson, Captain Mainy, Major Street, Mr. Divison, Mr. Chow, Mr. A. O. Hume, and others. People always crowd round us. Last evening Col. Olcott was invited by the Governor General, and the night before last by Mr. Hume. Sir Alfred Lyall has just gone to Kandhar. Mr. Hogg, who is Director General of Post Offices and several members of the Governor General's Council such as Mr. Grant and Mr. Fitzpatrick are also our friends. Two generals also want to join us. When today's Pioneer reaches you, please read it. You will find some facts of mine there with the names of the witnesses who were present. Please send a translation of the letter to Swamiji, for, I want to know what his answer is to the question, whether we will remain friends or enemies. This is all I want to know"

(Sd.) Madame Blavatsky.

What possibly could be the object of Madame Blavatsky in telling L. Chhedilal and Swamiji that she had won the friendship of the most influential people in Simla, how they were feted by the Governor General and members of his Council, how the highest Government officers were their friends and that all those people were willing to look upon Indian Members of the Theosophical Society as brothers, but not the Arya Samajists, except to tell them that it was in the interests of the Arya Samajists to leave the Arya Samaj or at least to become members of the Theosophical Society.

Swami Dayanand sent the following reply to this letter of Madame Blavatsky:

"Your letter of 8th October sent through B. Chhedilal, Rais of Meerut, has reached me at Dehra Dun, and I send you this letter replying to all the points raised in your letter, with perfect sincerity. You sent me letters from America and I sent you replies to them. After that, you and I met at Saharanpur, Meerut, Benares and again at Meerut.

"On my part, I have all along been treating you as required by the relationship thus established and in accordance with my beliefs, but I don't see that you meted out to me the same treatment. Do you remember what you first wrote to me and what your attitude was when you first met me? Where is that attitude now? Look into your hearts and yourself. You first wrote to me to say that you would learn Sanskrit, receive instruction (from me) and make your society a branch of the Arya Samaj. Those letters have been published and I have got copies of the replies I sent you. When recently in Meerut, we talked the other night about the principles of the Arya Samaj and the Theosophical Society, did I not say when you and others were present that there is nothing of special value in your society's principles which is not to be found in the principles of the Arya Samaj? I said this very thing in my letter which I sent to you at Bombay. I hold the same belief even now and say that it is not proper to get the Arya Samajists to join your society for religious or other kindred purposes. Have not you and Col. H. S. Olcott written and said this very thing in your writings and discourses and discussions that true faith, true knowledge and true reform and Parama Yoga, such as are found from time immemorial in the people of Aryavarta and in the sastras like the Veda are not to be found anywhere else? Consider therefore whether it is the Theosophists who should join the Arya Samaj, or are the Arya Samajists to become members of the Theosophical Society. You know that neither I myself nor any Arya Samajist has ever endeavoured to get any Theosophist to join the Arya Samaj. And consider your own attitude in your heart as to what you have done and what you are doing. What efforts have you made to get the Arya Samajists to become Theosophists and from how many you have taken ten rupees each as membership fee. After our talk at Meerut how strongly you spoke to B. Chhedilal at Ambala to become a Theosophist. And did you not send him a letter from Simla? Owing to these reasons, I did say in the presence of all that if ever you Col. Olcott or any Theosophist asks anyone to become a Theosophist or a member of any other Society, the reply should be that if the principles and objects of the Arya Samaj are the same as those of the Theosophical Society, then we and they are already one; that if the principles are different then it is not necessary for an Arya Samajist to join any other society, and that the principles of Arya Samaj must be taken as sound so long as nothing unsound is proved in them. Now say whether my acts are those of the infallible Pope of Rome or yours.

"As to what I said about friendship and affection in the case of members who join a society of foreigners and those who join a society in our country, I did say it and do say and will say it, because according to *असिद्धं बहिर्जनान्तरा*, whatever benefit accrue and whatever affection can exist amongst those who belong to the same country, speak the same language, and are born, live and marry in the same country, cannot subsist in the society of foreigners; just see what difficulties arise in the dealings between myself and Europeans owing to difference of language. And where all these things are different, little affection and benefit can accrue. But among those who belong to the same country and have the same language and other things among them, affection, benefit, etc., easily arise in a greater degree. Is there any doubt about it?

"On the second day too I briefly mentioned it; for, diagnosis and proper treatment are necessary in the case of a patient, but not in the case of

■ healthy man. We have always regarded and still regard Theosophists belonging to a branch of the Arya Samaj as brothers. We have not endeavoured to get them to join the Arya Samaj, nor have we recovered ten rupees from each as fees, nor do ■ do it now. So far as possible we try to do good to them and have affection for them. But to those who do not belong to the Arya Samaj or the Theosophical Society and who of their own accord accept the Vedic faith after listening to expositions of it, it is not necessary to give them this treatment, for no disease exists there. You say that apart from me, many Arya Samajists of Bombay and Lahore have joined the Theosophical Society, but that you never asked them to do so. This is not true. For, you asked Munshi Samarthdan and others in Bombay and P. Sunderlal and other Samajists in Allahabad to join the Theosophical Society. I can bear witness to this. And as you include my name amongst the members of your society, what doubt can there be that you have done the same with regard to others.

"As to the fact that you desire people of all religions which are against the principles of Arya Samaj to join your society while you don't interfere with their religions but take them amongst you for the sake of brotherhood, I ask you what is your religion? If you say your religion is against all other faiths, then those who belong to other religions cannot unite with you. As night and day are opposed to each other, so are all religions opposed to one another. If you say that your religion is not opposed to any other religion, then why should people join you. The Mussalmans call those who are not Muslims, Kafir and say that they cannot be friends with them. How can people belonging to such religions join your society to encourage brotherhood; for, if they have affection for and make friends with you in perfect sincerity then they lose their own religion? If they strictly adhere to their religion, then they cannot become your brothers, for both things cannot exist at the same time. We can settle all these points only when we sit face to face and discuss them.

"Is it not wholly untrue that Swamiji has for two and half years been one of our most respected members? Please tell me when did I send you an application or orally asked you to let me become a member of your society. Have you forgotten the letter which I sent to you at Bombay to say that I never accepted nor do I accept now or will accept in future the principles of any society or Sabha except the eternal Vedic faith of Aryavarta, for this is my soul's firm belief? I may lose my life, but I shall never turn against the Vedic religion. You ■ responsible for the *wrong* (गुणवत्) you have done ■ in that, without being asked, you have of your own choice written my name amongst your members. How can this fact be true? Have you forgotten that at Meerut in the presence of Moolji Thakersey where you were also sitting, I asked Col. H. S. Olcott as to why he had written my name as a member of the Bombay Theosophical council, that he ought never to do a thing to which I do not agree and that if he or you do anything of your own accord I will never accept it. On this Col. Olcott said that he would never do such a thing. Then I sent you a letter at Bombay asking you to cut off my name from wherever you have entered it as member. If inspite of all this, you have again written this in your letter, can anybody take it to be true? How *amazing* is it that you came here (India) to become a disciple and ■ pupil and now want to become *Guru and Acharya* (preceptor.) Is it proper for any one to do

such contradictory things?

"You do not believe in a personal God, God as doer and governor. This thing has occurred only in the month of Bhadra in S. 1937 (September 1880) *Before this you never said this to me.* Nor did I ever hear from anyone that you don't believe in God as such, except from Pramodadas Mitra and Dr. Lazarus during our Benares meeting. Don't you remember that in Benares, in the presence of Dr. Thibaut and others sitting on the *Chabutra* outside the Kothi, one evening, when Pramodadas Mitra told me that Madame (you) is an atheist and does not believe in God, I said perhaps he had not understood you; and then I asked Damodar to ask you whether you believe in God or not, and Damodar after putting the question to you told me that you do believe in God. *Is this thing also untrue?* Nothing done by me to you can cause separation. On the contrary what you do towards me gives rise to differences. I looked upon you like a sister or a friend and will think — till something unusual happens, for I and all good Aryas have always believed and will continue to believe that ordinarily all Indians, Englishmen, Americans and others should always have brotherly and friendly relations with one another in a truly religious manner and not in an irreligious way. Whatever Englishmen in India think of Aryavarta, whether the Government officials or business men, or in whatever way they may look upon me, I, on my part, have dealt with all mankind with hearty good will and will continue to do so.

"As to their saying that they see — reason why they should treat the Arya Samajists other than Swamiji as brothers, they may say — till they come to know the ancient history of the Aryas, their work, progress, education, achievements, their justice and other good virtues and till they know the true meanings of the Vedas and other Sastras. Time, however, will come when they will give up their prejudices. I offer thanks to God that we have been able to get rid of discord and evil ways, superstitions and the troubles made by the Jains and the Muslims, and have gained some independence which has enabled me and other men to write good books and practise our religion. If the Queen Empress, Parliament and Indian States authorities had not been righteous and good hearted, it would have been difficult for me to write — commentary on the Vedas. In fact it would have been difficult to keep this body. I therefore thank all of them.

"You must surely remember that you wrote in reply to my letter from Benares to the effect "*Even if you (Swamiji) give up Vedas, still we will not give them up.*" This declaration of yours deserves praise and thanks. How good would it be if all Europeans join us in these good things. If they don't join, the Aryas and Arya Samajists do not lose anything. We have always believed in the Vedas since the beginning of the Creation and the coming into existence of the Vedas. What does it matter if for sometime past for want of knowledge and good instruction, many Aryas have been to some extent going against the Vedas and — acting according to it. Whoever likes may join the Arya Samaj for his and others' benefit. We don't lose anything if they don't join the Arya Samaj. The loss is theirs. Our desire, aim, and wishes are to regard our progress in the progress of others. Anybody can say that so and so believes God to be doer and protector — and therefore we should not have

affection for him. But this cuts — your society's chief object which is to look upon everyone — brother. Consider carefully and see on whose side lies causes of discord. Our chief aim is to do good to the world and harm to no one. We can also say that if a Theosophist works against the Arya Samaj we don't lose anything, but that he by destroying his own aim of brotherhood does harm to himself. We endeavour to convert unrighteous people by our good will into righteous people and to exercise brotherly affection for them. We do this and will continue to do so as far — it lies in our power. Now, you may after considering your past dealings do what you think is in your interest. Please give my namaste to Colonel H. S. Olcott and others. Dated Margashirsh Badi 6, S. 1987, Tuesday (23rd November, 1880)."

The meeting of Colonel Olcott and Madame Blavatsky with Swami Dayanand in Meerut in September 1880 marks a very important stage in the history of the Theosophical Society, for, it marks the stage when its founders thought that they no longer needed Swami Dayanand's support, and could do their work independently.

When its founders thought of India as the future field for their operations, they began to look out for a suitable opportunity to make their entry into it, and started manoeuvring for a position for themselves. When they learnt that a great Reformer, Swami Dayanand had arisen in India and that the Arya Samaj was taking rapid strides under him in the country, they decided to enter India under its wing, accepting Dayanand — their Guru and making the Theosophical Society a branch of the Arya Samaj, but keeping up its individuality. After coming to India they found that the Arya Samaj did not occupy the position in the country which they had thought it did; that it had few members and that the majority of the educated or upper class Hindus held aloof from it, the two new comers began to win the sympathy of educated Hindus by eulogising Hindu religion and philosophy and Hindu culture at the expense of the West, and recounting with admiration the achievements of their ancestors. Educated Hindus were then accustomed to be looked upon as inferiors by the Europeans in India and treated with patronising condescension. Those who heard Colonel Olcott's lectures were flattered beyond expression by a Sahib and a Mem Sahib treating them as their equals and by their telling the Hindus that their religion was far superior to Christianity, and that their ancestors had made far greater advance in philosophy and science than the achievements of modern Europe. The founders of the

Theosophical Society thus won their sympathy and good will. But they were still suspected by Government and treated as undesirable. Their position was not yet quite secure in the country. As, however, they had no political objectives, these suspicions began to wear out. They negotiated with the Governor of Bombay in 1879 to allay all suspicions of Government (*Vide*, Swamiji's letter of 13th July, 1879 quoted above). They became friends with Mr. Sinnett, the Editor of the *Pioneer*, which was for long a semi-official organ of Government, and other Europeans, and felt sure by 1880 that their position was pretty secure in India so far as the Government was concerned.

After twenty months' stay in India, during which time they made the position of the Theosophical Society stable by enrolling as its members as many educated Hindus as possible with the friendly cooperation of the Arya Samajists in the country, they felt quite sure of their position, and thought that they could stand on their feet with perfect safety. The Government also came to know through its officers that the Theosophical Society was making progress amongst Indians and that its leaders were respected by the people. Later, some of the European residents in India joined the Theosophical Society; and when the Government felt sure of their loyalty, Colonel Olcott and Madame Blavatsky began to receive marks of social recognition. And it was when they were invited by the Viceroy at Simla and were on their way to it, that they stopped to meet Swamiji at Meerut. They had no more need of Swamiji now, and they felt that it was unnecessary now to hide their beliefs and inner thoughts. They, therefore, did not hesitate in giving out that in matters religious, they did not see eye to eye with Swamiji. And when Swamiji pressed them to discuss the matter and either convince him that he was wrong or be themselves convinced that they were wrong, Colonel Olcott and Madame Blavatsky left him and went away.

After they reached Simla, they, by their cleverness, ingratiated themselves into the favour of high officials and secured an entry to the Viceroy's House. They now felt that they were on firm ground and that their position was absolutely secure. They, therefore, assumed an attitude towards Swamiji which was not only inconsistent with their acknowledgement of his discipleship, but was openly defiant. Madame Blavatsky now mustered up courage to write to

Swamiji in a tone which was not only discourteous but impertinent. In fact she told Swamiji that it was neither in his interest nor in the interest of the Arya Samajists that he should break with her and Colonel Olcott, who now had the backing of the highest officials in the land, and that they were in a position to meet Swamiji on equal terms and did not care whether he remained a friend or a foe. Like the Roman plenipotentiaries who before the Punic wars, went to Carthage and told the Carthaginian Government that they had brought both Peace and War, and the Carthaginians had the choice to take either, and that if they wanted War they could have it, Madame Blavatsky in her letter addressed to L. Chhedilal but meant for Swamiji clearly demanded that she wanted to know definitely whether Swamiji would remain her friend and colleague or become an enemy, and that she was prepared for either category.

Flushed with success in their expedition to Simla and having overcome all opposition to their movement and secured the good will and cooperation of ■■■ of the highest officials in the land, she thought she would cow down Swamiji into accepting her friendship and acquiesce in her domineering behaviour and give up opposing the methods and means she was employing to spread Theosophy. Accustomed to dealing with people who preferred profit to principle, who cared for success and prosperity more than right or integrity, she thought she would overcome Swamiji and would henceforth go from strength to strength finally to be accepted by the people of India as the undisputed prophetess of a new world-wide movement, and she and Colonel Olcott as acclaimed spiritual teachers of mankind.

Those who have carefully followed the careers of Colonel Olcott and Madame Blavatsky sketched above must have noticed the *volte face* now adopted by them. In his first letter of the 18th February, 1878 from New York, Colonel Olcott said, "we come to your feet as children to ■ parent," and says, "Look at us, our teacher tell us what we ought to do. Your countenance and favour will immensely strengthen us. We place ourselves under your instruction. See that we approach you not in pride but *humility*." And in the second letter dated New York the 5th June, 1878 they said "we feel proud to be permitted to call ourselves your disciples. Permit us to give you the name of our Teacher, our Father and Chief, and will try to deserve

by our actions so great a favour, we await your orders and will obey them. A conviction that this may be so brings us to your feet for instruction and guidance." And now in her letter dated the 8th October, 1880 after having won the favour of the tin gods of Simla, Madame Blavatsky, the high priestess of Theosophy after alluding to Swamiji's advice to Arya Samajists not to join the Theosophical Society demands, "what is the meaning of all this?" And after saying that she and Colonel Olcott "*had fully gained their object at Simla,*" and that by not joining the Theosophical Society, the Arya Samajists will suffer loss, "*as you will see,*" she defiantly says that Swamiji "*may do what he likes.*" She asks Ohhedilal "Please send ■ translation of this letter to Swamiji, for I want to know what his answer is to the question whether "*we will remain friends or enemies.*" This is all what I want to know." In other words, peace or war, and that she and Colonel Olcott were prepared for both.

The letter plainly shows that though she had accepted Dayanand as her Guru, she had no idea of his spiritual greatness. She proudly recounts her exploits at Simla and confronts Swamiji with the position she had gained in the estimation of high European officers of Government and thinks that Swamiji would be impressed by it. She forgot that in dealing with Swamiji, she was dealing with a man who cared nothing for worldly success, who looked upon the highest worldly honour and position with contempt when not associated with Truth and Purity, and who, discarding worldly prosperity and success, had dedicated himself to Truth and to freeing the world from the clutches of ignorance, prejudice, selfishness, greed and untruth.

So obsessed was she with her successful *debut* in Simla society, and her mind was so full of anticipated honours at Lahore during the Durbar and in the court of the titular Raja (now Maharaja) of Benares who had honoured her and Colonel Olcott with an invitation, that she thought that she could dictate terms to anyone who crossed her path, even to one to lay at whose feet her head she had only recently deemed an honour.

Prof. MaxMuller says of Madame Blavatsky:

"She was a clever, wild and excitable girl, and anybody who wishes to take a charitable view of her later hysterical writings and performances should read the biographical notices lately published by her own sister, in the *Nouvelle Revue*.

"Unfortunately, she took it into her head that it — incumbent on every founder of a religion to perform miracles, and here it can — longer be denied that she often resorted to the most barefaced tricks and impositions in order to gain adherents in India. In this she succeeded more than she herself could have hoped for. The natives felt flattered by being told that they were the depositaries of ancient wisdom, far more valuable than anything that European philosophy or the Christian religion had ever supplied.

"To me it — that she began life as an enthusiast, though not without a premature acquaintance with the darker sides of life, nor without a feminine weakness for notoriety. After a time, however, she ceased to be truthful both to herself and to others'—*Last Essays*, Second Series, pp. 101-106.

Swami Dayanand's letter of Marghshirsh Bad 6th, S. 1937 (28rd November 1880 A. D.) in reply to Madame Blavatsky's letter of 8th October, 1880 must have reached her before December 1880. Madame Blavatsky evidently in reply to it wrote from Bombay her letter dated 17th January, 1881 in which she admitted that so long as differences in ideas and principles remained, there always existed a necessity to discuss things, but she hoped that "these differences may not develop — far as to kill the desire implanted in us by God to serve India, which we are trying to do". She then blames Mulji Thakersey, Pramodadas Mitra, B. Chhedilal and others who acted as interpreters between her and Colonel Olcott and Swamiji for the misunderstanding which had arisen; for,

"They failed to interpret correctly your views to us and our views to you. We have not changed our opinion of God — the cause of all things visible, call him by any name you like, God, Ishwar, Parabrahma; and of Vedas — the fountain head of all religions. Mulji had told us that there was — difference of opinion between — as regards God, but our meeting in Meerut revealed that — far as the personality and attributes of God were concerned, there was difference between you and us. We, however, — anxious to have friends, who holding opposite views may continue to entertain feelings of affection and amity and do not interfere with our work. Colonel Olcott had read out a speech to the members of the Arya Samaj in which he showed the difference between the rules and byelaws of the Arya Samaj and those of the Theosophical Society. Now, however, another misunderstanding has arisen which should be removed. We formed a branch of our society and appointed you head *Acharya* of it. We would have placed all our society and Sabha under you, if your Arya Samaj had been what we originally understood it to be. Our society accepts as members, all men regardless of what faiths they follow, while your society consists of Aryas and even amongst the Aryas only those who follow the Vedic religion. Thus, as there was a fundamental difference between the two societies we formed another society which became a branch of the Arya Samaj.

"Our society is not a religious body. As, however, it makes researches in old sciences, so it studies and makes researches in old and

new religions. Hence, we never asked any Arya Samajist to join us for religious purposes, but we did ask some persons who — well wishers of their country to join and to help us, no matter whether they were Arya Samajists or Christians or Muslims or Vedantists, and they were people who we thought loved truth, but we never in our dreams asked anyone to abandon his faith. You have, however, confronted Colonel Olcott with a very far reaching idea that no Arya Samajist should join any *society even though the principles of that society do not clash with the principles of the Arya Samaj*. We know that the Popes of Rome made similar rules for their disciples."

"You ask us now as you did in a previous letter to which you refer, as to when you accepted the headship or membership or the position of Guru of our Society. In reply we wish to draw your attention to the fact that you gave your proxy when we met — Saharanpur in S. 1879 to Colonel Olcott to vote for you in our general council and to be your representative in all our Committees. And — you were a member, you gave your opinion that Harishchandra be expelled from the society. You may have forgotten these things but all these letters are on our file and are preserved and will be shown if occasion arises.

"Moreover, when we were still in America, we sent you for your inspection, the new diploma of the Theosophical Society of the Arya Samaj. You approved it and signed and sealed it — the supreme head of the Theosophical Society of the Arya Samaj. This — in the beginning of the year 1878".

In a foot note to this paragraph she adds that she is in possession of the English translation of a letter of Shyamji Krishna Varma acknowledging receipt of a diploma and a Sanad signed by Swamiji. She continues:

"As I have said before, whatever my opinion of the Vedas is, I will never move away from it, my love for and belief in things based on truth have become — and more firm. There is no necessity to discuss the question that the Theosophical Society has turned against the Arya Samaj, for the notion is based on ignorance. We never thought of such things.

"It is a misconception that we accept as members Muslims, Jains and others who have not yet got rid of hatred and contempt. We never accept those who do not clearly declare that they will allow all men to worship according to their convictions and will treat them as brothers just as they do their co-religionists. It is true that very few Muslims and Christians have joined the Theosophical Society, just as few people have joined the Arya Samaj.

"My personal religious or, as you may say, irreligious views have nothing to do with the Theosophical Society: for I never ask anyone to accept my views. As I have said above, our society is neither a religious nor a communal body. On all occasions and in all circumstances before we left America, as also now, Colonel Olcott and I have helped you. We have by speech and writing given you praise and credit and you will never find more sincere or true helpers than us. It is a pity that knowing all this, and — possess proofs to support this, you say that we attempt to do harm to the Arya Samaj.

"We have proved our devotion to you by affiliating the branches of our society to the Arya Samaj and made you the supreme head of it. The

Arya Samaj has done nothing in return, but you now openly preach against the Theosophical Society and say that it is a hostile body, which it is not. I fully believe that I have answered all your objections and express my sincere desire that friendly relations may subsist between you and us.

A postscript is added which says: "If you so desire we will beginning with this year remove your [redacted] from our papers and rules as the supreme head of the Theosophical Society of the Arya-Samaj and notify to our friends in England and America that you do not wish to remain such supreme head. But I shall not do this till you tell this to me in writing".

This cleverly worded letter, a mixture of good wishes, untruths and half truths containing insinuations and veiled implications written in a language in some places defiant and in others modest so as to win approval, presents Madame's case in such a specious way as to make an unwary man accept it at its face value and believe in her and her colleague's sincerity of purpose. The tone of this letter no doubt differs from that of her letter of 8th October 1880 from Simla which had been written when she was basking in the sunshine of favours shown by British officials and was under the full stimulating effect of being patted on the back by the elect in the higher circles of European society in the summer capital of India. In this letter, Madame Blavatsky puts on the garb of injured innocence. It, however, shows in an unmistakable manner the newly acquired self confidence, the result of hobnobbing with the Simla notables. The tone of the letter, however, presents such a contrast to the tone of the letters which Colonel Olcott and Madame Blavatsky had written from America in 1878, when [redacted] lone and forsaken people in a country steeped in ignorance, they threw themselves at the feet of Dayanand in a spirit of humility and helplessness seeking enlightenment, promising him devotion due to him as their guru and preceptor, begging him to take them under his spiritual protection as a father does his son.

Swami Dayanand answered the allegations made by Madame Blavatsky in her letter of 17th January 1881, by his letter dated 17th March 1881, which he addressed both to Colonel Olcott and Madame Blavatsky in the following words:

"Let it be known that Madame Blavatsky's letter of 17th January 1881 A. D. has arrived and its contents noted. The following is the reply: "At all times I say one and the same thing and do not change. If you have not changed your opinion, then you must have concealed it. I know it as a fact that when you talked to Mulji Thakersey, you did believe in God, but what you did in Meerut

shows that the fact is quite the contrary. I do not want to oppose anyone in the world except those who are unjust and act unrighteously. The Arya Samaj believes in the Vedas. There is no change in its aims. Brotherhood, which is your chief ideal, cannot be achieved in practice, so long as religious prejudice and hatred do not completely disappear. I am that you are mistaken with regard to the principles of the Arya Samaj. As was stated before, where the principles of a society are in accord with those of the Arya Samaj, then that society does not differ. When a society's principles are different, then that society cannot agree with the Samaj. Two contradictory things cannot both be true: only one of them can be true. Truth and untruth are opposed to each other.

You have written several times that the principles of the Popes were similar to mine, but as a matter of fact there is as much difference between the principles of Arya Samaj and those of the Popes as there is between the earth and the skies. The principles of the Arya Samaj are in accordance with truth while those of the Popes are full of selfishness. If some one without giving any thought says the same thing about your principles, what reply can you give?

I told Colonel Olcott at Saharanpur in 1879 that I had no one with me who knew English well and that therefore I experienced difficulties in answering English letters and therefore asked him to reply himself to such letters; that whenever he wanted that I should reply to any letter, then he should send it to me with a Hindi translation for I knew only one language and felt difficulty in dealing with another language. Moreover, if Col. Olcott was my representative in the general council where was the difficulty in writing in my behalf. He could do what he liked.

Whoever be the person concerned, so long as I see him act justly, I keep amicable relations with him, and when I find him acting unjustly, I sever all connection with him, whether he be Harishchandra or anyone else.

"I have forgotten nothing important. The object of the diploma was only that the Theosophical Society wished to become a branch of the Arya Samaj. As that thing is no longer so, what is the use of talking about it. Moreover, I simply acknowledged receipt of the diploma but I did not accept your membership.

"As you do not enrol wicked people as members, the Arya Samaj too does not do it. See, its seventh principle is: "Our conduct and dealings towards all should be guided by love, righteousness and justice with due regard to their merits." Have you read this principle?

"I do not wish to found a new religion. I only preach the eternal Vedic Faith. He who does not accept it, suffers loss, not I. As you have sincere esteem for me, so have I for you and not only for you but for all good people. It is a good thing to help everyone for the benefit of the world. I preach the Vedic Faith to the best of my ability. I do not care for any position except that of a preacher. You mention me sometimes as a member, sometimes as something else. I do not want any credit or praise: what I want is itself a great thing and I hope my work may be successful by God's grace.

"As for what Colonel Olcott had written, I have no time at

present; but when I come to Bombay I will give sometime, or when my commentary on the Vedas is finished, I will get time. It will serve no purpose if you come now when I have no time to spare.

"Will you please tell Damodar that he has not yet replied to my registered letter and ask him what the reason is. Kindly let me know what he says. Convey my namaste to all. I am going from Bharatpur to Jaipur today."

The reader will note the dignified tone of this letter. It displays neither rancour nor a recriminatory spirit.

The first and foremost article of Swami Dayanand's faith was a firm and unshakeable belief in a personal God, God as creator and governor of the world. The whole of Swamiji's teachings rest on this pivot. Swamiji firmly believed that the Vedas must be followed implicitly, for they are God's knowledge revealed to man for his guidance. So, when he realized that Colonel Olcott and Madame Blavatsky did not believe in the existence of God and were yet in close relations with the Arya Samaj and professed that they were followers of the Vedas and were Swamiji's disciples, it became clear to him that they were sailing under false colours, and the public was being deceived. Swamiji realized that it had become absolutely essential in the interests of truth and honesty that the whole matter should be cleared up. He, however, thought that a final effort should be made to bring the two leaders of Theosophy to the right path if they were still open to conviction. Failing that, they should be exposed and all connection with them and the Theosophical Society severed. Swamiji therefore made up his mind that — soon as possible after fulfilling his engagements in Rajputana, he should go to Bombay and settle this question. And when he finished the work he had already undertaken and before accepting the pressing invitation of His Highness the Maharana of Udaipur, the head of the Rajput princes, to go with him to his State, Swamiji proceeded to Bombay, the then head-quarters of the Theosophical Society to settle this matter.

Swamiji reached Bombay on 30th December 1881 A.D. Among those who were present at the Railway Station to receive him were Colonel Olcott and Madame Blavatsky who were as anxious to keep up their anomalous relations with Swamiji as Swamiji was anxious to continue them only if those relations could be based on truth, and to break them as soon — they were found to be based on false pretensions. Swamiji told Colonel Olcott at once the object of his visit to Bombay, but he evaded the matter.

Swamiji made several attempts to discuss the matter, but Colonel Olcott always found some excuse or other to put the

discussion off. Two months thus passed without Colonel Olcott giving Swamiji an opportunity to settle the matter. Swamiji's patience was then exhausted. When he could no longer bear the strain, he sent Seth Pannachand Anandji and Rao Bahadur Gopal Rao Harideshmukh to Colonel Olcott to tell him that unless he and Madame Blavatsky agreed to discuss with him the question of belief in God, he would expose them in a public meeting. On this, Colonel Olcott fixed the 17th of March for such discussion, but failed to make his appearance at the discussion. Swamiji made one more effort and got Lala Janakbeharilal of Danapur, who had gone to Bombay to see Swamiji, to write a letter in English in which Swamiji said that what Col. Olcott had said at Meerut showed that Colonel Olcott and Madame Blavatsky had doubts in the existence of God, that as in a letter written from America they had styled their faith as Theosophy, which the English-knowing people told him after consulting the dictionary, meant wisdom of God, he had taken them to be theists and saw no obstacle in his way to make friends with them, but now that their teaching is opposed to theism, they should go to him (Swamiji) the next day or call him to their residence or fix a place of meeting elsewhere to discuss this matter, when they should make Swamiji abandon belief in God and convert him to their view, or he, Swamiji, would do his best to convince them of the existence of God and make them theists. Swamiji sent this letter by a respectable citizen of Bombay to Colonel Olcott and Madame Blavatsky and obtain their reply. With the letter Swamiji sent a verbal message reminding the two Theosophic leaders that when he (Swamiji) had spoken to them at the Railway station on his arrival at Bombay that he had come only to discuss the question of God with them, they had said that there was no particular hurry and that it would be discussed some day or other, to which Swamiji had replied that the matter was of great and urgent importance and that it was not right to delay it. As the matter was now causing him anxiety it would be difficult for him to maintain friendly relations with them if they would not attend to it at once, for Swamiji looked upon it as a sin not to denounce atheists.

The messenger found that Colonel Olcott had gone to Dessur and gave the letter to Madame Blavatsky, who instead of giving a written reply simply sent word that she had no time to hold a discussion. Swamiji sent another letter to her the next day to say that Colonel Olcott had given Swamiji word that he would without delay discuss the matter but that he had gone away without keeping his word, and that if she by herself or with

Colonel Olcott failed to settle the thing within the next three or four days, he would in a public meeting in the Framji Cowasji Institute on 28th March 1882 A. D. denounce them.

As the Madame gave no reply to this, it was publicly notified that Swami Dayanand Saraswati would deliver a lecture at the Framji Cowasji Institute at 6 P. M. on 28th March 1882 on the past and the present relations between the Arya Samaj and the Theosophical Society.

Accordingly, on that day, Swamiji delivered a lecture in which he read out letters of Colonel Olcott and Madame Blavatsky and proved that their deeds did not accord with their word, that they had promised to act according to his direction but had done the contrary; that he had told them neither to write nor to publish in the *Theosophist* any stories or writings about *Bhoot, Pret, and Pishach*, (ghosts etc.) — no such spirits ever existed; but they paid no heed to it, that at first they declared themselves to be believers in God and the Vedas, but now they had no belief in the existence of God and that they eulogize the religion of those whom they happen to be addressing at the time. Swamiji also exposed their false pretensions to a knowledge of Yoga, and declared that Colonel Olcott and Madame Blavatsky knew nothing of the science of Yoga. He then had the following printed notice widely circulated and sent to all Arya Samajes in India:

HUMBUGGERY (*golmal polpal*) OF THE THEOSOPHISTS.

Swami Dayanand and the Arya Samajists had inferred from the letters sent by Colonel Olcott and Madame Blavatsky that they would do some good to Aryavarta, but that inference has not come true. The reasons are these:

1. They first clearly stated in their letters that their Theosophical Society had become a branch of the Arya Samaj. They have repudiated this.

2. They had declared that they were coming to India to accept the eternal Vedic Faith and become pupils of Swami Dayanand Saraswati and to learn Sanskrit. They did neither of these things. They do not believe in any religion, nor do they desire to study any religion, nor have they begun to learn Sanskrit; nor is there any hope whatever that they will do so now.

3. They had promised to give the Arya Samaj — the fees received from the fellows of the Theosophical Society and also a collection of books. Neither has been done. They have even swallowed the amount of rupees six hundred and odd which they had first sent to Harishchandra Chintamani and later recovered from him. Presenting books apart, they took without

*M. Blavatsky's "*From the Caves and Jungles of Hindustan*, p. 15.

compunction and shame from B. Chhedilal and Shivrinarain, members of the Meerut Arya Samaj, Rs. 30/- the price of a book given to them by Madame Blavatsky and Colonel Olcott, ignoring the fact that the said gentlemen had spent several hundred rupees in providing accommodation, food, conveyances and other things for them. In addition to these, Swamiji helped them (Colonel Olcott and Madame Blavatsky) as much as possible and the Arya Samajists of Amritsar, Saharanpur and Lahore extended their hospitality to them. They had not acknowledged it, and now they say that they greatly helped Swamiji. Swamiji says that they have done nothing. If they have rendered any help, why don't they say what it was. When they do not state it, who can believe them.

4. First in their letters from America, and then after coming to India, they in Swamiji's and other people's presence admitted (the existence of) God. Later in Meerut, contrary to this, in the presence of Swamiji and other gentlemen, both of them denied that they believed in God. Is this not self contradictory? When Swamiji challenged them to a discussion, they did not accept the challenge.

5. Before they came to Aryavarta they had a letter published in the *Indian Spectator* (Bombay) of 24 July 1878, in which they said, "We ■■■ neither Buddhists ■■■ Christians ■■■ do we believe in Brahminism ■■■ commonly understood, but we are of the Arya Samaj and that we give heart and soul to the advancement of its *holy and beneficent work*: that will include every thing." Now they have given out that they are Buddhists and have been so for many years. Is this not deception and cheating (झूठ व धुल)? Their letter of January, 1880 showed that they were theists. After eight months they declared in September of the same year in Meerut that *they both of them were* atheists. Is this not deception?

6. At first they acknowledged the Theosophical Society to be only a branch of the Arya Samaj. Later, they said that the principal Theosophical Society was not a branch of the Arya Samaj, nor the Arya Samaj a branch of the principal Theosophical Society, but that there was ■ Theosophical Society of the Arya Samaj which was common to them both. Now they ignore all this and have declared that their society was never ■ branch of the Arya Samaj and that they were outside the Arya Samaj.

7. And is it not wrong of them that when they formed a (Theosophical) Society in Bombay, without Swamiji's consent or knowledge, they of their own accord, enrolled him as ■ member? When they met Swamiji in Meerut with Mulji, Swamiji asked them why they had entered his ■■■ in the society without his consent and told them to remove his name, Colonel Olcott promised to delete the name. They met Swamiji again at Benares, but they had not till then taken out Swamiji's name. Swamiji then wrote a strong letter telling them to remove his name at once from wherever they had written it. They then sent a telegram "what to write then". Swamiji replied by telegram to say that he should be described only ■ a preacher of the Vedic Dharma as he had always done and that he was neither their member nor that of any other society, and that he was not a follower of anything except the Vedas. Notwithstanding all this, when they were in Simla, Madame Blavatsky wrote such a discourteous letter as no polite person would write. Was it proper for them without Swamiji's request

or consent, simply of their own will to enter Swamiji's name as a member? Is this not a shameful thing (बुरा की बात)?

8. They gave a promise at Meerut (September 1879) that they would never after that day ask any Arya Samajist to join their society. But before two days had passed, when B. Chhedilal went with them to Ambala, they pressed him on the way to join their society and again sent a letter to him from Simla asking him to do so.

After witnessing such deceit and fraud (बुरा कपट) Swamiji in a discourse given at the anniversary function of the Arya Samaj, Meerut declared that no follower of the Vedas need become a member of their (Theosophical) society, for the principles of their society were different from those of the Arya Samaj. On this, Madame Blavatsky sent him a letter full of discourtesy and untruths. Swamiji sent a proper reply to it.

Swamiji now decided to settle things with them during his next visit to Bombay. The Bombay Arya Samaj also desired this. When Swamiji arrived at Bombay, Colonel Olcott came to the Railway Station. After reaching their lodgings, conversation turned on many subjects and then Swamiji said that he had other things to talk to them about, but Colonel Olcott gave no reply. When Colonel Olcott next came to Swamiji to talk about Mr. Cook,¹ Swamiji told Colonel Olcott that they should discuss (their differences) and the Colonel said "All right we will do it sometime." Swamiji then sent a message through Panchanan Anandji and Gopalrao Harideshmukh that unless they go to Swamiji and discuss the matter he will be compelled to give a public lecture on the subject. Colonel Olcott then fixed the 17th March, 1882 as the day when he would come to Swamiji and discuss the matter. But he never came. He went away to Daeur and from there wrote a letter to say that he could not come, but that Madame Blavatsky would come and discuss the matter; but even she did not come. As no alternative was left, a day before Swamiji was to speak on the differences between the Arya Samaj and the Theosophical Society and their past and present relations, the Arya Samaj issued a public notice about it. Still Madame Blavatsky did not come to Swamiji. Then Swamiji delivered his public lecture.

Knowing all this they have complained in the *Theosophist* that Swamiji gave his lecture without informing them of it. Is this thing not a lie? In the lecture, their letters were read out to show their inconsistent conduct and that they say one thing but do another. They say they have come to do good to Aryavarta, but instead of doing good, their actions appear to be harmful. Then, Swamiji several times told them not to write and publish anything in the *Theosophist* affirming the existence of *bhut*, *pret*, *pisach* (ghosts etc.) for no such spirits existed. He asked them not to write anything in the paper which was against reason and knowledge, for their paper was read in Europe and India and people would begin to think that in this country there are people who believe in things contrary to nature. They have not upto this time accepted his advice, though in their letters they had clearly declared that they would act according to Swamiji's advice.

In the letter to Mr. Cook, which Swamiji had asked Colonel Olcott to write and which the Colonel wrote in his own hand, he inserted the words "most divine" against Swamiji's instruction. Swamiji had asked him to say

¹ Mr. Cook was a Christian missionary who had arrived in India about this time to convert the heathens to Christianity. When Swamiji challenged him to a debate, he went away to Poona and then returned to England.

"which religion is consistent with God's attributes." When Colonel Olcott next came to Swamiji, Swamiji got him to cut out the words "most divine" and substitute the words "when we discuss the matter it will become evident which religion is God made and which is not". Notwithstanding all this Colonel Olcott in the *Theosophist* published the first draft containing the word most divine. Was this proper for him to do?

It is not necessary to write more for wise people. This sample is enough to expose these people in their true colours. The object of writing this is to say that any connection with them or their society will, instead of doing good, do harm to the Arya Samaj and the Arya Samajists. What their real object is, they alone know. If their conscience had been clear, where was the necessity for them to do one thing at one time and the opposite of it at the other. As they are atheists, garrulous and selfish people, it is but meet that India and the Arya Samajists and other Aryas should have no connection with them and expect no good to the country from them.

Just consider one thing. First they talked of Swamiji. When Swamiji did not get entangled into their net, they invented and began to talk of Koot Hoomilal Singh, whom nobody has seen or heard of. If this name will not serve their purpose they will probably talk of Gotra Koot Homi Singh. They now say that he (Koot Homilal) comes and talks to them and shows them miracles: "See, this is his photograph". Letters and flowers fall from above; lost things are recovered. All these things are falsehoods. Leaving aside other things, when Colonel Olcott and Madame Blavatsky first came to Bombay and some clothes of theirs were stolen, they got the police to make great efforts to recover stolen things. Why did they not recover their own things that had been stolen, if they can recover lost things. When they could not recover their own things, who would believe in what they did in Simla?

When in Meerut, Madame Blavatsky told Swamiji that she was practising Yoga according to the process given in the Yoga Sastra and Sankhya. Swamiji put questions to her about the Yoga as taught by the Sastras. She could give no reply. Just as mesmerizers and jugglers show tamasha, so do these people do. Those who practice Yoga are in their hearts the same as they appear outside and keep away from untruth and deception. Such, however, are not the dealings of these people. If they had known anything of Yoga, they could never have denied God and become atheists. Not believing in God is itself sufficient proof of their ignorance of Yoga. It is therefore best to keep away from them.

Colonel Olcott drew up an elaborate defence and tried to meet the charges brought against him and Madame Blavatsky by Swamiji and published it as an *Extra Supplement to the Theosophist* for July 1882 A. D.¹

The *Theosophist*, conducted by Madame H. P. Blavatsky, in the editorial notice of Swami Dayanand's death in 1883 A. D. said:

"A master spirit has passed away from India. Pandit Dayanand

¹ It is not known when this supplement was actually published. Swamiji was in Jodhpur from 31 May to 16 October 1883. He became fatally ill in September.

Saraswati.....is gone. *De mortuis nil nisi bonum*. All our differences have been burnt with the body. We remember only the grand and noble qualities of our former colleague and Teacher and late antagonist."

It is a pity that Col. Olcott did not stick to this decision. If Col. Olcott had acted as the *Theosophist* promised, I should not have been put to the disagreeable necessity of writing this chapter and laying all the facts of the case before the public. But Col. Olcott decided otherwise.

Twelve years after Dayanand's death, Col. Olcott, in his new book *Old Diary Leaves*, Vol. I, published in 1895 A. D. not only repeated the attacks on Swamiji contained in his *Reply* but cast further aspersions on him—him, whose disciple he at one time deemed it a great honor to be allowed to call himself.

The so-called defence is a lawyer's handiwork. A clever successful lawyer of New York that Colonel Olcott was, thoroughly conversant with the arts and tricks which a lawyer with a bad brief often employs, this defence, as we shall see, is an amalgam of halftruths, pure assumptions, misrepresentations and skilfully distorted facts. It is full of *supressio veri* and *suggestio falsi*, and wherever these fail, of mild abuse.

Colonel Olcott's defence consists of three parts. It opens with some preliminary remarks. It then enumerates the charges to be answered, and the third part consists of the reply. The reply gives a brief history of the origin of the Theosophical Society and Col. Olcott's relations with Swami Dayanand, giving his version of the whole case and quoting misleading extracts from letters, and then prints a number of certificates from his followers and admirers testifying to the honesty and truthfulness of the Founders of the Theosophical Society.

The preliminary remarks with which the defence opens is an illustration of the wellknown formula on which lawyers intent merely to make money act, and with which Colonel Olcott was thoroughly familiar. Solicitors in bad cases use the formula in varying forms when handing over briefs to advocates, the simplest form being "No case, abuse the plaintiffs' attorney."

The first sentence declares Swamiji as unfit for public service. Before citing any proofs or relating any facts, the gallant Colonel says: "I am compelled to prove, alike to the members of the Arya Samaj and the Theosophical Society, the fact that the Founder of the Samaj is either suffering from so grave an impairment of the memory as to make him unfit for further public service, or has been totally misled by

our mutual interpreters. The facts, that I shall present, admit of no other alternative." Like a clever lawyer, conscious of his weak case but determined to hoodwink the court, he assumes what has to be proved and tries to close all avenues of thought to the impartial reader. "Compelled to prove" and the assumption that "there is no other alternative," show presumptuousness and wishful thinking. That Dayanand remained in full possession of his wonderful memory till he died is wellknown: his various controversies and his Veda Bhashya prove it. And absolutely nothing has been cited, not one instance given to show that the interpreters tried or wished to mislead either Dayanand or Olcott. When Colonel Olcott says that there is no other alternative, his object is to hide the only conclusion to which a reader will arrive at, that Col. Olcott was insincere, and deliberately concealed his beliefs and aims to deceive Swami Dayanand. The reader after going through the analysis to which we shall subject the reply, shall become quite convinced that Colonel Olcott and Madame Blavatsky concealed their real beliefs from Swamiji.

Colonel Olcott says: "I as one, who is sincerely interested in the spiritual and moral welfare of the Aryas, deplore the act of the Swami in publicly dishonouring the names of two persons (himself and Blavatsky) who were his staunch and unselfish allies." Deplore is a wrong word to be used. The word *resent* more truly represents Colonel's feelings. Nothing that these two persons did, proves that they worked solely for the spiritual and moral welfare of the Aryas. They gave no financial assistance to the Arya Samaj. On the contrary, they exacted a heavy admission fee from those who joined the Theosophical Society of the Arya Samaj. During their tours, they enjoyed the hospitality and help of the Arya Samajists everywhere, but there is nothing to show that they made any return in any shape or form. They were both ignorant of Sanskrit, and never during their stay upto the time Swami Dayanand denounced them or afterwards, made any attempt to learn it, though they came to India with the professed object of learning it. Madame Blavatsky in her book, *From the Caves and Jungles of Hindustan*, p. 15, clearly says: "We came to India to study under his guidance the ancient country of Aryas, the Vedas and their difficult language." Strangers to the Vedic teachings, ignorant of the Upanisads and other Sastras except through defective English translations of some of them, they came to India in 1879 as pupils to learn the true religion. Between their arrival early in 1879 and their denunciation by Swamiji in March 1882, the only

interest they took in the spiritual and moral welfare of the Aryas was to show magical feats, such as tracing lost articles, having flowers showered, teaching people to believe in ghosts, regaling men with ghost stories, spreading false beliefs in evil and good spirits and *bhuts*, posing as superior beings and as receiving communications from imaginary beings like Koot Hoomilal Singh, whom they located in the inaccessible region of Tibet, trying to impress upon the common unsophisticated people their own importance as chelas of, and receiving messages (in what language they don't say) from Mahatmas who were known only to these two people—one an American and the other a Russian—in giving lectures to people, extolling the work of the ancestors of the audience, tickling their vanity, and in strengthening the belief of the people in some of their absurd and out of date observances and customs while they themselves remained undisputed masters and leaders of the movement they had inaugurated. What else they did to advance the spiritual and moral welfare of the Aryas, nobody knows except they themselves or their masters, who were supposed to live in the snowy Himalayas.

Colonel Olcott styles himself and his colleague as staunch and unselfish allies. He forgets that they came here and remained till the breach, humble disciples of Swamiji. In his letter of 18th February, 1878 he says: "We come to your feet as children to a parent," and in the letter dated 5th June, 1878 he says "we await your orders and will obey." And when at Meerut in September 1880, Swamiji challenged Colonel Olcott and Blavatsky to a discussion on the existence of God, the Colonel replied that there could be no discussion *between a Guru and his disciple*. As soon, however, as Swamiji discarded them, the humble disciples became allies; and if people have to be thankful for small mercies, we may be thankful that they did not take up the pose of benefactors and teachers of Swamiji.

As a lawyer when stating his [redacted] to the jury before the evidence is recorded, by insinuation and suggestion tries to win the sympathy of the jury, so the clever lawyer in Colonel Olcott, before trying to [redacted] the serious charges brought publicly against him and his colleague, and knowing full well that no sensible man would accept as true any aspersions on Swamiji's moral character or sound intellect, propounds a theory of his own to distract attention, and bases it on what

* Sanskrit being Greek to Col. Olcott and Madame Blavatsky, and English not known to the Mahatmas.

he calls psychological facts, which are *not facts at all* but mere assumptions. After asserting, which is not true, that yogis hide their knowledge from all and even "deny point blank any knowledge of Yoga or yogis if in their opinion the questioner or the public is not fit to be taught," Colonel Olcott says:

"A glance at Swami Dayanand's history and utterances shows that his mind ■ so pre-occupied, and if we bear this in view, we shall understand certain things which would be otherwise incomprehensible. And, again, the reader will note this very important point, viz., that the retention of Yoga powers—the siddhis, or peculiar psychical faculties developed by training—for any length of time unimpaired, exacts that the Yogi shall periodically retire to a solitary place, for new training. If this is not done, the Yogi, little by little, becomes like common men, and, indeed, often develops the traits of violent anger, unsteadiness of purpose, even *recklessness of language and actions*."

The last sentence is not true. And, so far as Swamiji is concerned, it has no application; for Swamiji practised Yoga till the fatal illness at Jodhpur attacked him. In order to find support for his case, Col. Olcott cites an example of loss of memory on Swamiji's part. He says that at Meerut when after listening to Swamiji's replies to questions regarding Yoga siddhis, he had asked Swamiji as to what he thought of certain phenomena which Madame Blavatsky had produced in the presence of witnesses such as causing flowers of roses to fall in a room at Benares, the ringing of bells in the air, causing a flame to diminish and then blaze up again etc., and Swamiji replied that "these were phenomena of Yoga, though some of them might be imitated by tricksters and then would be tamasha, but these were not of that class."

Now, Swamiji never declared that Blavatsky's feats were yogic; so his denial of these as yogic feats when he denounced Colonel Olcott and Madame Blavatsky as hypocrites is not ■ proof of loss of memory. Colonel Olcott gave another example of Swamiji's "change of mind." He says that when,

"Swamiji first visited Bombay to preach, he was a *professed Vedantin*, scouting the idea of a personal God (as some of his Vedantin members will testify to), and was *entertained on that account* by Vedantins, whereas he now preaches ■ religion quite opposed to Advaitism. So, too, his different expression of views at different times about the Shradha ceremony for the dead.¹ These are all symptomatic to use a medical term of either a concerted policy of mystification, or a disturbance of mental equilibrium, perhaps resulting from overtraining in Yoga Vidya. I

¹ See the first pages of Swamiji's "Satyarth Prakash", ■ the necessity for shradha ceremonies and compare with what he says now."—H. S. O.

sedulously keep aside the alternative that *my late colleague has lost all moral principle, and has deliberately taken to malicious falsification of the facts of history, — it would take away my confidence in human nature.*"

This is another example of Col. Olcott's vilification of Swamiji by presenting to the reader a hotchpot of untruths and baseless insinuations. The examples that Colonel Olcott gives above of Swamiji's so-called inconsistencies and calling them falsifications and change of mind are both malicious and untrue as the following facts will show.

In the first paragraph of his defence, unlike an advocate, who, sure of his case, places his facts and his evidence clearly before the court, Col. Olcott aware of the inherent weakness of his case, represents himself as one who is used to telling only the truth and not given to distorting facts or to abusing the opposite party, and then tries to hoodwink the reader by misrepresenting facts and presenting untruth as truth and abusing the opponent. He says:—"I invite Arya Samajists to patiently read what follows, promising that I shall not imitate the extreme language of the Swami.....who publicly called ■ liars and cheating jugglers, but leave the Swami of 1882 to be judged by the Swami of 1878, 1879, 1880 and 1881." Colonel Olcott promises not to imitate the language of Swamiji, but immediately after, calls him "falsifier for motive," and as having "lost all moral principle, and "deliberately taken to malicious falsification of the facts of history." This is how he fulfils his promise not to imitate Swamiji's language. What else, however, can be expected from one, who solemnly promises to obey Swamiji's commands, vide his own letter of 18 February, 1878 (p. 525), keeps back from Swamiji things which he should not, conceals his atheism, and makes Swamiji believe that he is ■ theist?

The two examples he gives of Swamiji's change of mind namely, (1) first declaring Madame Blavatsky's phenomena as Yogic performance and later ■ juggler's tricks, and (2) that Swamiji was a Vedantist and scouted the idea of a personal God and then practicing ■ religion quite opposed to Advaitism, and then adding a third example that of expressing different views at different times about shraddha to the dead, are all baseless. What sensible man would believe that without witnessing any performance of Madame Blavatsky and on Colonel Olcott's merely mentioning the phenomena which Madame Blavatsky produces—for even Colonel Olcott does not say that she performed any

phenomena in Swamiji's presence—Swamiji would declare that they were real Yogic phenomena, though some of them may be performed by conjurors? Conscious of having imputed to swamiji an opinion that he never held, Colonel Olcott in the report of this interview in the *Theosophist*, says, "This is not a verbatim report of the interesting conversation at Meerut, but only a *careful abstract giving the spirit of what was said*." By saying that what he reports is an *abstract* which gives the spirit, not the definite statements of Swamiji, the ingenious Colonel Olcott keeps the way for retreat open, if challenged by Swamiji or anyone else.

As to the allegation that Swamiji was a professed Vedantist of the nonduality school when he went to Bombay in 1875, everyone who knows anything about Swamiji's beliefs, knows that this is untrue. Colonel Olcott adduces no proofs to support this misrepresentation, except the fact that he was well received by the Vedantists at Bombay and that some of them may testify to it. Just as a drowning man clutches at a straw, the gallant Colonel tries to catch hold of anything and everything, which may be interpreted even in a farfetched way to give him any support. Because certain Advaitins showed Swamiji hospitality, therefore Swamiji was an Advaitin himself!

The following quotation from B. Devendranath Mukhopadhyay's *Life of Swami Dayanand Saraswati*, Vol. I, p. 286 will show the utter baselessness of Colonel Olcott's allegation.

"Jaikishen Vaidya a follower of the Advaita Vedanta, and Dharmai, brother of Lakshmidas Khemji, a follower of the Vallabhachari sect, were present in Benares when the famous sastrarth of Swamiji with the Pandits there had taken place in 1869 A. D., and had been immensely impressed with the learning and the powerful personality of Swamiji. It was Jaikishen Viadya's strong desire that some strong personality like Swamiji should visit Bombay and *denounce Vaishnavism and expose their creed*. This — also the strong desire of Dharmai and Lakshmidas Khemji. The reason why they desired this, — that they were very angry with the Gussains of the Vallabha sect because of the celebrated *Maharajas Defamation case*, and they both believed that Swamiji alone could do this work successfully. These people therefore earnestly begged Swamiji at Benares to visit Bombay. But Swamiji told them that he would visit Bombay at his convenience and would let them know when he would do so. Thus when Swamiji found time to visit Bombay he wired to them about his visit.

We thus see that of the two men who invited Swamiji

to Bombay, only one was a Vedantist, and the other was a follower of the Vallabhachari sect. They invited Swamiji to Bombay not because Swamiji was a Vedantist but for another and a very good purpose, which was to have the corruption and immorality of the Vallabhachari Gussains exposed. It is a wellknown fact that Swamiji after finishing his education in 1862 A. D. always condemned the neo-Vedant doctrines.

As early as 1867 A. D., several years before his visit to Bombay, Dayanand used to denounce the nonduality doctrine of Vedanta, *Vide*, B. Devendranath Mukhopadhyaya's *Life of Dayanand Saraswati*, Vol. I, p. 107. Chhatrasingh Jat of Khandoi was a neo-Vedantist. Swamiji in those days strongly denounced neo-Vedantism. When Chhatrasingh could not answer Swamiji's objections he said, "Say what you will, the truth is that the world is an illusion." Swamiji said nothing and gave a mild slap on the Jat's head. The Jat felt offended and said, "Maharaj, a learned man like you ought not to slap another in a religious discussion." Swamiji said, "Chaudhriji, when the world is an illusion and there is no reality except Brahma, who is he who has given you a slap. Chhatrasingh's eyes were then opened. He touched Swamiji's feet and said, "Maharaj you have opened my eyes."

In 1870, four years before Swamiji went to Bombay, Swamiji published a book named *Advaitmat Khanda* at Benares, in refutation of the nonduality Vedanta, *Vide*, p. 195 Devendranath's *Life of Swamiji*, Vol. I. Colonel Olcott is only throwing mud in the hope that some at least will stick. Then Colonel Olcott styles Swamiji as a "professed Vedantist." When driven to bay, some people become reckless and make foolish allegations.

Now with regard to the shraddhas, Colonel Olcott has not given one instance to show that Dayanand ever supported shraddhas to the dead. No one has ever said that Swamiji supported shraddhas in any lecture, or when talking to anyone. Colonel Olcott possibly refers to the first edition of the *Satyarth Prakash* containing some interpolations, but has not the honesty even to refer to the fact that Swamiji publicly disowned those passages long ago, as soon as they were brought to his notice. Even before the publication of the *Satyarth Prakash* in 1875, Swamiji in his lectures always condemned the shraddhas, as is clear

from the following facts :

(1) As early as 1867 A. D., Swamiji denounced Shraddha to the dead and idolworship at Ramghat (P. Lekhrām's *Jivan Charitra*, p. 82). (2) Mayadas Jat of Shafinagar stated to P. Lekhrām that he had heard Swamiji in Chashmi, Tharpur and Anupshahr in 1868 A. D., when he had advised people to do shraddha or show respect *only* to the living, and had given P. Jwaladatt written directions as to how to do it (Lekhrām's *Jivan Charitra*, p. 61, and Devendranath Mukhopadhyaya's *Mahrshi Dayanand Ka jivan Charitra* vol. I, p. 273.) (3) Swamiji publicly condemned shraddha to the dead in Anupshahr in S. 1927 (1870 A. D.) Devendranath Mukhopadhyaya's *Jivan Charitra*, Vol. I, p. 200. (4) In October, 1873, in a public lecture delivered at Cawnpur in Phulchand Makhanlal's kothi, Swamiji declared that shraddhas should be to the living, and condemned shraddhas to the dead. (Devendranath Mukhopadhyaya's *Jivan Charitra* Vol. I, p. 247.) (5) At a public meeting held in the presence of P. Chhoturam, Braj Bhushan and Ramlal Misra at Patna on 18th May 1873, Swamiji *denounced shraddha to the dead* and the giving of the *pindas*, (Lekhrām's *Jivan Charitra*.) (6) In a public lecture at Hathras on 22nd January 1874 A. D. Swamiji denounced shraddha to the dead. Mr. Kanahyalal Alakadhari writing of this lecture in his monthly journal *Niti Prakash*, p. 141 (A. D. 1874) says: "This frightened the Brahmins of the place who became alarmed that they would be deprived of their subsistence thereby." (Lekhrām's *Jivan Charitra*) (7) In 1875 A. D. in one of the fifteen lectures given at Poona, Swamiji said: "At the present time, pitriyagya is understood to mean *tarpan* and shraddha to the dead. This is wrong." (*Vide, Updesh Mamari*, p. 223.)

Colonel Olcott knew perfectly well that Swamiji always condemned shraddhas and had never in his life supported them. Yet, when Swamiji publicly exposed Colonel Olcott's deceptions, the latter threw all scruples to the wind and began to throw accusations against Swamiji which he must have known were false.

After throwing mud indiscriminately, he tries to answer the charges brought against him in the Hindi notice issued to the Arya Samajes. In describing the charges, he gives wrong translations. The first charge (in Hindi) was that "They (Colonel Olcott and Madame Blavatsky) had first clearly declared in their letters that the Theosophical Society had become a branch of the Arya Samaj but

they went back on it." This charge has been wrongly stated by Colonel Olcott to be "that from the former correspondence and actions of the founders of the Theosophical Society, the Swami and his Samajists had concluded that Aryavarta would be under certain obligations to the society, but this conclusion proved false. And, for the reason, that we now deny what we said in our letters, viz, that the Theosophical Society is made a branch of the Arya Samaj."

The reader will see the difference between the actual charge as made, and what Colonel Olcott describes it to be, and which he tries to answer. There is no question of *obligations* and *conclusions* etc in the charge. Similarly, the colonel has given incorrect translations of the other eight heads of the indictment which ■ in Hindi. A correct literal translation of them is given at pp. 556-58 above.

Instead of meeting the charges one by ■ by quoting relevant facts and citing evidence ■ each charge or head of the indictment, Colonel Olcott enters into a tirade saying that everything is false. He says:

"First then, I enter a general denial: the indictment is unfounded in almost every particular and for those who know my character, it would perhaps suffice for me ■ leave the ■ there, and offset my word of honour against each and all of these charges. For, those which are not absolutely false, are based upon such gross perversions of fact, and ■ mix up dates and occurrences ■ ■ be in reality scarcely worthy of notice. Still that ■ may not be charged with either an evasion of the issue, ■ ■ the mutilation of documents and *suppressio veris* upon which the ■ rests, I will cite my proofs *seriatim*."

Now, it is easy to deny ■ thing but it is difficult to prove that it is false. If Colonel Olcott had been quite sure that those who knew his character would be satisfied by his merely denying on his word of honour the charges brought against him, he would have done so. But he knew that it was not so. He does not say which of the charges are absolutely false, and which are based on gross perversions of fact, and where dates and occurrences have been mixed up. Instead of citing any proofs, he gives a history of the whole episode, much of which is quite irrelevant and much that is not true but assumed as true, and then expresses his opinion and his conception of the religion in which he believes. Then he gives extracts from letters to suit his purpose, mutilating, misrepresenting and mistranslating portions of them and makes a jumble of

the whole thing. And then coolly says that "six of the nine points are answered." The whole thing is such a hotchpot of misrepresentations, assuming as facts what exist only in Col. Olcott's imagination simply to confuse the reader. I will, however, quote from the Reply some of the salient points and statements and quotations to show that either they are wholly untrue or are misrepresentations.

After stating how Colonel Olcott came to know Harishchandra Chintamani by correspondence, he says (Third paragraph under the head, Reply).

"I had reason to believe that I had been taught something at least, about that "true light", i.e., esoteric meaning of Vedic doctrine, and ■ I naturally concluded that an Aryan Swami who was trying to lead his people back to that true light out of the darkness of superstition, was a Yogi-adept, our natural ally and a fit teacher for our members. This opinion was strengthened by the tone of a pamphlet issued August 25, 1877, by the Lahore Arya Samaj as a memorial to Dr. G. W. Leitner in favour of the *VedaBhashya*. It contained ■ well the Swami's defence of his Bhashya against the attacks of his critics, in which he quoted approvingly the opinions of MaxMuller, Colebrooke, Coleman, and the Rev. Mr. Garrett upon the God of the Vedas, as an *impersonal, all-pervading principle*."

The whole of this passage is made up of untruths and misrepresentations and has been advanced for the first time to hoodwink and mystify the reader, as the reader will see from what follows.

This "true light" of Colonel Olcott which he says is the esoteric meaning of the Vedic doctrine is all nonsense. There is no esoteric meaning of the Vedic doctrine. Colonel Olcott never had any means to learn anything of the Vedas. He does not say what the true light which he had received was. He only makes a mystifying assertion to impress upon the reader that he was in possession of hidden things. In his letter dated 5 June 1878—his second letter to Swamiji—he clearly confesses: "*In respect of the Vedic philosophy, we are but as children. Instruct us.*"

If he was in possession of the esoteric meaning of the Vedic doctrine how could he tell Swamiji that in Vedic philosophy he and his colleagues were like children and begged to be instructed. Now when disowned and discarded by Swamiji,—he springs the claim that he had already been taught the true light of the Vedic doctrine.

Then he says that he concluded that Swamiji was a "Yogi, Our natural ally and a fit teacher for our members." He has the audacity to call Swamiji an *ally and fit teacher for our members*. In the letter which he wrote to Swamiji there is no such thing ■ an ally or teacher

for members but not for himself. As regards the Colonel's allegation that he spoke on behalf of the society ■ a whole but did not offer himself individually as his chela, the letter which begins with, "*Venerable teacher,*" says "*we come to your feet as children, Look at us, our teacher. We place ourselves under your instruction. We approach you not in pride but humility,*" and then concludes as below: "And now rendering our homage and praying for your continued health, I, ON MY BEHALF and of my whole society, write myself with your permission, your *humble disciple* and follower, Sd. H.S. Olcott, President of the Theosophical Society." Where does he exclude himself and say that the society minus him, is Swamiji's disciple and follower. Imitating the tactics of a certain class of lawyers and in order to present some sort of justification for his truculent attitude, and to cover his ingratitude, Colonel Olcott says that he only thought of Dayanand as an ally and fit teacher for his members, not himself. But the letter belies this, for the body of the letter also contains the following: "We think that we can learn as much there (India) in two or three years as we could here in twenty. But pending our departure from America etc." Now as only Blavatsky and Colonel Olcott were coming to India, and not all ~~the~~ other members of the society, the words "we" and "our" can refer only to Colonel Olcott and Madame Blavatsky and they only can be understood to be anxious to become Swamiji's disciples and not the other members who were staying in America.

Then the tone of the pamphlet issued by the Arya Samaj on 25th August 1877 in nowise supports Colonel Olcott's opinion. Swamiji nowhere quotes approvingly Max Muller's and others' opinions of the Vedic God as an impersonal principle.

The memorial from the Lahore Arya Samaj dated 25th August 1877 to Dr. Leitner is printed at pp. 45-49 of Lala Jiwandas's *Essays on Swami Dayanand Saraswati and the Arya Samaj*. The question of personal or impersonal God is *nowhere raised or even hinted at in the memorial or its enclosure* (Swamiji's reply to objections to his interpretation of the Vedas). The names of Coleman, and Rev. Garrett are nowhere even mentioned in the memorial. Colebrooke, Bopp, Bournoff, Wilson, Schlegel, Weber and Jones are mentioned, but not in connection with any matter referring to the Vedas. They are cited merely as forming ■ galaxy of bright orientalists but without any reference to Veda or God or any writing whatever.

If Col. Olcott had read Swamiji's reply to the objections of Mr. Griffith and others which is an enclosure to the memorial of the Arya Samaj, Colonel Olcott would have known that their objection to Swamiji's interpretation was that he had translated Agni, Vayu, Indra etc. as God, while they meant ordinary fire, wind, rain etc. Replying to Mr. Griffith's objection, Swamiji mentions Colebrooke, Coleman, Rev. Garrett and Max Muller only to show that even they themselves had said that the Vedas inculcated the worship of one God and not many. The passage in Swamiji's reply is as under:

"In support of the above, extracts from the Vedas by H. T. Colebrooke (a); from the *Mythology of the Hindus* by Charles Coleman (b); from Rev. Garrett's *Bhagwadgita* Appendix (c), and from the *History of Sanskrit literature* by Max Muller, p. 567 (d), are given below as a foot note." And the foot note is:-

"(a) The deities invoked appear on a cursory inspection of the Veda to be as various — the authors of the prayers addressed to them, but according to the most ancient annotations on the Indian Scriptures those numerous names of persons and things are all resolvable into different titles of these deities, and ultimately of one God.

"The *Nighantu*, or the glossary of the Vedas, concludes with three lists of names of deities, the first comprising such as are deemed synonymous with fire, the second with air, and the third with the sun. In the last part of the *Nirukta* which entirely relates to deities, it is twice asserted, that there are but three gods, "Tisra ev devatah." The further inference that these imply but one deity, is supported by many passages in the Vedas, and it is very clearly and concisely stated — the beginning of the Index to the Rig Veda on the authority of the *Nirukta* and of the Veda itself. It shows (what is also deducible from the texts of the Indian Scriptures translated in the present and former essays) that the ancient Hindoo religion, — founded on the Indian Scriptures, recognises but one God.

"(b) The religion of the Hindoo sages, as inculcated by the Veda, is the belief in and worship of one great and only God, omnipotent and omnipresent, of whose attributes he expresses his ideas in the most awful terms. These attributes he conceives are allegorically (and allegorically only) represented by three personified powers of creation, preservation, and destruction.

"(c) These truly sublime ideas cannot fail to convince — that the Vedas recognise only — God who is Almighty, Infinite, Eternal, Self-existent, the high and Lord of the universe.

"I add only one more hymn in which the idea of one God is expressed with such power and decision, that it will make us hesitate before we deny the Aryan nations an instinctive monotheism.

"(d) In the same hymn one verse occurs which boldly declares the existence of but one Divine Being though invoked under different names (Rig Veda, 1, 164, 46). "They call him Indra, Mitra, Varuna, Agni; then

he is the well-winged heavenly garutman, that which is One, the wise call it in many ways, call it *agni, yama, materialism*.

The reader will see that Colonel Olcott asserts things that do not exist, and has the hardihood to cite as evidence what does not exist at all. He evidently does it in the hope that no one will take the trouble to verify his references and that what he alleges will pass as truth.

Take for instance his misrepresentation that Swamiji had accepted their offer of Corresponding Fellow of the Theosophical Society. Colonel Olcott offered Swamiji in the very first letter this position in the Theosophical Society and begged him to accept it saying that by accepting it *he would be honouring them and the Theosophical Society*. In reply to their letter, Swamiji did not even mention the corresponding fellowship, leave aside accepting it. Swamiji simply acknowledged the receipt of the letter and expressed his pleasure at receiving it. The words are:

पण्डीमज्जिः श्रीमन्महादेव मुन्जी ठाकर जी हरिश्चन्द्र चिन्तामणि तुलसीराम
यादवजीवनियोगाणां द्वारा पत्रं मखिन्दे संश्लेषितं तद् पश्यऽन्त्या आनन्दो जातः ।

Translated they mean:

"A perusal of the letter sent by you through Messrs. Mulji Thakersey, Hariachandra Chintamani and Tulsiram Yadavaji has given me immense pleasure."

Colonel Olcott, lawyer-like, quotes as the English translation of these words ascribing it to Pandit Shyamji Krishna Varma: "I feel exceedingly happy to receive the diploma you sent me at the hands of the kind-hearted gentlemen Mulji Thakersey, Hariachandra Chintamani and Tulsiram Yadavaji." As a matter of fact Swamiji does not express his happiness at receipt of the diploma but at reading the letter. The word *diploma* is nowhere used. The word is पत्र, which can only mean a *letter*. The letter was received through the above named gentlemen and was acknowledged, as Swamiji would in ordinary course acknowledge it.

The Hindi equivalent of Diploma is प्रमाणपत्र as Swamiji has used it himself in another place. Moreover, if Swamiji had accepted the diploma, he would have distinctly said that he had accepted it. There were two separate things—the letter and the diploma. Only the letter was acknowledged by Swamiji. Acceptance of the offer of corresponding Fellowship is ■ distinct and separate thing and there is not

a word about it in the letter. What can reasonably be inferred is that when the letter reached Swamiji, the diploma also reached him. Silence about the diploma means that it was not accepted. And how could Swamiji or anyone in his position accept it? When he received the letter he knew nothing of the Theosophical Society, its aims or its beliefs or the meaning and object of corresponding fellowship. Further, how could he accept its membership when its President and Secretary offered themselves as disciples saying: "We earnestly seek after spiritual knowledge and place ourselves at your feet (Swamiji's feet) and pray you (Swamiji) to enlighten us." It is surprising that Colonel Olcott had the cheek to make such an offer. But Swamiji acted in a dignified manner by simply ignoring the presumptuous offer.

In the first place there is nothing to support that Shyamji Krishna Varma translated the word *patra* as diploma. Colonel Olcott has not given a *facsimile* of Shyamji's translation to support his contention. The context is clearly against such a thing. It is hardly conceivable that Swamiji, without acknowledging the letter received at the hands of Mulji, would reply to its contents, and that he would only acknowledge the diploma but say nothing further about it and not even thank the Colonel for it.

The power of attorney said to have been obtained by Colonel Olcott from Swamiji on 2nd May, 1879 at Saharanpur is another example of Colonel Olcott's cunning and cleverness. It was drafted and copied by Colonel Olcott without any previous consultation with Swamiji. It was placed before Swamiji the day after the Colonel met Swamiji the first time in his life. It is alleged by Colonel Olcott that Swamiji signed it after it was interpreted to him by Mulji Thakersey. Assuming that Mulji interpreted it, the wording of it shows that Swamiji was told that as he was the chief of the Western and Eastern Theosophists and as he could not always be present, Colonel Olcott may be allowed to vote for him when necessary.

In order to obtain a valid power of attorney about matters of Theosophical Society, it should be shown that Swamiji was a member of the General Council of the Society. Swamiji never applied for it, nor was any information about his election to the council ever given to him to allow of his repudiating such membership. There is no record of his valid election to the General Council. When the Theosophical Society was a distinct and independent body and had nothing

to do with the Arya Samaj, for what purpose was this power taken in which both the Theosophical Society and the Theosophical Society of the Arya Samaj — mentioned. It was hardly fair on the part of Colonel Olcott to get a loosely worded document in a language Swamiji did not know and which was capable of varying interpretations, signed by unsuspecting Swamiji in the course of a conversation. It is not known when and where this General Council of the Theosophical Society was elected, in New York or in Bombay? To elect a person to the General Council without his being ■ member of the parent body and then to obtain signatures during a general talk on ■ document which was a power of attorney both in respect of such membership of the General Council of the Theosophical Society and of the chiefship of ■ separate distinct body, in a language which the giver of the power of attorney does not understand, by alleging that it was interpreted by a common friend, are things which only a certain class of lawyers will do. Offering corresponding fellowship of ■ society of which Colonel Olcott was President, to a man who knew absolutely nothing of the society, and had not even heard of it, and at whose feet Colonel Olcott — going to sit as a disciple, and then at the first personal meeting with Swamiji to obtain from him a power of attorney ambiguously worded in respect of two different societies, which might be interpreted as affecting only one body hardly comes within the definition of fair dealing.

Colonel Olcott says: "When we received from them (his own Bombay friends) the assurance that the principles of our society were identical with those of the Swami and the Samaj, we joyfully entertained the proposal of an amalgamation." Here Colonel Olcott takes up the pose of ■ child, who is not able to think or act for himself, but acts on the assurance of others. A clever lawyer, the head of a great movement (Theosophy), *the accepted disciple of ■ Mahatma* living in some place beyond the ken or access of ordinary mortals, Colonel Olcott has recourse to ■ confession of his mental immaturity, in order to escape conviction of something worse. For, it is clear that if it is proved that Colonel Olcott knowing full well that Swamiji and the Arya Samaj believed in ■ personal God, amalgamated the Theosophical Society with the Arya Samaj on the ground that the teachings of both were identical, then he is convicted of telling ■ untruth when he says that he never before believed in ■ personal God. He cannot, however, escape conviction by simply pleading that he was misled by his Bombay friends. For there are other proofs.

Swamiji's first letter dated the 21st April 1878, in reply to Colonel Olcott's letter of 18th February 1878, which must have reached him by the 20th of May 1878 and which Colonel Olcott acknowledges in his reply of 5th June to Swamiji clearly describes God as All Powerful, one who pervades everywhere as *Knower* of all, things and full of happiness, Infinite, Who never changes, Who is indestructible, *Who dispenses justice*, is a mine of justice and mercy and knowledge, Creator of the Universe, *Preserver* of it, who chiefly causes dissolution of the Universe (*pralaya*). All Truth, who acts truthfully, whose attributes, actions and nature are constant (always remain the same) who knows everything, as He is (प्रमथिषि) possessor of all knowledge and *master and lord of the universe*. This clearly shows that he must have known in May 1878 that Dayanand believed in a personal God.

Swamiji's letter further says: "About Christianity, I hold the same opinion as you do. As God is one, so all men should have one religion. That religion consists in worship of one God, in obeying His *command*, doing good to all, whose existence is proved by the eternal Vedas, who is the object of devotion of all righteous people, whose existence is proved by the eight kinds of reasoning; which is not inconsistent with Nature's laws, and is devoid of injustice and partiality etc. etc. You must know this."

Thus, Colonel Olcott and Madame Blavatsky and the members of the Council of the Theosophical Society must have known before they passed their resolution of amalgamation that Swamiji had distinctly taught them to believe in a personal God, who is master and the lord of the universe, who dispenses justice, who loves all mankind and who should therefore be worshipped by them. By pleading that they acted on assurances of friends does not save them from being found guilty of deception. A Persian poet has well said:—

قريب آيا كه روز محشر چه دمها كشتون ■ خون كيتى
زبان خنجر جو چپ دهنگي تو خون بكاريك آستين كا

"The day of judgment is approaching: How long will the blood of the slaughtered be concealed. If the tongue of the dagger will keep silent, the blood on the sleeve will cry out."

Colonel Olcott cannot plead that Swamiji's two letters did not tell him in as unmistakable a language as possible, in what kind of God he and the Arya Samaj believed.

The first two of the ten principles of the Arya Samaj proclaim that the God of the Aryas is a personal God, who

is master of the universe, who rewards or punishes actions as they are good and bad, and who is merciful and just. And the two founders of the Theosophical Society came to know this in May 1878 A.D. They stayed in America for several months after this. They left New York for India on 17th December, 1878.¹ Did they ever during all these months have the honesty and the sincerity to tell Swamiji what kind of God they believed in? They say they wrote to Harishchandra Chintamani. But what prevented them from writing direct to Swamiji. Swamiji in his letter dated 26th July, 1878 distinctly told Colonel Olcott that in *future, all letters meant for him must be addressed to him*, that is to say, his (Dayanand's) name should be in the letter, though on the envelope Harishchandra's name may appear. That direction clearly said that no letter which — not addressed to him i. e. did not contain his name will be considered a letter sent to him. Why then did Colonel Olcott not write a letter to Swamiji about it?

Then, as this is a matter of fundamental belief, why did they not speak to Swamiji about it and tell him that they did not believe in a personal God, but only in a principle which cannot be worshipped, when they meet him at Saharanpur on 1st May 1878, or during any of the six days they remained with him at Saharanpur and Meerut, when they met and talked to him every day? Swamiji, of course, had no idea that they did not believe in God. Nay, whenever they talked to him about religious beliefs, they made him understand that their beliefs were identical with his. As Swamiji in his letter of 26th July 1878 to Colonel Olcott describes his and Arya Samaj's beliefs in detail, and particularly about God and how to worship him, and what worship to Him meant, and when they during all these days expressed their agreement with him — and no disagreement in any particular, he naturally believed that Colonel Olcott and Madame Blavatsky believed in God in exactly the same way — he did, and he communicated this to various prominent people of the Arya Samaj, to M. Madholal in Danapur and others.

Not this only. They even went so far as to make Swamiji believe, as is clear from the following letter written by Swamiji to M. Samarthdan, his agent at Bombay, that no one who disbelieved in the principles of the Arya Samaj shall remain a member of the Theosophical Society. A literal translation of the letter is given below :

¹ *Old Diary Leaves* by H. B. Olcott, Second Series, p. 1.

"Yesterday Colonel Olcott and Blavatsky lady went to the Arya Samaj (Meerut), and today the Sahib (Colonel Olcott) will give a discourse in the Sadar Meerut and is going to Bombay tomorrow or the day after. There is nothing in these people, which is against the Arya Samaj, that is to say, their beliefs and conduct are in accord with it. During the four or five days that they have talked to me they appear to be quite sincere. As to my name being written in the Theosophical Society, if you had sent that letter, I would have shown it to him (Colonel Olcott). But when spoken to verbally he replied that upto now the object of our Theosophical Society was that men professing all religions may join it and express their views. Now that we have understood the principles of the Arya Samaj, we will act just as you order. It will not so happen in future and whoever does not approve of the principles of the Arya Samaj shall not remain in the Theosophical Society. Muljibhai when he comes to Bombay will explain all this to you."

If the letters dated the 23rd August 1878, and 24th September 1878 from Colonel Olcott to Harishchandra Chintamani quoted in Olcott's defence are genuine and were really sent to Harishchandra Chintamani, and if Colonel Olcott was earnest and anxious to know for certain whether the beliefs of Swamiji and the Arya Samaj and the Theosophical Society and himself were really the same or not, how does he explain the fact that he did not at once on receipt of Swamiji's letter of 26th July, 1878 and before he left America in January, 1879 when he did not get a satisfactory reply from Harishchandra Chintamani, or later when talking to Swamiji at Saharanpur and Meerut in May 1879, apprise him and tell him frankly what his views about God were.

Colonel Olcott in his alleged letter to Harishchandra Chintamani dated 24th September 1878, says :

"Either we have been especially unfortunate in misconceiving the ideas of our revered Swami Dayanand, as conveyed to me in his valued letters to me, or he teaches a doctrine to which our council, and nearly all our fellows, are forced to dissent. Briefly, we understand him as pointing us towards a more or less personal God—to one of finite attributes, of varying emotions, one to be adored in set phrases, to be conciliated..... When along comes the Swamiji's letter speaking of a God whom at least brother Krishanavarma's translation points to us as a Being of parts and passions—at least of the latter if not the former, at once we two are taken to task. Protests from every side, a hasty reconsideration of the former sweeping vote of affiliation, the adoption of a resolution to make the Theosophical Society of the Arya Samaj a Vedic Section instead of the whole body in a transformed shape, and the consignment to the flames of the whole edition of the proposed circular and preparation of a revised introduction to the 'Rules of the Arya Samaj'—these things followed. *Perhaps it is as well as it is*, for we keep broader platform for men of various creeds to stand upon, and our work for and

¹ The original letter is printed at p. 155 of *Shri Swamiji ke Patra aur Vigyan*.

with the Arya Samaj is not to be affected in the least. We will be just as zealous and loyal ■ heretofore, will send the *Initiation Fees*, the same as ever, and continue to regard the revered Swami as dutifully and our Hindu brothers as affectionately as though this shadow had not passed athwart our horizon. What we want to teach these Western people is the "Wisdom Religion" so called, of the preVedic and Vedic periods..... which is also the very essence of Gautama Buddha's philosophy (of course, not popular Buddhism). This religion you seem to have taught both in your letters and your books, and I certainly gather from the revered Swami's defence of his Bhashya against his critics that this is the identical religion he propagates....."

"Could anything," adds Colonel Olcott "have been more frank and open? But no answer ■ returned either from the Swami or his Bombay agent; the latter writing ■ (30th September, 1878) that we would come to an understanding about all matters when we should meet at Bombay."

It is amazing to find that, when Colonel Olcott and Blavatsky were taken to task in America and protests were made, the question of affiliation was hastily reconsidered, a new body, Theosophical Society of the Arya Samaj was established, and the whole edition of proposed circulars etc., were consigned to the flames and fresh rules made, not ■ inkling of all this was given to Swamiji who was kept completely in the dark. Was it not Colonel Olcott's duty ■ honest ■ to write at once to Swamiji and tell him of the storm in the New York Theosophical Society and that, their idea of God was different from his, and that they had established a new body called the Theosophical Society of the Arya Samaj for those who believed in the God of the Arya Samaj and *disaffiliated the Theosophical Society itself from the Arya Samaj*. Nay, nothing of this was even verbally told to Swamiji when they meet him personally at Saharanpur and Meerut in May 1879.

And then what else was the object of telling Harishchandra that they would remain just as zealous and loyal as heretofore and continue to regard the revered Swami as dutifully etc., and not inform him of the schism that had taken place in consequence of Swamiji's letter of 26 July, 1878, except to keep Swamiji ignorant of the development of affairs in the Theosophical Society and to continue to receive his support and have the advantage of the cooperation and help of the Arya Samajes of India and benefit by the ægis of Swamiji till such time as he and Blavatsky were able to stand on their own feet and no longer need Swamiji's support.

* Harishchandra Chintamani was not Swamiji's agent in any way.

Enough has been said to prove that the indictment against Colonel Olcott has been proved and proved to the hilt. The indictment under nine heads charged Colonel Olcott and Madame Blavatsky with untruthfulness and practicing deception. The more important of the charges were:

1. That they with Swamiji's permission made their Theosophical Society a Branch of the Arya Samaj of Aryavarta and then without his consent established another body called "The Theosophical Society of the Arya Samaj in New York," of which *they did not become members* and never informed Swamiji that this new society had been established and that *they* were not members of it.

2. The second charge was that they declared themselves to be theists in their letters to and in their conversations with Swamiji, and made him believe that they were theists, and thus obtained from him permission to affiliate the Theosophical Society to the Arya Samaj and made the people of India believe that Colonel Olcott and Madame Blavatsky were disciples and followers of Swami Dayanand Saraswati, and obtained facilities and help in spreading their propaganda and establishing Theosophical Societies in various places in India and secure a position of some importance in the country, and then later confessed that they were atheists and Buddhists and not Aryas or believers in the Vedas and God.

3. That though they had declared when leaving America that they were coming to India to learn the truth from Swami Dayanand and study under him, they did not make the slightest attempt to learn Sanskrit or study religion under him, but devoted themselves to spreading their propaganda of the Theosophical Society and exhibiting occult feats and phenomena.

4. That in their letter of 29th May 1878 to the *Indian Spectator* they had declared: "We are neither Buddhists in the popular sense, nor Brahmanists as commonly understood, nor Christians. Say that *we are of the Arya Samaj* and that we give heart and soul to the advancement of its holy and beneficent work: that will include everything." This last sentence beginning with the words "Say that we are of the Arya Samaj," which is the most important sentence in the whole letter has been *omitted* from this letter as quoted by Colonel Olcott in the *Extra Supplement to the Theosophist* of July 1882, containing the Defence. Is this not a clear case of *suppressio veri* and *suggestio falsi*.

5. That they enrolled Swami Dayanand as a member of

the Theosophical Society without his permission or consent, and that when this fact became known, Swamiji told them to strike it out, but they did not do so.

6. That though they had promised at Meerut after Swamiji found out that they ■■ atheists, not to ask any member of the Arya Samaj to join the Theosophical Society, yet they continued to ask Arya Samajists to become Theosophists.

7. Colonel Olcott promised to pay to the Arya Samaj all the initiation fee of Rs 10/- each, received from the members of the Theosophical Society of the Arya Samaj, that he did send from New York Rs. 609/- of such fees to Harishchandra Chintamani at Bombay, but took it back from him and misappropriated the money.

What has already been stated above fully proves the first two charges. Their conduct and their work fully prove the third charge. They never made any attempt to learn anything from Swamiji. They spent their time and energy in establishing Theosophical Societies and showing occult phenomena. This proves the third charge.

As regard the fourth charge, they never informed Swamiji ■ even hinted in their letters or their talks that they were Buddhists. Their Buddhism according to Colonel Olcott, was "*Buddhism which flourished before the Vedas were written.*" They called it wisdom religion and later Esoteric Buddhism. There is however no such thing ■ Esoteric Buddhism. Buddha had no secret doctrines and declared so.

Prof. MaxMuller in his *Last Essays, Second Series*, p. 112, says:—"I only wish to show that if there is any religion entirely free from esoteric doctrines, it is Buddhism. There never ■ any such thing ■ mystery in Buddhism. Altogether, it seems to me that mystery is much more of a modern than of an ancient invention. There are ■ real mysteries even in Brahminism, for we ■ hardly apply that name to doctrines which were not communicated to everybody, but only to people who had passed through a certain preparatory discipline. The whole life of a Brahmin in ancient India was under a certain control."

Max Muller further says :

"If I were asked what Madame Blavatsky's Esoteric Buddhism really is, I should say it was Buddhism misunderstood, distorted, caricatured."

Wisdom-religion is a myth. If they were Buddhists from

* See Colonel Olcott's letter to the *Indian Spectator*, p. 531 above.

the beginning, they are guilty of hypocrisy and of concealing their real beliefs from Swamiji.

The fifth charge about enrolling Swami Dayanand as a member of the Theosophical Society without his knowledge or consent has also been fully proved. It has been shown how Swamiji was enrolled as a Corresponding Fellow without Swamiji accepting the offer.

As regards the sixth charge, Swamiji himself in his reply dated the 23rd November 1880 to Madame Blavatsky's letter of 8th October 1880 from Simla, mentioned that they had asked M. Samarthdan at Bombay and P. Sunderlal at Allahabad to become members of the Theosophical Society.

As regards the seventh point, it is on record that in his letter to Harishchandra Chintamani dated the 24th September 1878, Colonel Olcott said "we will send the Initiation fees as ever." After coming to Bombay, Col. Olcott recovered the money from Chintamani and then used it for his travelling expenses and said that this appropriation was sanctioned in a meeting at Saharanpur on 30th April 1879, when Swamiji was present. He says in his Defence:

"As regards the disposal of our proffered donation (?) to his cause, his (Swamiji) views are seen in the following excerpt from the official report of an extra-ordinary council meeting held by him and ourselves—he sitting as a councillor, at Saharanpur: "Extract from the minutes of a council of the Theosophical Society held at Saharanpur N.W.P. on this 30th day of April 1879.

"Resolved that any available funds of the Society be appropriated to defray the cost of the journey of the present committee from Agra to Saharanpur and return....." "The council was adjourned."

(Sd.) MULJI THAKERSEY.

Colonel Olcott's above answer to the charge brought against him shows that the Colonel does not hesitate to stoop to use anything likely to serve his purpose as evidence without fully considering its truth, and even to *invent* something which is likely to be accepted by unsuspecting people as evidence of his innocence. When adducing it, he probably never suspected that it would be examined and its truth tested. One fact which belies this meeting and this resolution is that Swamiji was *not* in Saharanpur on 30th April, 1879 when the meeting is said to have been held there. Swamiji was in Dehra Dun that day and arrived at Saharanpur only on 1st May, 1879. P. Lekhrum the author of the Urdu biography of Swamiji which was published in 1897 A. D., says :-

"Colonel Olcott and Madame Blavatsky reached Saharanpur on

29th April and were received by a large number of the people of the Arya Samaj. On 30th April, Colonel Olcott gave a lecture in the Arya Samaj and in the evening he and Madame Blavatsky were entertained at a dinner by the Arya Samajists, which they relished very much. On Baisakh Sud 10th, S. 1936 (Thursday 1st May, 1879) Swamiji left Dehra Dun and arrived ■ same day at Saharanpur and met the two Americans. Swamiji remained at Saharanpur ■ 2nd May and left for Meerut on the 3rd of May accompanied by Colonel Olcott and Madame Blavatsky."

P. Ghasiram's *Mahrshi Dayanand ka Jivan Charitra* (Life of Mahrshi Dayanand) Vol. II, p. 768 says:-

"Madame and Colonel Olcott reached Saharanpur on 29th April when they were cordially received by the members of the Arya Samaj. On 30th April they gave a lecture, the subject being, "How are we treated in America and why have ■ come to India" from America. In the evening the Arya Samaj gave them a dinner in Indian style which they enjoyed. They sent a telegram to Swamiji at Dehra Dun saying that they were coming to Dehra Dun to have his darshan. Swamiji wired back saying that he was coming himself to Saharanpur. Accordingly, he arrived there on Vaisakh Sukla 10th, S. 1936 (1st May, 1879) ■ stopped there on the second, and taking Colonel Olcott and Madame Blavatsky with him, left for Meerut on the third."

Swamiji's letter dated 7 May 1879 from Meerut to B. Madholal of Danapur, printed at pp. 156-58 of P. Bhagwaddutt's *Rishi Dayanand ke patra aur Vigyan*, confirms this. The letter says: "A happy news is being given to all gentlemen, and it is this, that Colonel H. S. Olcott and Madame H. P. Blavatsky, whose letter from America was received before in ■ Samaj, met me at Saharanpur on 1st May 1879. The meeting showed that they are more worthy and better people than what their letters showed them to be. I had their company for two days at Saharanpur. After that they came to Meerut with me."

Happily, what P. Lekhram and P. Ghasiram say is confirmed by Colonel Olcott himself in a most strange way. Colonel Olcott in his own *Old Diary Leaves*, Second Series, p. 78 says:

"The Samaj gave us a formal reception and banquet, Indian fashion, off leaf plates laid on the floor, which we ate perforce with our (washed) right hands. The Swamiji ARRIVED THE FOLLOWING MORNING AT DAWN, and Moolji and ■ went to pay our respects. I was immensely impressed with his appearance, manners, harmonious voice, easy gestures, and personal dignity."

These three pieces of evidence unequivocally prove

1. That in the first and the second of May, 1879 A. D.

that Swamiji was not in Saharanpur on the 30th April, 1879, when the alleged meeting is said to have taken place and the Resolution was passed. It is clear that Colonel Olcott does not tell the truth when he says that Swamiji was present at the meeting, and even emphasizes the fact that he was present as a councillor. To lend still greater importance to the resolution which unhappily for him, he did not know would be proved to be fictitious, Colonel Olcott foolishly adds, "This motion was put by the Swami and seconded by Mulji." Colonel Olcott had recourse to all these untrue and childish subterfuges to justify his unjustifiable conduct in the matter of appropriating Rs. 609.

There is something more to be noted about this resolution. The Resolution is uniquely worded. But even worded as it is, it does not authorize appropriation of the money in question by Colonel Olcott. The words are:—"That any available funds of the Society be appropriated to defray the cost of the journey of the present committee from Agra to Saharanpur and return." The words "any available funds" smack of a shady transaction. Then, the words "Funds of the Society" preclude the appropriation of the 609/- recovered from Harishchandra Chintamani. This amount was in no sense of the term, "Funds of the Society". When the levy of the Initiation fees from those who joined the Theosophical Society of the Arya Samaj in America was sanctioned it was stipulated that *this money was to be sent to the Arya Samaj for its own benefit*. From the beginning to the end this money was in no way "Funds of the Theosophical Society of the Arya Samaj", but belonged to the Arya Samaj. And it was only because it belonged to the Arya Samaj, that the money had been sent to Harishchandra Chintamani, President Arya Samaj, Bombay from America; and it was only because Harishchandra Chintamani did not credit it to the Arya Samaj fund, that it was taken back from him. The money thus belonged to the Arya Samaj, and Colonel Olcott or the Theosophical Society could not legally take it in any way, but were bound to hand it over to the Arya Samaj. If the matter had come before any meeting in the presence of Swamiji, Swamiji could not possibly have voted otherwise than that the money be transferred to the Arya Samaj.

To seize this money is a clear case of misappropriation by Colonel Olcott for his and his colleague's use. Then Mulji Thakersey signing the proceedings as chairman while Swamiji, the permanent president, is present shows the faked character of the document. The charge in connection with Rs. 609/- recovered from Harishchandra Chintamani is thus proved to the hilt,

and the untruth nailed to the counter.

Conscious of the utter weakness of his case, and fully aware that the charges brought against him were all true and could not be proved to be false, Colonel Olcott, like an ordinary accused who tries to influence the judge by producing evidence of good conduct, framed four points and sent them to the various Theosophical Societies for certificates of good conduct. The four points — which Colonel Olcott asked the opinion of his followers and admirers were :

(1) "That the founders of the Theosophical Society "are no more for the Vedas, that is, they no longer favour the study of those sacred books, nor appear to hold them in the same respect as at some previous time."

(2) That the founders came to India as students "but have set themselves up as teachers."

(3) That the society they have founded "has proved of no practical good to India."

(4) That they "have not yet laid out a single pie in the furtherance of the Vedic cause."

These points, however, did not contain the most important of the charges brought against him and his lady colleague. The charges were:—(1) Disbelief in God, (2) First making the Theosophical Society a branch of the Arya Samaj with Swamiji's consent, and then repudiating it without his knowledge, (3) Practising deception about their religion being Buddhism, (4) Misappropriating the money received by levying Initiation fees.

Of the four points on which Colonel Olcott begged his fellow Theosophists and followers to give their opinion, the first three do not form part of any charge. The fourth point is an imaginary thing and neither Swamiji nor any Arya Samajist ever said anything about it.

The question of belief in God, and Colonel Olcott and Madame Blavatsky's avowal of Buddhism as their religion—the two most important charges against them—are suppressed and ignored, because Colonel Olcott must have known that if opinion on these points — invited even from his admirers it would be unfavourable to him.

THE MAHATMAS.

A word about the Mahatmas. Colonel Olcott and Madame Blavatsky not only professed to believe in the existence of certain spiritually endowed beings who dwelt in the Himalayas, and from there, in their own ways, guided mankind, but they

both claimed to be in communication with them. Prof. Max Muller writing about these Mahatmas, says :

"As no Buddhist teachers could be found in Bombay ■■■ Calcutta, some imaginary beings had to be created by Madame Blavatsky and located safely in Tibet, ■■■ yet the most inaccessible country in the world. Madame Blavatsky's powers of creation ■■■ very great, whether she wished to have intercourse with Mahatmas, astral bodies, or ghosts of anykind. Here is the list of the ghosts for whose real existence she vouches: 'peris, davs, djins, sylfane, satyrs, fauns, elves, dwarfs, trolls, norns, nisses, kobolds, brownies, necks, stromkarls, undines, nixies, salamanders, goblins, banshees, kelpies, pixies, moss people, good people, good neighbours, wild women, men of peace, white ladies, and many more.'—MaxMuller's *Last Essays. Second Series*, p. 109.

Colonel Olcott went ■■■ far as to profess that he was an accepted pupil of one of the Mahatmas. He also declared that he and Blavatsky received messages regarding Swami Dayanand from these Mahatmas. Whether these messages, along with the other so called messages, were mere hallucinations or subconscious suggestions or something else, we find that Colonel Olcott mentions them in three places, once in his so called *Defence* published in the *Extra Supplement to the Theosophist* for July 1882, and twice in his book *Old Diary Leaves*, at p. 396 in the First Series, and at p. 225 in the Second Series respectively. The first mention refers to the time when he was still ■■■ America and had heard of but not personally met Dayanand.

In the *Defence*, he says :—"To our eager questions about the Swami, our teachers gave the invariable answer:—"He is a chela, he is a Yogi. He is a good man. Try him and see. He may be very useful to your American or English members."—Fourth paragraph under the head, Reply.

(2) Colonel Olcott in his *Old Diary Leaves*, First Series, p. 396 says :

"The letters of my Bombay correspondents, my own ■■■ about Vedic Philosophy prepared me to believe without difficulty what H. P. Blavatsky told me later about him (Dayanand). This ■■■ neither more nor less than that he ■■■ an adept of the Himalyan Brotherhood inhabiting the Swamiji's body, well known to our teachers and in relations with them for the accomplishment of the work he had in mind."

(3) The *Old Diary Leaves*, Second Series, p. 225 speaks of what Madame Blavatsky told Colonel Olcott during their night journey from Ambala to Kalka in September, 1880 when they were on their way from Meerut to Simla. It says: "I note that it was on this night that she told me the story about Dayanand's body being occupied by ■■■ master which influenced me so much in my later intercourse with him."

Leaving aside the general question regarding the existence of Mahatmas, their nature, their qualifications and their

powers, a little careful consideration of the three above-quoted messages about Dayanand shows that they are not only contradictory of one another but are ■ uncertain and full of doubt that one cannot take them to be coming from Mahatmas, who are supposed to be perfect beings. The first message declared Dayanand to be a mere *chela*, disciple, a yogi, a good man but still an ordinary mortal and ■ more. According to this message, the Mahatma himself, the sender of the message did not know whether Dayanand would be any use to Colonel Olcott or not. The second message declared Dayanand to be "an adept of the Himalayan Brotherhood," who had occupied the physical body of Dayanand to fulfil some mission and that that adept ■ in communication with the Himalayan Teachers or Masters. The third message declared Dayanand to be a Master, a Mahatma himself. How can the great and all knowing Mahatmas declare Dayanand at one time to be an ordinary mortal, another time as not an ordinary being but a Brother belonging to the etherial order of higher spirits but yet only a brother, an adept, and the third time, a Mahatma, a perfect spiritual being. Such are the Mahatmas of Colonel Olcott and Madame Blavatsky who came from ■ country bearing the reputation of being most grossly materialistic, to teach the people of this country, which throughout history has borne the undisputed reputation of being the most spiritual country in the world !

If these be thy gods, Oh Israel ?

Colonel Olcott, in his *Old Diary Leaves*, First Series, p. 405, styles the denunciation by Swamiji of the conduct of the Founders of the Theosophical Society and warning the public against their machinations as disruptive. He says :

"Thus after a disturbed relationship of about three years, the two societies were wrenched apart and each went its own way.

"The inherent disruptive elements were: (1) My discovery that the Swami was simply that—i.e. a pandit ascetic, and not an adept at all; (2) The fact that the Samaj ■ not standing upon the eclectic platform of the Theosophical Society, (3) The Swami's disappointment at our receding from our first consent to accept Harishchandra's bid for amalgamation, (4) His vexation—expressed to me in very strong terms—that I should be helping the Ceylon Buddhists and the Bombay Parsees to know and love their religions better than heretofore, while as he said both were false religions."

Now as a matter of fact, whatever relationship, disturbed or undisturbed, existed between the Arya Samaj and the Theosophical Society really existed between the two founders of the Theosophical and Swamiji. The records of no Arya Samaj contain any resolution regarding the Theosophical

Society or its work or that there was any practical connection between the Arya Samaj and the Theosophical Society. The two founders of the Theosophical Society had become disciples of Swami Dayanand and had made their society a branch of the Arya Samaj. But this was *only in name* and even this *did not last more than a few weeks*. After a very few days, the Founders, while still in New York, declared the Theosophical Society to be absolutely independent of the Arya Samaj and a new and small organization called The Theosophical Society of the Arya Samaj was established. Not a word has ever been written or published about this organization as to who its officers were, what work it did, when and where it met, was it wound up and when; not a word has been spoken even by Colonel Olcott or Madame Blavatsky about its work after they came to India. As a matter of fact, what is called wrenching was nothing more than the discarding of Colonel and Madame Blavatsky by Swami Dayanand. No one would grudge Colonel Olcott his attempt to hide his and his colleague's discomfiture and chagrin under cover of the allegation that the two societies were wrenched apart, if that is any consolation to him.

To ascribe the break to four disruptive elements is a travesty of truth. The first element is stated to be Colonel Olcott's discovery that Swamiji was not an adept but an ascetic only. He does not say when he made this discovery. So late even as 12th September 1880, when Colonel Olcott and Madame Blavatsky were on their way to Simla from Ambala *after a public expression of differences between Swamiji and Colonel Olcott in Meerut*, the latter believed as he was told by the Himalayan Mahatma that Swami Dayanand was not only *an adept but a Mahatma* (vide p. 586). This discovery of Col. Olcott clearly belies his Mahatma's instruction to him that Dayanand was a Mahatma occupying Dayanand's body.

The second element, the discovery that the Arya Samaj was not a body with eclectic beliefs like the Theosophical Society is also an after-thought. Colonel Olcott knew while in America that the Arya Samaj believed in One Personal God and the Vedas and nothing else. Yet, he came to India and ostensibly remained Swamiji's disciple—*vide*, his declaration at Meerut in September 1880 that there could be no discussion between Dayanand and himself, for Dayanand was the guru and he, Colonel Olcott, was his chela. Moreover, even the Theosophical Society is not

an eclectic body, for as Madame Blavatsky declared in her letter of 17th January 1881 from Bombay (see p. 550) that the 'Theosophical Society is not a religious body at all and has no beliefs of its own.' Christians, Muslims, Parsis and others are its members. The Oxford English Dictionary defines the term eclectic as "borrowed from various sources." The Theosophical Society has not borrowed anything from any source and made it its own, for it has no beliefs or doctrines.

The third element is stated to be "Swamiji's disappointment at our receding from our first consent to accept Harishchandra's bid for amalgamation." This also is hardly true, for the Theosophical Society had receded from amalgamation before its founders came to India, as is clearly stated by Colonel Olcott in his *Defence* and in the *Old Diary Leaves* (p. 898) and which position Swamiji accepted in his proclamation of 26th July, 1880.

The fourth element is stated to be Swamiji's vexation at Colonel Olcott helping the Ceylon Buddhists and the Bombay Parsis. It is made for the first time in the *Old Diary Leaves*, twelve years after Swamiji's death. There is no mention of this charge against Swamiji in the *Defence* published by Colonel Olcott in the *Extra Supplement to the Theosophist* for July 1882. To accuse Swamiji as long after his death, of entertaining ill-feelings towards Colonel Olcott, because Colonel Olcott helped the Buddhists of Ceylon and the Parsis of Bombay to know their religion better, is an act for which I leave the reader to find a name. Even the Colonel's *Diary* contains no entry of an expression of such feeling by Swamiji, for none has been quoted. How could anyone much less a man of Swamiji's moral calibre, have any feeling but of satisfaction and approval at anyone else helping a third party to know their religion better than before? On the contrary, Swamiji's letter dated 14th July 1880 shows, if it shows anything, that Swamiji was glad that Colonel Olcott went to Ceylon and possibly did something good there. The letter says:- "I have heard that you went to Ceylon. What happy things occurred there? You must have returned quite well from there." No other mention of the Colonel's visit to Ceylon has been made anywhere by Swamiji. For Colonel Olcott to bring such an accusation twelve

years after Swamiji's death is unworthy of a gentleman.¹

Dayanand's whole conduct with respect to Colonel Olcott proves him to be a great man and as one devoted to the welfare of mankind. Viewed in its correct perspective, it fills us with admiration for his restrained attitude and patience. When he received Olcott's first letter from America, Dayanand's mind was suffused with joy at the happy prospect it opened before him not only of seeing the truth accepted by people of the Patal-Desa (antipodes), but of renewal of friendly relations between Indians and Americans after a break lasting five thousand years, the last such occasion being the marriage of Arjuna, the hero of the Mahabharata with Ulupi, an American princess.² This joy Swamiji wished to share with the Arya Samajists; for, he at once communicated this happy news to them. Then, in compliance with Colonel Olcott's request to teach him and his colleagues the Truth, Dayanand in two long letters gave them the gist of the Vedic teachings and the salient points of the Vedic faith. He advised them to study Sanskrit and the sastras. And when after conversations at Saharanpur and Meerut in 1879 they accepted Swamiji's exposition of the Vedic faith, Swamiji treated them as if they were his own countrymen.

But this joy was short lived. After feeling their position secure in India, Colonel Olcott and Madame Blavatsky confessed in Meerut in September 1880, their disbelief in God, which upto then they had concealed from Swamiji. Instead

¹ Not content with disparaging Swamiji's mind and honesty, Colonel Olcott in his *Old Diary Leaves*, First series, p. 407 ——— Swamiji down physically too, after Swamiji's denunciation of him. He says:—"When I first met him in (May) 1879 I thought him strikingly handsome: tall, dignified in carriage, and gracious in manner towards us, he made a very strong impression upon our imaginations. But, when I next saw him—at Benares, I believe, *some few years later*—he was quite changed, and not for the better. He had grown obese, the fat stood in rolls on his halfnude body, and hung in "double chin" masses from his underjaw."

Worshipper of outside appearances ——— Colonel Olcott was, he could not but express his disapproval of Swamiji's body too. "Half nude" like Winston Churchill's characterisation of Mahatma Gandhi ——— "naked Fakir" shows Colonel Olcott's little mindedness and spiritual bankruptcy. Then, "*some years later*" is also wrong. It should be only some months, seven months only; for Colonel Olcott saw Swamiji at Saharanpur and Meerut on the 1st and 2nd May, 1879, ——— and met him in Benares in December the same year. A clever and experienced lawyer that he was, it should not surprise anyone if the Colonel purposely put years in place of months just to prevent the unbiased reader rejecting the possibility of such a great physical change having occurred in Swamiji in such a short time as Colonel Olcott alleges, and thus to disbelieve the latter's allegation against Swamiji. The change in reality was not so much in Swamiji's appearance, ——— in Colonel Olcott's obtuse mind.

² "The name of Arjuna's wife Ulupi is a pure *Old Mexican* name. And if we reject the hypothesis of Swami Dayanand ——— will be perfectly impossible to explain the actual existence of this name in Sanskrit manuscripts long before the Christian era."—*From the Caves and Jungles of Hindustan*, p. 64. Ulupi ——— the daughter of King Nagaal.

of denouncing the two new comers from America at once, Swamiji tried to bring them to the right path, inviting them to discuss the matter in order to convince them of their error. But they evaded all such attempts. Still he waited patiently and gave them time to think over the matter, telling them that if they would not discuss the matter in order to arrive at the Truth, he would have nothing further to do with him.

At the same time, he repeatedly asked them not to mislead the people of India by spreading belief in ghosts and spirits, ■ such beliefs only promoted superstition, deception and trickery, which it was his mission to remove, and from which he had been trying to liberate people. When, at last he found that they neither wished to learn Sanskrit to know the Vedas, nor were willing to learn the truth, and were not open to conviction but were determined under cover of Swamiji's name and authority to pursue their own ends, he went to them and tried ■ means to cure them of their erroneous notions. When at last, he found them unwilling to talk over things, he severed all connection with them and warned the public against their hypocrisy and harmful activities, which were doing harm to India. He warned his countrymen in general, and the Arya Samajes in particular, to keep away from them. Having done that, he gave ■ more thought to them and left them to stew in their ■ juice.

Later, even when they showered abuses on him, he merely pitied them. Not being vindictive, Swamiji left them to themselves. Noble-minded and just as he was, while he exposed the conduct of Colonel Olcott and Madame Blavatsky, Swami Dayanand has nowhere denounced the Theosophical Society. He only warned its followers that the ideal of universal brotherhood which it was supposed to cherish, was a will of the whisp and impossible to attain, until the fanatics of aggressive and non-aggressive faiths gave up selfishness and hatred of religions other than their own, which their faiths encouraged and instilled in them.

Dayanand's restrained manner and unwillingness to break with and denounce the vagaries of those with whom he had once associated so long as there was the slightest hope of their reformation, is evident throughout these transactions; as also, by his silence after he had secured the safety of the Arya Samajes.

We must be thankful to Colonel Olcott for one good thing he did. It is to him that we ■ indebted for the short biographical sketch of Swamiji's early life which we possess. It was he who asked Swamiji to write a short account of his life,

and it is to his persistence in the matter that we owe the account of Swamiji's life at home, the struggles, the difficulties, the hardships, the great sufferings he had to undergo in his search for truth, the awful dangers he faced without flinching; the terrible ordeals and risks he cheerfully faced; the wonderful discipline he voluntarily subjected himself to, in order to make himself fit for his mission to redeem the people of India.

Dayanand must have had good reasons for keeping back all information about his birthplace, his parents, and the name by which he was known before he became a sannyasi. One reason we can think of is that as he had renounced the world, he did not want to renew any connection with his people, which would to some extent have taken place if he had let the world know about his family. Another probable reason was that he feared that if the people knew his birthplace, they would in time begin to look upon it as they did on Muttra where Krishna was born, or Ajodhia where Sri Ramchandra was born, or Kapilvastu where Buddha was born. We know that at Nasik he declared that Nasik should not be looked upon as a place of pilgrimage because Sri Ramchandra had visited it and lived in it for a time. He had declared in unequivocal terms that it was a piece of superstition to look upon any place as sacred because a great man or a great teacher was born there, and he had made it his mission to denounce and destroy all superstitions.

Col. Olcott and Madame Blavatsky have helped Indians in another way. With the establishment of British rule, European officials like Sir William Jones, Colebrooke, Col. Wilford, Col. Tod and others began to study Sanskrit literature and Indian history and make known to Europe and America the glories of ancient India and the greatness of its culture and civilization. The European missionaries, however, in their lectures and books, took

to running down Hindu religion and customs. Though Indian scholars and reformers exposed the defects and deficiencies of Christianity and the inferiority of Western philosophy, yet it was a new and very agreeable experience for Indians to see two learned *white* people telling them that their religion and culture were far superior to Christianity and the Western culture. This helped the Indians to regain self respect and to hold their heads high in their dealings with foreigners.

On the other hand, they undoubtedly did harm by spreading belief in ghosts and spirits, thereby strengthening people's belief in false dogmas and superstitions. By supporting old prejudices, they to some extent impeded the work of liberating people from the clutches of outworn, dead notions; and by appealing to the vanity of our people, they kept people back from embracing new truths and accepting necessary social and religious reform.

In consideration, however, of what good they did, I might have abstained from exposing them and making these unpleasant disclosures. But when I found that Colonel Olcott, instead of letting the old controversy die out and the baseless charges and slanders against Swamiji remain buried in the journalistic pages of the *Theosophist*, had repeated and added to them in his new book, *Old Diary Leaves*, and thus tried to give them a new lease of life and a more or less permanent place, I felt it my duty, unpleasant as it is, when writing a life of Swami Dayanand Saraswati to expose Colonel Olcott's attempts to besmirch Swamiji's memory.

APPENDIX

SOME OPINIONS ON DAYANAND SARASWATI

ROMAIN ROLLAND :

IT was impossible to get the better of him (Dayanand): for he possessed ■ unrivalled knowledge of Sanskrit and the Vedas, while the burning vehemence of his words brought his adversaries to naught. They likened him to a flood. Never since Santara had such a prophet of Vedism appeared. The orthodox Brahmins, completely overwhelmed, appealed from him to Benares, their Rome. Dayanand went there fearlessly, and undertook in November 1869, a Homeric contest. Before millions of assailants, all eager to bring him to his knees, he argued for hours together alone against three hundred pandits—the whole front line and the reserve of Hindu orthodoxy.

The enthusiastic reception accorded to the thunderous champion of the Vedas, ■ Vedist belonging to a great race and penetrated with the sacred writings of ancient India and with her heroic spirit, is then easily explained. He alone hurled the defiance of India against her invaders. Dayanand declared war on Christianity and his heavy massive sword cleft it asunder with scant reference to the scope or exactitude of his blows. His slashing commentaries, reminiscent of Voltaire and his *Dictionnaire Philosophique*, have unfortunately remained the arsenal for the spiteful anti-Christianity of certain modern Hindus. Nevertheless, as Glasoapp rightly remarks, they are of paramount interest for European Christianity, which ought to know what is the image of itself ■ presented by its Asiatic adversaries.

He had no pity for any of his fellow countrymen past ■ present, who had contributed in any way to the thousand year decadence of India, at one time the mistress of the world. He ■ a ruthless critic of all who, according to him, had falsified or profaned the true Vedic religion. He was ■ Luther fighting against his own misted and misguided Church of Rome; and his first care was to throw open the wells of the Holy Books, so that for the first time his people could come to them and drink for themselves. He translated and wrote commentaries on the Vedas ■ the vernacular—it was in truth ■ epoch-making date for India when a Brahmin not only acknowledged that all human beings have the right to know the Vedas, whose study had been previously prohibited by

orthodox Brahmins, but insisted that their study and propaganda was the duty of every Arya.

Dayanand was no dreamer of dreams but a man firmly implanted in the soil of reality.

Amongst the rules to be followed as set down at the end of his *Satyarth Prakash*, Dayanand orders: "Strive to combat, to humiliate, to destroy the wicked, even the rulers of the world, the men in power. Seek constantly to sap the power of the unjust and to strengthen that of the just, even at the cost of terrible sufferings, of death itself, which no man should seek to avoid."

Dayanand transfused into the languid body of India his own formidable energy, his certainty, his lion's blood. His words rang with heroic power. He reminded the secular passivity of a people, too prone to bow to fate, that the soul is free and that action is the generator of destiny.

His social activities and practices were of intrepid boldness. With regard to questions of fact he went further than the Brahmo Samaj, and even further than the Ramkrishna Mission ventures to-day. Above all he would not tolerate the abominable injustice of the existence of untouchables, and nobody has been a more ardent champion of their outraged rights.

I have said enough about this rough Sannyasi with the soul of a leader, to show how great an uplifter of the peoples he was—in fact the most vigorous force of the immediate and present action in India at the moment of the rebirth and reawakening of the national consciousness. He was one of the most ardent prophets of reconstruction and of national organization. I feel that it was he who kept the Vigil. His purpose in life was action and its object his nation.

SRI AUROBINDO:

"Here was one who did ■ infuse himself informally into the indeterminate soul of things, but stamped his figure indelibly as in bronze ■ men and things. Here was one whose formal works are the very children of his spiritual body, children fair and robust and full of vitality, the image of their creator. Here ■ one who knew definitely and clearly the work he was sent to do, chose his materials, determined his conditions with a sovereign clairvoyance of the spirit and executed his conception with the puissant mastery of the born worker. As I regard the figure of this formidable artisan in God's workshop, images crowd on ■ which ■ all of battle and work and conquest and triumphant labour. Here, I say to myself, ■ a very soldier of Light, a warrior in God's world, a sculptor of man and institutions, a bold and rugged victor of the difficulties which matter presents to spirit. And the whole ■ itself upto me in a powerful impression of spiritual practicality. The combination of these two words, usually so divorced from each other in our conceptions, seems to me the very definition of Dayanand.

Even if we leave out of account the actual nature of the work he did, the mere fact that he did it in this spirit and to this effect would give him a unique place among our great founders. He brings back an old Aryan element into the national character. This element gives ■ the second of the differentiae I observe and it is

the secret of the first.

If Dayanand's life we see always the puissant jet of this spiritual practicality. A spontaneous power and decisiveness is stamped everywhere on his work. And to begin with, what a masterglance of practical intuition was this to go back trenchantly to the very root of Indian life and culture, to derive from the flower of its first birth the seed for a radical new birth. And what an act of grandiose intellectual courage to lay hold upon this scripture defaced by ignorant comment and oblivion of its spirit, degraded by misunderstanding to the level of an ancient document of barbarism, and to perceive in it its real worth as a Scripture which conceals in itself the deep and energetic spirit of the forefathers who made this country and nation,—a Scripture of divine knowledge, divine worship, divine action. The essential is that he seized justly on the Veda as India's Rock of Ages and had the daring conception to build on what his penetrating glance perceived in it a whole education of youth, a whole manhood and a whole nation-hood. Rammohan Roy, that other great soul and puissant worker who laid his hand on Bengal and shook her—to what mighty issues—out of her long, indolent sleep by her rivers and rice-fields—Rammohan Roy stopped short at the Upanisads. Dayanand looked beyond and perceived that our true original seed was the Veda. He had the national instinct and he was able to make it luminous,—an intuition in place of an instinct. Therefore the works that derive from him, however they depart from received traditions, must needs be profoundly national.

To be national is not to stand still. Rather, to seize on a vital thing out of the past and throw it into the stream of modern life, is really the most powerful means of renovation and new creation. Dayanand's work brings back such a principle and spirit of the past to vivify a modern mould. And observe that in the work as in the life it is the past naught in the first jet of its virgin vigour, pure from its sources, near to its root principle and therefore to something eternal and always renewable.

DR. RABINDRANATH TAGOR :

"I offer my homage of veneration to Swami Dayanand, the great path-maker in Northern India, who through bewildering tangles of creed and practices—the dense undergrowth of the degenerate days of our country—cleared a straight path that was meant to lead the Hindus to a simple and national life of devotion to God and service for man. With a clear-sighted vision of truth and courage of determination he preached and worked for our selfrespect and vigorous awakening of mind that could strive for a harmonious adjustment with the progressive spirit of the modern age and at the same time keep in perfect touch with that glorious past of India when it revealed its personality in freedom of thought and action, in an unclouded radiance of spiritual realisation."

MAHATMA M. K. GANDHI :

"Among the many rich legacies that Swami Dayanand has left to us, his unequivocal pronouncement against untouchability is undoubtedly one."

ACHARYA T. L. VASWANI, PRINCIPAL, MAHINDRA COLLEGE, PATIALA.

"Cassier and Alexander are known to many — than Dayanand, yet not one of them would be worthy to touch the fringes of his garment: Neither do I think of his eloquence: Cicero and Demosthenes were more eloquent perhaps; yet how infinitely superior to both, this *sannyasin* of Aryavarta. Nor do I think of his greatness as that of a mere thinker: he was a man of great intellectual endowments, of tremendous dialectical skill; but he was not a system-builder like Plato or Hegel. Dayanand's is the higher greatness of an Acharya. An Acharya is not a mere instructor: he is in the first place a man of some great vision, insight into Reality; he is in the second place a man who translates his vision into life. An Acharya, a man of *vichara* and *achara*. Dayanand was — Acharya for he was a man of vision a man too who lived his vision. A Sannyasin he of the true Aryan type—a man at once of meditation and action."

SIR SAYAD AHMAD KHAN, FOUNDER OF THE ALIGARH
MUSLIM UNIVERSITY.

'Swami Dayanand Saraswati, was a profound scholar of Sanskrit and a critical student of the Vedas. Besides being a learned scholar he was a man of distinctly noble and spiritual nature. His disciples honoured him like a god. And undoubtedly he deserved that honour. He brought about certain reforms in the Hindu religion. He — vehemently against idol-worship; and he was triumphant in discussions with pandits on the contention that there was no idolworship sanctioned by the Vedas. He did not consider it right to worship any other God than the formless One. He also strived to establish that the Vedas do not advocate the worship of the elements. I — very well acquainted with the late Swami Dayanand Saraswati, and I always showed great respect to him simply because he was such an excellent and learned man that it behoved men of all religions to respect him. I may be wrong but I understand that Swamiji's belief was that 'matter' by which he meant Maya (मया) was beginningless and eternal. Had he not had this belief there would have been full agreement between him and the Muslims on the nature of God.

In any case he was such a great man as has no equal in India. Every one, therefore, should mourn his death and feel sorry that such an unparalleled man has passed away from our midst.

MR. SYDNEY WEBB, LATER LORD PASSFIELD:

"Swami Dayanand was a Gujrati of Kathiawar, who never learned a word of English; a Brahmin by caste, and by unmistakable vocation a Sadhu or holy man, a wandering ascetic of the sternest and most uncompromising type, without knowledge of European civilization — languages, but learned in the Sanskrit scriptures, and expressing himself with eloquence and lucidity in Sanskrit and laterly also in Hindi. Wandering up and down Northern and Central India in the decade that followed the Franco-German War—just when English thought was rejoicing in the most scientific materialism and the most successful commercialism—Dayanand preached a monotheism of — exalted type, and the union of a spiritual asceticism with an elaborate ritual and strictly defined rules of conduct for every department of life."

JUSTICE M. G. RANADE :

"A man truly great, judged by no matter what standard," is the generous verdict of an Englishman, Kincaid, the author of a *History of the Mahratta Empire*, on the Swami.

"Religious fervour, a daring and adventurous spirit born of a confidence that a higher power than man's protected him and his work, the magnetism of superior genius.....a rare insight into the needs of the times and a steadfastness of purpose which no adverse turn of fortune could conquer, a readiness and resourcefulness rarely met with, true patriotism which was far in advance of the times, and a sense of justice tempered with mercy, these were the sources of strength which enabled him to organise a great movement like the Arya Samaj."

REV. C. F. ANDREWS :

"In his (Swami Dayanand's) own unique personality he actually re-capitulated the Vedic life. He embodied it in himself : he made it vital and actual for others. In the midst of a land that was turning away from its own past to find all its ideals in Europe, he showed, by living example, that this entire absorption in the culture of the West was to despise one's own birthright, to forsake one's own true nature, to sink in the scale of humanity, rather than to rise.

"Swami Dayanand Saraswati believed intensely that the Vedic times were actually superior to the age in which we now live.....Men could see in him, in his spiritual earnestness, his heroic character, his austere mode of life, his high ideals, the Vedic times themselves restored.

The personality of the great Swami, as he lived the actual life of the Vedic past, in all the glowing majesty of his heroic spirit, was so magnetic, virile, so passionately sincere and brave, that others caught his inspiration before he died and carried on his message in his spirit.

DR. R. L. TURNER, LONDON UNIVERSITY :

"Whatever one may think of the correctness or otherwise of Swami Dayanand's interpretation of many Vedic passages, one cannot withhold one's admiration for a man whose work perhaps more than that of any other individual has helped to make India conscious of itself as a unity with some distinctive contribution to make to the culture of the world as a whole."

K. M. MUNSHI, (sometime HOME MEMBER, GOVERNMENT OF BOMBAY.)

"Dayanand Saraswati was the first great architect of modern India. His learning was stupendous, and his character great. But above all, his vision was clearer and broader than is generally given to Nation-Makers. In the neo-Hinduism of to-day, in Indian Nationalism, in the vigour of the Hindu Mahasabha mentality, in the methods of Mahatma Gandhi, we trace the influence of Swamiji's unerring vision and statesmanship. His memory, undoubtedly, will enrich the heritage of future India."

K. P. JAYASWAL, HISTORIAN AND ANTIQUARIAN :

"Dayanand Saraswati is the last Hindu social epoch-maker in the true line of the Buddha and Sankara.

The rise of ■ Dayanand in the nineteenth century is a phenomenon which baffles the historian. But there ■ such life germs in the civilization of the Hindus which evidently ■ make it indestructible and which are beyond the ken of that empiricist observer called the historian. The present reformed and rejuvenated Hinduism is solely ■ gift of Dayanand Saraswati. Dayanand had the humanity of the Buddha, but he combined with it the preservative complex of Sankara.

Swami Dayanand spoke Sanskrit with the ease of the Rishis, and had the selflessness of Narada and Durvasa, who could consume the cause of injustice with the fire of his speech like the Buddha, and who could be irresistible in polemics like Sankara. He proved a superman.

Dayanand gave freedom ■ the soul of the Hindu, as Luther did unto the European. And he forged that freedom from inside, that is from Hindu literature itself. He did something still greater, which his predecessors from the Buddha to Ram Mohan Roy had failed to achieve. He established the falsity of caste from the orthodox national standpoint. You become Arya by noble deeds, not birth. To-day when a Vaieya, ■ ex-barrister, has risen to the height of saints, his social programme which is merely a repetition of the *Shuddhi* programme of the Great Swamiji, has become acceptable, only because Rishi Dayanand had made it possible through the *Sastras* and the *Veda* by dint of his prophetic exposition after the Hindu fashion.

Dayanand was not only the greatest Indian of the nineteenth century, Dayanand does not only continue the dynasty of Vishvamitra, Narada ■d Sankara, but he has ■ high place amongst the modern liberators of mankind.

J. RAMSAY MACDONALD, LATER PRIME MINISTER, GREAT BRITAIN.

"He was a limb of the Church militant; austere, independent, dogmatic, and puritanical was his character, and he imparted those qualities ■ his followers. You meet them, therefore, to-day in Lahore, their capital city, dour and determined, ready to sacrifice and be sacrificed, propagandists of an accomplished order. They are indeed the puritans of Hinduism—and it is well for us to remember that puritanism became political only under an intolerable Government."

DR. M. WINTERNITZ, L.L.D., CZECHOSLOVAKIA :

"We have to acknowledge his (Dayanand Saraswati's) great merit in having given a strong impulse to Vedic studies in India, and having shown that idolatry has not the sanction of the Vedas. If the founder of the Arya Samaj had done nothing else but rouse his followers to a vigorous fight against the folly and dangers of the modern caste-system, he would deserve to be honoured as one of the great leaders of men in Modern India."

DR. STEN KONOW (SWEDEN):

"The Swami never got tired of preaching that in reality,

Vedic religion is apt to satisfy the cravings of modern man and to give him strength in the struggle of every day's life, and that the ancient Vedic civilization can be revived and lead to a national renaissance."

H. E. RAHIMZADAH SAFAVI, FINANCE MINISTER, PERSIA :

"Dayanand Saraswati, whose valuable services in the cause of Hindu religion and uplift of his nation in the moral and social domains are too great to be fully described."

BARON H. E. HAYASHI, TOKYO, JAPAN :

"The great figure which India has produced."

MADAME BLAVATSKY :

"It is perfectly certain that India never — more learned Sanskrit scholar, — deeper metaphysician, a more wonderful orator, and — more fearless denunciator of any evil than Dayanand since the time of Sankaracharya."

DR. JAMES H. COUSINS, D. LITT :

"I have observed, during my travels in India, the effects of Swami Dayanand Saraswati's influence in earnest efforts to vitalise life in India with the Vedic ideal, which for thirty years has been a fundamental influence in my own life and in that of Mrs. Cousins; and for this much-needed service to India and the world, I offer our joint homage to his memory."

DR. L.D. BARNETT, BRITISH MUSEUM, LONDON :

"I appreciate the greatness of the work performed by Swami Dayanand Saraswati."

DR. RADHAKUMUD MUKERJEE, HEAD OF THE DEPARTMENT OF HISTORY, LUCKNOW UNIVERSITY :

"Swami Dayanand was at once one of the makers of modern India and one of India's last Rishis."

"It is — the unique credit of India and her culture that one of her later-day Rishis, Swami Dayanand, was able to achieve his fullest self-expression by dint of sheer soul-force, for which India has stood through the ages, the compelling force of character which prevailed against and completely subdued the gathering forces of an alien environment and domination of — ill-assimilated materialism and modernity, to which India would have completely succumbed under British rule, but for the timely appearance of such a saviour as Dayanand".

SAHIBJI MAHARAJ SRI ANAND SWARUPJI, GURU, RADHASOAMI COMMUNITY, DAYALBAGH, AGRA :

"In purity of character, in fearlessness of expression, in the

acuteness and comprehensiveness of intellect, in devotion to the Vedas and his love for the country he was an outstanding figure of his time."

ST. NIHAL SINGH, MUSSOORIE :

"His strength lay in his deep knowledge of Sanskrit literature and the courage and dialectical skill with which he made devastating use of that knowledge. He was a builder. He was, in reality, a Re-creator. He showed the people who flocked to him the way to rekindle the fire that had all but gone out. In the glow and warmth of that fire, society could live and function vigorously.

"After he had left his Gurn at Muttra, Dayanand concentrated his time and energy upon purifying and regenerating Hindu Society. Few teachers have laid greater emphasis upon a person's obligation to work for the betterment of mankind than did Swami Dayanand. Dayanand must certainly be accorded a high place among the makers of modern India."

SIR JADUNATH SARKAR :

"He is a true statesman who can legislate for the future, who can force work which will go on influencing the lives and thoughts of unborn generations. When the history of India's growth comes to be written, that high rank will be adjudged to the naked fakir, Dayanand Saraswati."

BAKSHI RAMRATAN, PRINCIPAL, D. A. V. COLLEGE, LAFORE :

"Swami Dayanand was great—great in many ways. He was a born leader—a giant among men. A seer, saint, and scholar, he was not merely a yogi, but a man of action. We realise now that the remedies he prescribed are the only ones needed to purge the society of its evils and cure it and make it healthy and strong. His services to the Hindu nation are writ large in the pages of history, his services to humanity, the world will recognise day and then assign to Swami Dayanand the place among world-teachers which he deserves and which properly belongs to him.....This Brahmacharya was the glory of the Hindu system of education; the stress laid on it by Swami Dayanand is unique and unparalleled in the history of any other country and nation. With the torch of the Vedas in his hand, how he showed the way is a matter of history. He toured over the length and breadth of India, as few had done before; he toiled and toiled, wrote and wrote, spoke and spoke, he slept sleepless nights, feeling for the woes of our motherland and then people that he was an ordinary mortal, but India's Saviour."

E. F. HARRIS, PRINCIPAL, GOVERNMENT COLLEGE, AJMER :

"However high the name of Swami Dayanand stands as a teacher of religion, it is as one of India's greatest benefactors, as a social reformer that he will go down in history."

RAMANAND CHATTERJI, (The Modern Review), CALCUTTA :

"The Swami wanted to realise the ideal of unifying Indian nationally,

socially and religiously. To make Indians one nation, he thought it was necessary to free it from foreign rule. In order to make the people of India socially one, he wanted to eliminate the differences of caste and class.

DR. BHAGWANDAS, D. LITT., BENARES :

"The soul of Vaidika Dharma, in its urge of self preservation by self-renewal, concentrated itself also in one individual largely for a time. A great leader arose among the Hindus also, simultaneously. Swami Dayanand Saraswati, after deep heart-searchings, wanderings in forests and in mountains, and inner conversion of soul from formalism to essential philosophical and spiritual religion, felt it his mission to purify Vaidika Dharma from the manifold evils that had crept into the practice of it and corrupted it very largely from a blessing into a curse. He felt inspired to endeavour to re-Aryanize, re-civilize India, along lines that would restore the best of the old, and make possible the selection of the good and avoidance of the bad in the new. He retired from the world, became a 'sannyasi'—a true missionary of God, vowed to poverty, devoid of worldly riches and desires, so that spiritual riches might flow in, in ample measure, in their place.

PROF. DR. TARAKNATH DAS (AMERICA) :

"I wish to mention this, that Rishi Dayanand's contribution to the cause of the regeneration of Hindu Society is so great, that he may be regarded as one of the greatest Hindus of the nineteenth century.

"May I say that your (Har Bilas Sarda's) noble efforts to check child-marriage and to spread education among the women of India is also a living monument to Rishi Dayanand's influence? Swami Dayanand, through his teachings, succeeded in infusing a new spirit into Hindu Society."

PRINCIPAL DEWAN CHAND, D.A.V. COLLEGE, CANNUR :

"Swami Dayanand was unquestionably the initiator of the movement for the rejuvenation of India. Almost all the potent ideas that are now producing a kind of spiritual convulsion in the land, we owe to him. The transformation that Swami Dayanand succeeded in effecting in Indian character and outlook in these few years was truly amazing. Swami Dayanand was a great soul, a scholar, a saint and a hero—all combined in one person.

He was a great son of India, one of the greatest that India has produced, and nobly and well did he serve the Motherland."

SIR SUKHDEVA PRASAD, PRIME MINISTER OF UDAIPUR :

"He was a commanding personality, a Sanskrit scholar of the first order, a great philosopher, a true patriot, an ardent social reformer, a conscientious searcher after truth, a rousing preacher and an embodiment of all that is virtuous. The earnestness, the energy and the enthusiasm with which he ceaselessly carried on his noble mission throughout his life has earned him an undying name."

SIR SITA RAM, (SPEAKER, U. P. LEGISLATIVE ASSEMBLY):

"Dayanand ! what a name to conjure with in the Hindu world of Upper India. Where would the Hindus in this part of the country—and as subsequent events have shown in other parts too—have been but for the inoculation of self-confidence given by the said Swami. His is the glory of having in modern times checked the dead rot among Hindus."

PRINCIPAL DEVI CHAND, D.A.V. COLLEGE, HUSHIARPUR :

"He insisted in words of burning eloquence that India must be purged of all the putrefying accretions of her Dark-Age and Pauranic times. The deep pathos of his impassionate pleading for the submerged, for the untouchable, for the women-folk, the widows, orphans, and the illiterate, moved his countrymen to tears.

His burning love for his country, his erudition, indefatigable labour, physical strength, fearlessness, dauntless spirit, invincible faith in the grandeur and loftiness of the Vedic culture, passion for Swarajya and emancipation from intellectual, social and political bondage, love for truth and humanity — traits, which serve as a model for the Indians in their onward path of resurrection. Great is the debt we owe to Dayanand the yogi, thinker, seer, prophet, creator, reformer and philosopher.

N. C. KELKAR, Ex. M. L. A., Poona:

"A personage to whom the Hindu India must feel grateful for the successful manner in which he rallied the decaying forces of Hinduism in Northern India, and made the Hindu nationality stand on its feet and fight against inimical forces."

PANDIT BISHEN NARAYANA DAB, PRESIDENT, INDIAN NATIONAL CONGRESS IN 1912 :

"But in Upper India a great man (Dayanand) was born whose career cut short in its prime, was destined to give a new lease of life to Hinduism which seemed to be dying everywhere, by placing it upon the nationalism of the Vedas. To him more than to any other Indian of this country belongs the credit of having breathed a new life into the inert mass of Hindu Society, by inspiring it with the sentiment of nationality.

Swami Dayanand can easily be counted among the greatest and mightiest masters who have successfully shaped and moulded the destinies of countless generations of human beings."

C. JINARAJADASA, PRESIDENT, THEOSOPHICAL SOCIETY:

"The history of a people is mostly the history of its great men, and among the greatest, because of his profound and lasting influence, is that of Swami Dayanand. His personality has permeated the consciousness of North India."

MRS. RAMESHWARI NEHRU, PRESIDENT, ALL INDIA WOMEN'S CONFERENCE:

"I can only pay my humble and respectful homage to the work of

the great Prince amongst men, who, though a Sannyasi possessing no worldly wealth, ruled and still so many years after his death rules the hearts of innumerable men and women. In history he will be known not only as a religious Reformer, but as one of the fathers of the great renaissance and the Founder of the Modern Punjab."

DR. KALIDAS NAG, LL.D., D.LITT, CALCUTTA UNIVERSITY:

"The limpid current of Unity was to be choked so often under the historical debris of diversity, but our great spiritual Teachers and Leaders have ever attempted to rekindle our ancestral memory of Unity through millenniums. Swami Dayanand Saraswati was such a Leader."

DR. SIB GOKAL CHAND NARANG:

"Swami Dayanand Saraswati was one of the greatest men of India and the greatest of his type. He was physically, intellectually and morally a giant and a man who represented the best type of Vedic Aryans. It is really remarkable that all the present day activities of Swadeshi and the crusade against untouchability, caste etc., were all anticipated by Swami Dayanand Saraswati."

PRESS OPINIONS.

THE *BENGALEE* (CALCUTTA):

"He stands forth as a religious teacher of surpassing power and earnestness. He was a yogi, an ascetic who had abjured the world, but he was gifted with a practical sagacity which few men of the world could pretend to possess. His death is not only an irreparable loss to the religious community of which he was the life and soul, but it is a loss to his countrymen at large, who will always be proud of his learning, and cherish his memory with affectionate gratitude."

THE *PUNJAB TIMES* (RAWALPINDI)

"He was one of the greatest men that India has produced, and as such, India might well weep for his loss."

THE *GUJRAT MITRA* (ANGLO-GUJRATI WEEKLY, SURAT):

"Who will not miss on our platform the deep fervour of his language, the unopposable artillery of his forensic eloquence, the honesty of purpose, the firmness of his resolve, the frankness and straightforwardness of his motives, his independence of character and action, and his genuinely patriotic, ardent zeal to lift up his country from the depths of superstition and priestcraft, idolatry and unmeaning ostentatious ritualism."

THE TRIBUNE (LAHORE):

"He was ■■■ of great abilities—a genius of the highest order, who, by the superior power of his intellect rose above the gross superstitions inculcated by the sastras.

THE REGENERATOR OF ARYAVARTA (LAHORE):

"Among those to whom posterity will assign a glorious niche in the temple of Fame, Swami Dayanand Saraswati will stand foremost."

THE BENGAL PUBLIC OPINION (CALCUTTA):

"Pandit Dayanand's death will ■■■ a gloom over the whole of educated Hindudom. He ■■■ an ornament ■■■ country: pride to our nation. That he was a ■■■ of genius few will deny.

THE THEOSOPHIST (MADRAS):

"A master spirit has passed ■■■ from India. Pandit Dayanand Saraswati, the founder and supreme chief of the Arya Samaj of Aryavarta, has gone: the intrepensible, energetic reformer, whose mighty voice and passionate eloquence for the last few years raised thousands of people in India from lethargic indifference and stupor into active patriotism, ■ no more. He has passed out of this plane of strife and suffering into a higher and ■■■ perfect state of being.

We bear in mind but his life-long devotion to the cause of Aryan regeneration: his ardent love for the grand philosophy of his forefathers: his relentless, untiring zeal in the work of the projected social and religious reforms. In him India has lost one of her noblest sons. A patriot in the true sense of the word, Swami Dayanand laboured from his earliest years for the recovery of the lost treasures of Indian intellect. His zeal for the reformation of his mother-land was exceeded only by his unbounded learning.

The death of Pandit Dayanand Saraswati ■ an irreparable loss to the whole country."



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Page.	Line.	For.	Read.
xiii	8	First	First
xiv	last line	on	is
xv	1	on	is
xxi	18	crops	corpes
xxii	20	Lawrance's	Lawrence's
xxii	32	Muketahwar	Mukteshwar
xxii	57	Nardaul	Nardauli
xxiii	6	Kannauj	Kanauj
xxiii	45	or	of
xxiii	68	and	and
xxiv	30	photographbed	photographed
xxiv	36	Sir R. J.	Sir R. G.
xxix	59	Sajjiansingh	Sajiansingh
xxxvi	7	dealine	dealings
xxxvi	last line	Erratta	Errata
liii	12	Harkapedi	Harkipedi
lvii	31	magnificient	magnificent
lix	18	know	know
lxv	14	delete 'make' after the word 'to'	
lxxi	3	Hegal	Hegal
lxxi	15	insert 'it' after 'lights'	
lxxii	10	is	is
lxxiv	15	but	but
lxxxii	30	thac	then
lxxxii	35	necessiting	necessitating
lxxxvi	■	Vedice	Vedic
o	8	Clemencean's	Clemencean's
ovii	15	deliverence	deliverance
ovii	■		
oxv	33	which	which
oxv	■	dispensars	dispenser
8	11	Popai	Popat
8	28	mortgaged	mortgaged
3	■	forgotton	forgotten
7	■	nineteen	eighteen
8	31	thoroughfare	thoroughfares
11	54	two	too
12	■	(1845 A. D.)	(1854-55 A. D.)
15	7	monastiry	monastery
17	22	Asoolajee	Asioljee
17	43	varandah	varandah
20	13	B.	A. D.
20	33	men	■
31	4	Big Veda 5. 5. 2	Big Veda 10. 142. 1.
32	■	after	altar
34	19	Eta	Etah
■	33	Dayanad	Dayanand
38	7	another	another
40	4	Rupmal	Rupchand
40	■	Vidyaram	Dayaram
■	8	Bhawanilal	Bhawaniram
43	10	Gopalchand	Gopalanand
45	19	Chaitra Krishna II	Chaitra Sukla 7, 8, 1923
■	■	S. 1923	
■	10	Swami's	Swami's
■	25	Amirsingh	Satsingh

Compiled by Tajharan Sarda.

ERRATA

Page.	Line.	For	Read
55	2	Swamiji's	Swamiji's
55	3	one them Gangaprasad	one Gangaprasad
58	3	Ghatiaghat	Gadiaghat
58	4	(A. D. 1869)	(A. D. 1868)
61	16	take	taken
61	22	begger	beggar
62	13	Aswin	Kartik
63	20	■ ■ ■ ■	was a
67	15	encumberance	encumbrance
67	41	on	in
68	9	25th or the 26th	22nd-23rd
71	38	Hindi	Hindu
72	4	logomac■	logomachy
75	41	Vasaki	Vasuki
76	28	Swamiji	Swami
77	11	Muhammedan	Muhammedan
78	16	pronunciation	pronunciation
80	31	gaint	giant
83	15	Nagali	Nagaji
84	41	3rd	2nd
85	18	4th	3rd
86	5	Parvatcharan	Parvaticharan
91	44	dwealt	dealt
94	24	thai	their
97	8	month in	month and a half in
97	14	Rs. 29/-	Rs. 20/-
97	25	Shyamkumar	Shivkumar
99	38	delieverd	delivered
102	18	apologising	apologising
108	8	place to	place
111	26	Swamji	Swamiji
119	33	calender	calendar
122	7	Durgashanker	Durga Ram
123	14	Ichharam	Ichhashanker
127	21	three	four
127	23	Hemabai	Hemabhai
128	26	Gakwar	Gaikwar
131	13	Ulopa	Ulupi
132	11	considerd	considered
141	44	become	became
143	38	the "the top of the tree	"the top of the tree "
148	5 (note)	certain	certain
144	27	entring	entering
145	32	humourous	humorous
152	18	1867	1876
154	23	he	the
157	16	June 1877	May 1878
161	14	Bareilly	Moradabad
163	last line	4th	15th
168	23	become	became
174	6	23rd	22nd
175	12	Ram Krishna	Ramsaran
180	41	the of	of the
184	34	14th	13th
185	39	denonnced	denounced
186	last line	interpreted to	interpreted in Hindi to
188	14	monastrey	monastery
191	39	2nd of March	3rd of March
194	35	whne	when
197	21	Bannerjee,s	Bannerjee's
201	27	Mulsi	Mulji
202	41	Holy,the	Holy, the

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Page.	Line.	For.	Reca
208	17	woolen	Woollen
209	16	Senai	Sinai
212	1	Strasburgh	Strasbourg
212	1	Wurzburgh	Wursburg
217	9	Nafaz Ali	Najat Ali
225	22	Vastikaran	Vastikarma
229	12	Omniscient	Omniscient
235	35	Mannobahal	Madsambahalal
238	17	Rule s that	Rule is that
239	31	protaganist	protagonist
246	37	Bharmo	Bhramo
246	44	Sadatgunj	Sadatgunj
250	1	Monier William	Monier Williams
251	23	suspicious	suspicious
261	21	occured	occurred
266—87	last line	his that	that his
267	19	rail at 10 P. M. and	rail and
271	32	latter to objected	latter objected
271	34	predecessor	predecessor
272	7	Whoever	however
273	10	stay	staying
284	9	Then to return	Then return
307	34	Vyes	Vyasa
308	12	question	questions
309	33	Nanni Jan	Nanni
311	24	Ropat	Rohit
313	10	wolk	walk
313	17	dictatereplies	dictated replies
314	5	Jaswantangh	Jawansingh
314	13	Ratnagar	Ratnakar
315	35	Nanni Jan	Nanni
315	40	"	"
316	"	"	"
316	11	"	"
316	35	"	"
317	1	Nanni Jan	Nanni
326	36	Nanni Jan	Nanni's
327	12	Nanni Jan's	Nanni's
327	14	"	Nanni
328	22	Ropat	Rohit
332	page heading	272	332
333	33	1864	1865
344	2	Jawara	Jaura
344	12-14	Ropat	Rohit
345	23	A.D. 1864	A.D. ■■■
345	25	A.D. 1865	A.D. 1865
352	1	Zoroastrian	Zoroastrian
353	26	such the	such as the
359	13	Gopath, Brahmana	Gopath Brahmana,
360	28	one	the first
360	13	Taittiriya	Taittiriya
360	15	collection	collections
361	29	name	names
362	6	Shatapatha	Shatapatha
363	12	Century	semi centenary
369	20	and	and
369	22	extant	extant
369	last line	transcendant	transcendent
371	6	our	our
371	35	sacrificial	sacrificial
371	2 (foot note)	35	68

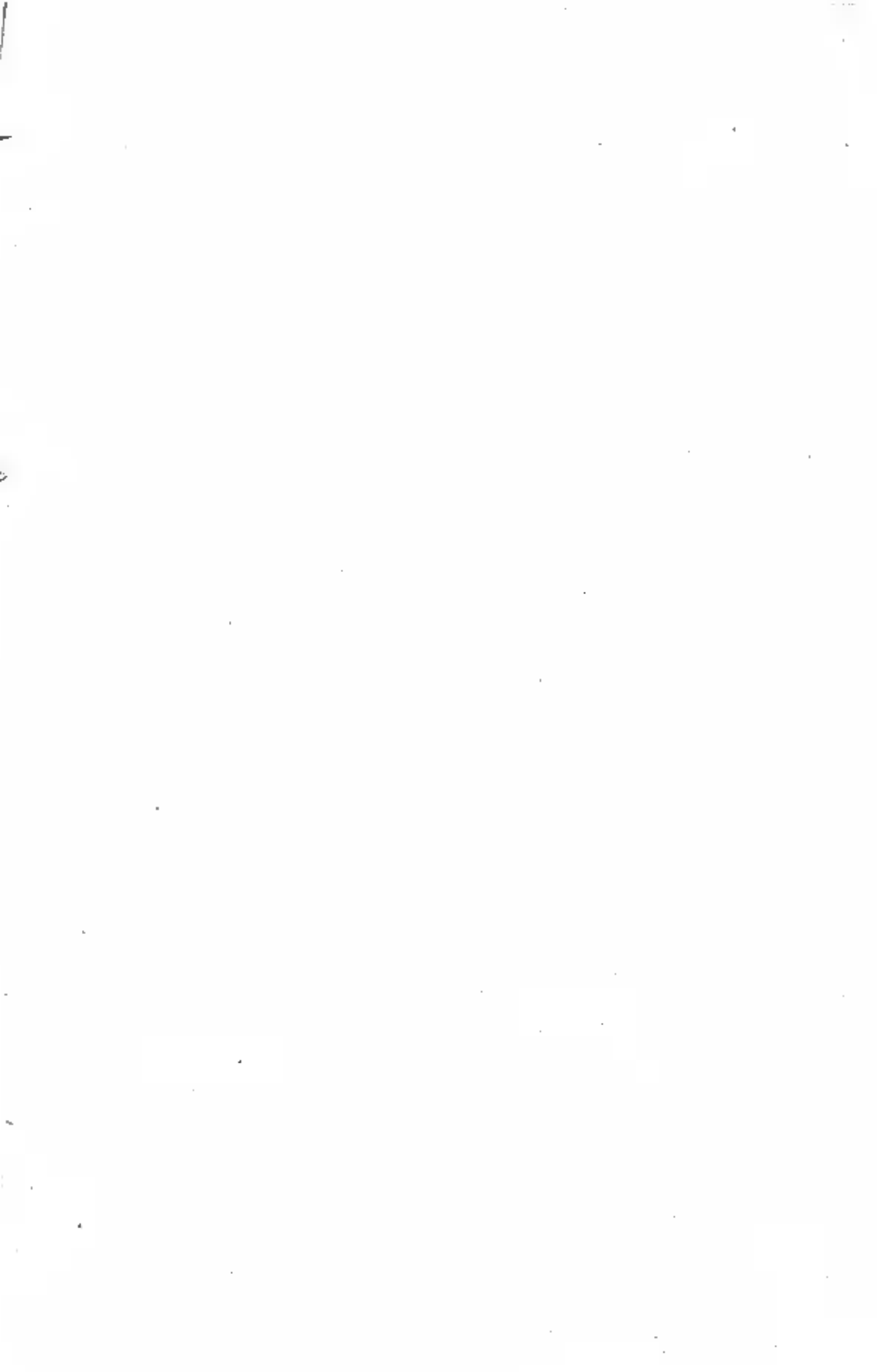
¹ Nanni was a Hindu Magister.

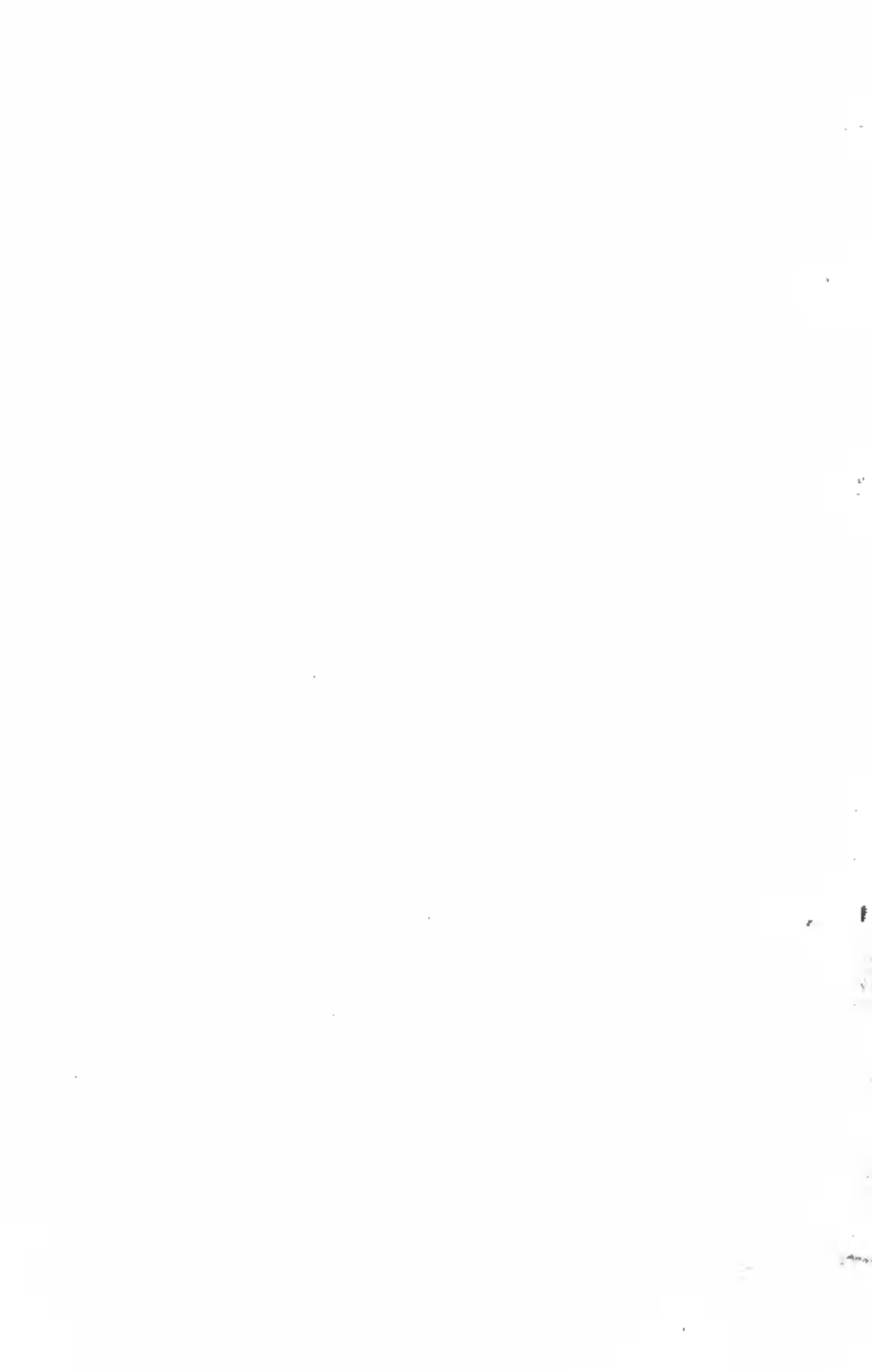
ERRATA

Page.	Line.	For.	Read.
372	9	poverty-stricken	poverty-stricken
372	35	sometimes	sometimes
375	12	Adi yajnika	Adhi Yajnika
383	7	castor	castor
383	7	communism	communism
383	■	preceeds	precedes
384	3	meaning	meaning
384	5	scholars	scholars
384	8-9	Monier, Williams	Monier Williams
384	9	Griffiths	Griffiths
384	16	enlightened	enlightened
385	37	intprétation	interpretation
386	12	commentry	commentary
388	33	Eternal	Eternal
389	■	all-visions	all-vision
390	29	heart	heart
394	18	and	and
394	34	rootless	roots
397	2	is a Creator	is Creator
401	18	gunpowar	gunpowder
402	■	unextinguishable	inextinguishable
403	4	and	and
403	25	conductive of	conductive to
403	■	other	other
406	1 (foot note)	Daveendranath	Daveendranath
409	3 (2nd ft. note)	p rt	part
411	25	proceeding	preceding
414	18	Resurrection	Resurrection
418	21	delete "or" after existence	
429	18	Kalpa	Kalpa
431	30	after one and has	after one has
439	34	paticular	particular
441	19	prestine	pristine
442	30	of	to
446	24	woman	women
449	33	3, 55, 17	3, 55, 16
450	16	compatability	compatibility
456	28	become	became
459	12	Swamji's	Swamiji's
456	10	of	to
476	28	prestine	pristine
489	4	developement	development
492	29	monastries	monasteries
498	21	permanance	permanence
499	33	and	and
502	32	cognissance	cognizance
503	37	prevading	pervading
508	37	prestine	pristine
512	10	meditator	mediator
512	15	Chander	Chandra
517	3	Chander	Chandra
519	10	Prestine	pristine
527	24	salty	fecalty
531	21	M y, 1 78	May, 1878
532	37	Omniscient	Omniscient
533	39	rives	river
535	page heading	335	535
538	22	wreeting	meeting
538	■	Ameria	America
542	21	Davidson	Davidson
543	42	benefit	benefit
545	12	told	told
548	10	Carthaginian	Carthaginian

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<i>Page.</i>	<i>Line.</i>	<i>For.</i>	<i>Read.</i>
548	38	countenance	countenance
551	6	abandon	abandon
551	14	B.	A.D.
555	10	Janakbehari Lal	Janakdharilal
560	1	differences	differences
565	38	the	the
566	7	condemned	condemned
568	40	publicly	publicly
567	5	Chasmi	Chasi
567	6	1868	1867
567	23	Alakadhar,	Alakhdhari
568	40	irrelevant	irrelevant
577	23	January 1879	December 1878
578	32	met	met
585	36	Himalyan	Himalayan
586	24	Israil	Israel
595	34	Tagor	Tagore
596	2	Cæsar	Cæsar





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